

The Protocols of Satan

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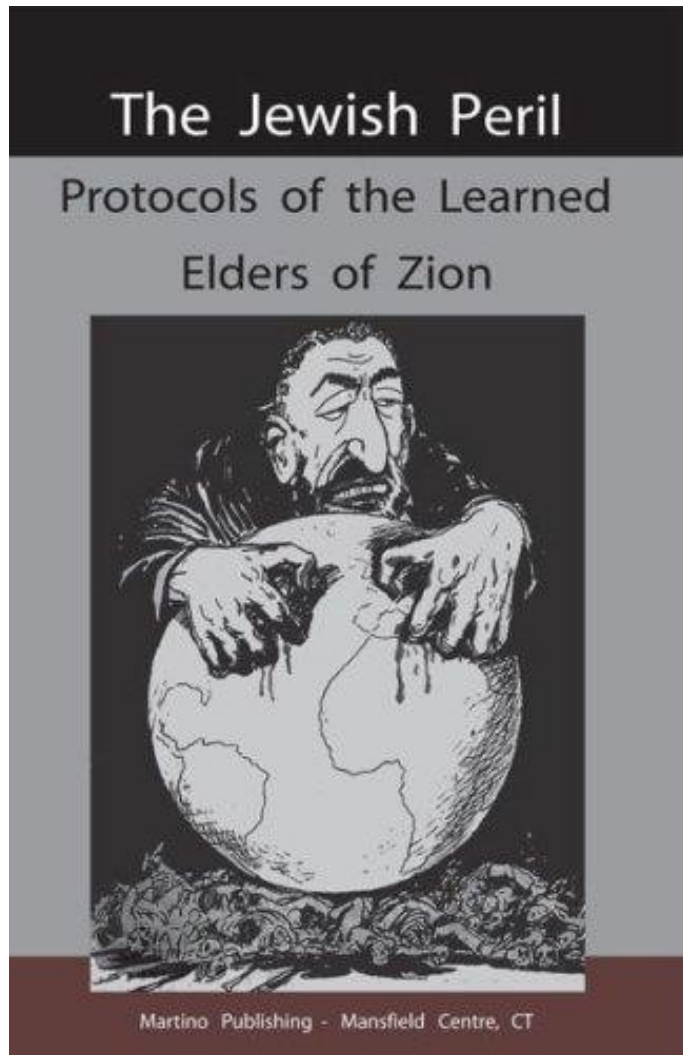
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This is the index to our ongoing series on the so-called “**Protocols of the Learned Elders of Zion.**” We would rather call them by what they truly are, as they are indeed the **Synagogue of Satan.**

This series was interrupted, first by the death of our friend Clifton Emahiser, and then by the Hurricane Michael as it ran over our home in 2018. We hope to resume it again in the near future.

The Protocols of Satan

Part 1: Dr. Karl Bergmeister and the World Jewish Conspiracy



The “**Protocols of the Learned Elders of Zion**” were not and are not a **pro-Aryan conspiracy against Jews**, as they are often claimed to be. However, it be essential to establish the **credibility** of the **Protocols**, because they certainly reflect the course of **a long-running Jewish conspiracy against Aryans, against Christendom**, which has with all certainty been carried out against **our proto-European progenitor races** since the **Emancipation of the Jews** from a time earlier than **French Emperor Napoléon Bonaparte**.

Henry Ford recognized this, and published “**The International Jew**” in book form and as a series in his newspaper, “**The Dearborn Independent**,” throughout the early 1920s.

However another book by **Sergei Alexander Nilus**, “**The Protocols and World Revolution**,” [Refer to **PDF Bookshelf - On the Protocols**] was translated into English and supposedly, as some sources refute the account, edited by **Boris Lvovich “Leo” Brasol**—a *White Russian immigrant to the United States* who first published “**The Protocols and World Revolution**”—including **a translation and analysis of the ‘Protocols of the meetings of the Zionist men of wisdom** (Maynard, Small & Co., Boston, 1920).

“**The Protocols and World Revolution**” begins with a translation from the Russian to the English language and an analysis of the “**Protocols of Meetings of the Zionist Men of Wisdom**” by **Natalie de Bogory**—published as “**Praemonitus Praemunitus**” (The Beckwith Co., New York, 1920) “*for the information of all true Americans & to confound enemies of democracy & the republic, also to demonstrate the possible fulfillment of Biblical prophecy as to world domination by the Chosen people.*”

In the second part, **Brasol** uses evidence from the **US Senate Overman Committee, a British Government “White Paper”** and **press cuttings** to show that the **1917 Bolshevik Revolution** was led by **a group of apostate Jews: Leon Bronstein (Trotsky) and Hirsch Apfelbaum (Zinoviev)**, who *both* figure prominently as do **harrowing accounts of atrocities committed by Bolshevik troops**. The author demonstrates the link between the “Protocols” and the ideas of **prominent Jewish leaders** such as: **Austro-Hungarian Jew Theodor Hertzl**—*father of modern political Zionism*; **Adolphe Cremieux**—*a Jacobin Jew active in the Revolution of 1848 and the Paris Commune (1871)*—brother-in-law of **Amélie Weil**; and **Sephardic Jew Sir Moses Haim Montefiore**—*who married Lady Judith Barent Cohen daughter of Lydia Diamantschleifer and Levy Barent Cohen—a wealthy Dutch-born Ashkenazi, whose sister Hannah Barent-Cohen married Nathan Mayer Rothschild son of an Ashkenazi Jew Mayer Amschel Rothschild and Gutle Schnapper, both girls being first cousins of Nanette Salomons Cohen maternal grandmother of Communist Karl Marx.*

[Note: The **Jacobin Clubs** were the most famous political group of the **French Revolution**, which became identified with **extreme egalitarianism** and **violence** instrumental in the **Reign of Terror** (i.e., **price-control measures, a program of de-Christianization, suspension of the right to a public trial and to legal assistance**, which left the jury a choice only of "**acquittal or death**," whereof a wave of about 1400 persons were executed)];

and closes with a call for an open inquiry into the origins and significance of the Protocols in the light of the very real events of the Bolshevik Revolution.

The Nilus book, from its second Russian edition published in 1905, contained a copy of the Protocols, and they were apparently the first version available in English. Boris Brasol is a story in himself. He was a Russian lawyer who prosecuted a blood libel case against Jews in 1912. He was an officer in the Tsar's army during the first Great War, and was fortunate to have been sent on a mission to the United States, where he was during the Jewish takeover of Russia in October 1917, and where remained thereafter, remaining a writer for several decades and writing several books against Soviet socialism.

In the course of this series, we hope to employ all of these sources and others, as well as many of our own observations of what we shall often call here The Protocols of Satan. Understanding the Protocols is, we believe, especially important today as the Jewish plans for complete Jewish World Supremacy are quickly coming to their absolute and total fulfillment. Understanding the Protocols, we can look at where we are today and see exactly to what extent Christians themselves have and still do cooperate with the Jewish devils who would enslave and destroy them forever. But Yahweh the God of true Christian Israel shall somehow save His people.

So to begin this series, we are going to make a presentation of The World Jewish Conspiracy, written by Dr. Karl Bergmeister and published in 1938. We will add information from many other sources as well. We could not find any information on Bergmeister himself (we even wonder if the name is not a pseudonym for one of the participants in our story), so we will simply present what he said in his booklet. It is approximately 22 pages long, and with the material that we add to it and our own comments, it will take several segments of this presentation to complete.

There is one small immediate problem. This story includes a lot of long Slavic names, which I will probably butcher.

The Jewish World Conspiracy The Protocols of the Elders of Zion before the Court in Berne

Dr. Karl Bergmeister 1938

Refer to PDF Bookshelf - On the Protocols (21 pgs)

The Jewish world conspiracy

The lawsuit over the authenticity of the Protocols of the Elders of Zion, which took place in Berne during the years 1934 and 1935, gave to Jewish and pro-Jewish

publicists alike, the much wished-for opportunity to blazon forth into the world that in Berne, a judge after objective consideration, had pronounced judgment to the effect that the Protocols were a forgery.

It is in this sense that the Jew Alexander Stein writes in his work "Adolf Hitler, Schüler der Weisen von Zion" (Adolf Hitler, a Pupil of the Elders of Zion), Graphia Verlag, Carlsbad, 1936, and the Jew Ivan Heilblut in "Die öffentlichen Verleumder, die Protokolle der Weisen von Zion und ihre Verwendung in der heutigen Politik" (The Public Slanderers. The Protocols of the Elders of Zion and their Use in Present-Day Politics), Europa Verlag, Zurich, 1937; similarly Irene Harland, the pro-Jewish propagandist, in her book "Sein Kampf, Antwort an Hitler" (His Struggle, a Reply to Hitler), Vienna, 1936, and the Freemason Count R. N. Coudenhove-Kalergi - married to a Jewess - in "Judenhaß von heute (Hatred of the Jews in the Present Day), Pan-Europa Verlag, Vienna-Zurich, 1935.

[The Coudenhoves were a supposedly Flemish and wealthy family who fled to Austria during the French Revolution. From there, the family has been systematically race-mixing ever since. First it was only a Polish woman, of supposedly Greek heritage, named Kalergi, but later it was with Jews and even Japanese. The author of the book mentioned here is Richard Coudenhove Kalergi, who had a Japanese mother, and who had joined a prominent Masonic Lodge in Vienna in the early 1920's, and became the founder of a pan-European movement, which was financed by Louis de Rothschild, Max Warburg and other Jewish bankers.

This pan-European movement had several thousand significant members by the mid-1920's, and held its first congress in Vienna in 1926. Coudenhove remained its leader until his death in 1972. It persisted throughout the war, but Coudenhove waited the war out in the United States, to which he had fled from National Socialist Germany.

"In the 1930s, Count Richard Nikolaus Coudenhove-Kalergi turned in various publications against 'Nazi anti-Semitism' in the German Reich". He continued to write books and articles in America, and after the war Harry S. Truman implemented many of his proposals as American policy in Europe. When he died in 1972, he was succeeded by Otto von Habsburg who held the post until 2004. The party still exists, and while it distinguishes itself as separate from any political party, it is the society most responsible for the modern European Union.

Even according to Wikipedia, which normally downplays or obfuscates the true ambitions of the political left, Coudenhove-Kalergi's political philosophy was "to replace the nationalist German ideal of racial community with the goal of an ethnically heterogeneous and inclusive European nation based on a commonality of culture", and "expressed the supports on Jews by the Pan-European movement and the benefits to Jews with the elimination of racial hatred and economic rivalry brought by the United States of Europe", statements which were made as early as 1926.

Studying the Coudenhoves, one can only come to the conclusion that it was not Hitler, but the Jews all along who wanted to conquer and unify Europe, forming it in their own bastardly image, and Hitler withstood them.

Here we also see a representation of the type of writer who would attempt to discredit the Protocols of the Jews and Masons. To return to Dr. Bergmeister:]

All the above [the writers of books intent on discrediting the Protocols], with apparent intent, pass over the fact that already in 1935, a short time after the proceedings in Berne, a book appeared from the pen of Dr. Stephan Vasz, entitled "Das Bemer Fehlurteil über die Protokolle der Weisen von Zion" (The Faulty Judgment in the Berne Protocols Case), Publishers the U. Bodung-Verlag, Erfurt, in which, from the documents submitted to the court, and the minutes of the proceedings, the author furnishes exhaustive proof of the fact that what took place in Berne was a mockery of justice.

Moreover when Jewry, with incredible frivolity, initiated the proceedings, and led them to an apparent victory, they do not seem to have reckoned with the possibility that this very lawsuit, and the far reaching research which it was to initiate, would bring to light material of so valuable a nature, that from then on, it would hardly be possible for any thinking person to maintain that the Protocols were a forgery. In the present pamphlet, a certain familiarity with the Protocols is assumed.

[It will become apparent later why the Berne lawsuit is important, because it was actually a lawsuit against certain politicians who were running on anti-Jewish platforms, and the Jews were actually suing them in order to get them to stop employing the protocols in their campaigns.]

1. How the Protocols came into existence.

The Protocols of the Elders of Zion form the text of a lecture under 24 headings, dealing with the political, economic and financial programme of Judaeo-Masonry for the establishment of Jewish world domination. The authorship, time and place of the lecture, as well as the actual date at which it was written down, it has not up till now been possible to ascertain. In the matter of the authorship, the American writer F. Fry, following upon investigations carried out in Russia by Henry Ford, states that the Protocols are the work of the Jewish writer and leader Achad Haam (Ascher Ginsberg), and that they originated in Odessa. Certain circumstances go to show that the Protocols - perhaps following upon the lines of a concept by Achad Haam - formed the subject of a lecture in French Masonic Lodges. The bases for this supposition are the following, namely: that Freemason policy follows the lines of the Protocols, and that S. A. Nilus tells us that the copy which came into his hands in 1901 bore the following inscription: "Signed by the Representatives of Zion of the 33rd Degree."

[S. A. Nilus is going to figure prominently in our discussion on the Protocols. His full name was Sergej Alexandrowitsch Nilus and he seems to have been a pious Russian Christian who was writing about the Jewish threat to Christendom as early as 1901, in a book entitled "The Great within the Small, and the Antichrist as a Political Possibility in the Near Future". Then in 1905, after having obtained a copy of the Protocols, he published them in a second edition of his book. Subsequent editions were printed in 1911 and in 1917, on the eve of the Bolshevik Revolution, where he had changed the title to the more alarming "He is at the Doors!" We have a copy of this book in PDF format, and

plan to make presentations of it at length, or possibly in full, as this series progresses. Returning to Dr. Bergmeister:]

The story generally put about by Jewry, that in the case of the Protocols, we have to do with a pamphlet drawn up by the Russian Police, and more particularly by Councillor P. J. Ratschkowsky, the purpose of which was to calumniate Jewry, is one which simply will not hold water; the so-called evidence brought forward in support of this story, being wholly without foundation of any kind.

Equally untenable is the theory emanating from anti-Jewish quarters, that the Protocols owe their origin to the Zionist Congress in Basel in 1897. There are however some grounds for the supposition that the text which had already been drawn up between the years 1890 and 1895, formed the subject of a debate at a meeting of brethren of the Bnai-Brith Order in Basel in 1897.

Proved beyond all doubt however is the fact that the first person to possess a copy of the document in French, was the late Russian Major and Court Marshal Alexei Nicolajewitsch Suchotin of Tschern, in the Government of Tula. S. A. Nilus in his book "The Great within the Small" confirms this fact. It is further confirmed by S. S. Nilus, son of the above, in a written declaration dated 1936, to the effect that he personally was present when Suchotin handed the document to his father.

I was successful in finding out a further relation of Suchotin's in the person of Madame Antonia Porphyrejwna Manjkowsky, née Suchotin, widow of the Russian Admiral of that name, and resident at the moment in Jugoslavia. This lady gave me on the 13th of December 1936, a written declaration to the effect that in her youth, she on many occasions visited the Suchotins on their estate. On the occasion of one of her visits about the year 1895, she was witness of how a transcript was made of a copy of the Protocols by Suchotin's sister Mademoiselle Vera Suchotin and his niece Mademoiselle Olga Wischnewetsky, later Madame Lotin.

Vera Suchotin being long since deceased, Madame Manjkowsky advised me to visit Madame Lotin who was still living in Paris. Much to my disappointment, I found that in consequence of the death of her husband Madame Lotin had become completely insane, and was now living in an asylum near Paris, and no longer capable of being interviewed.

Having regard to the date in question, the declaration of Madame Manjkowsky assumes particular importance, for the reason that in her books "Waters Flowing Eastward", p. 89, and "Le Juif Notre Maltre" (The Jew Our Master), p. 95, Mrs. L. Fry publishes a letter written to her on the 17th of April 1927 by Philipp Petrowitsch Stepanoff (deceased 1932) late Procurator of the Holy Synod in Moscow, in which Stepanoff states that already, in 1895 he had received a transcript of the Protocols from Major Suchotin, and adds that he received it through the intermediary of a lady in Paris.

Fry - Waters Flowing Eastward - The War against the Kingship of Christ (1988)

[L. Fry, or Leslie Fry, was the pen name of Paquita Louise de Shishmareff. Her most famous book, *Waters Flowing Eastward*, was published in 1931, and is said to assert that Jews were to blame for both Capitalism and Bolshevism. While we have never read the book, we know that it is available from The Barnes Review. If she did assert that the Jews were responsible for both Capitalism and Bolshevism, we can wholeheartedly attest that her assertion is correct. She was evidently an American who married a Russian Imperial Army officer who was murdered by the Jews during their Bolshevik Revolution.

(We thought *Waters Flowing Eastward* was available at The Barnes Review book store, however we cannot find it there any longer. It is for sale at Amazon.com.)

Back to Dr. Bergmeister:]

Who this lady was, it has not been possible up till now to ascertain. S. A. Nilus also writes in his book that Suchotin, on handing the document to him in 1901, mentioned her name to him, but that he had forgotten it. In this connection Nilus' son informed me that his father had only mentioned the matter because Suchotin had made him promise to keep the lady's name a secret as long as she lived. From all this it becomes clear that a transcript of the Protocols was in existence in Russia in the year 1895 already, that is to say two years before the first Congress in Basel.

According to data furnished by Nilus' son, the first publication of the Protocols took place in the Winter of 1902/1903 in the "*Moskowskija Wiedomosti*". I have unfortunately not up till now succeeded in obtaining a copy of this paper. As against this, it is a matter beyond all doubt that the Protocols were published in the "*Snamja*", the Paper formerly edited by Kruschewan, in the numbers appearing between the 28th of August and the 7th of September 1903. It was first in the year 1905, that Sergej Alexandrowitsch Nilus included the text of the Protocols in his book on Antichrist entitled "*Welikoje w Malom i Antichrist kak bliskaja polititscheskaja wosmoschnost*" (The Great within the Small, and the Antichrist as a Political Possibility in the Near Future). This was in the second edition of his book, of which the first edition which appeared in 1901 did not contain a copy of the Protocols. The third edition appeared in 1911, and the fourth in 1917, under the altered title "*Blis jest pri dwerech*" (He is at the Doors!). [This edition, published in English in Boston in 1920, we hope to present, at least in excerpts, and discuss here over the coming months. In that publication it is also attested that Nilus published a copy of the Protocols in a 1905 edition of his book.]

In the year 1906, the Russian author George Butmi published the Protocols in his book "*Oblitschiteljenja rjetschi, wragi roda tschelowjetschekago*" (Speeches which reveal the Truth, the Enemies of Mankind), the fourth edition of which appeared in 1907.

In the rest of Europe the Protocols remained completely unknown. It was first after the World War that Russian emigrants brought Nilus' book to North America and to Germany. It was thus that a copy came into the hands of the President of the "*Verband gegen die Überhebung des Judentums*" [this can be translated as The

Association against the arrogance of Judaism. Martin Bormann and Alfred Rosenberg were said to also be members.] in Berlin, Müller von Hausen, who had it translated in the year 1919, and published under his pseudonym Gottfried zur Beek, under the title "*The Secrets of the Learned Elders of Zion*".

A second edition was published by Theodor Fritsch with the incorrect title of "*The Zionist Protocols*". A seventeenth edition of this brochure appeared in 1936 in the Hammer-Verlag, Leipzig, this time with the correct title "*The Protocols of Zion*".

[There is a difference in the titles. The Jews were of course always claiming to be the Israelites of Scripture, and "*Protocols of Zion*" would refer to that. However Zionism is a political philosophy of their return to establish a state in Palestine, a political idea which gained popularity from the late 19th century, and the Protocols have nothing to do with that.]

2. The first Jewish attempts at defense.

In the year 1921, Jewry took up the defense against the Protocols. In rapid succession the three following articles appeared.

On the 25th of February 1921, the "*American Hebrew*" published an interview given by the Russian Princess Catherine Radziwill to the Jewish reporter Isaac Landman.

On the 12th and 13th of May 1921, the French Count Armand du Chayla published an article in two parts in the Russian paper "*Posljednije Nowosti*" ("*Dernières Nouvelles*") in Paris.

The third article was from the pen of the English journalist Philip Graves, and appeared in three parts in the London "*Times*" on the 16th, 17th and 18th of August 1921.

Princess Radziwill declared that the Protocols were first drawn up after the Russo-Japanese war and the first Russian Revolution in 1905 by the Russian State Councillor Peter Ivanowitsch Ratschkowsky, Chief of the Russian Secret Police in Paris, and by his agent Matthew Golowsky. During her stay in Paris at the time, the last named had shown her the manuscript which he had just composed, and which had moreover a large blue inkstain on the front page. It had been planned in Russian Conservative circles to incite the Czar Nicholas II against the Jews by means of this publication.

[Soon we shall see, as it has been mentioned here by Bergmeister already, that according to the testimony of Sergei Nilus, before 1905 he had received his copy of the Protocols from a prominent Russian official, who had already informed him that it was too late to act on them. However Nilus, first publishing the Protocols in the 1905 edition of his book, the Protocols could not have been made as Radziwill attests.

This Princess Catherine Radziwill was born Countess Ekaterina Adamovna Rzewuska and married the Polish aristocrat Wilhelm Radziwill (who was of the same family that the sister of Jacqueline Kennedy, Caroline Lee Bouvier, later married into). It is reported that Wilhelm Radziwill died in Vienna in 1911, however the couple had been divorced by 1902. The Polish aristocracy had heavily intermarried with the Jews in

Poland, especially after the time of the Frankists in the mid-18th century. But in this respect we can only wonder.

However in any event, soon thereafter Catherine Radziwill, later known as Catherine Kolb, was stalking the famous British politician Cecil Rhodes and tried to get him to marry her, but he refused. She retaliated by forging his name on a promissory note. In 1902 she was convicted of forgery spent two years in a South African prison. She also had problems in courts in London because she had failed to pay her debts. Then she appeared in the United States in 1917. Later, almost as soon as the Protocols were published there, she gave interviews with stories that the Protocols were a "forgery". Radziwill seems to be an expert at forgeries, so who better for the Jews to employ in their campaign to smear the Protocols, than a disgraced and desperate woman, possibly a crypto-Jewess.

On April 30th, 1917, the New York Times ran a front-page article with the headline **"Ex-Princess Held At Ellis Island; Former Wife of Prince Radziwill Must Explain Her Career in South Africa. Came Here To Lecture Had Won Society Woman to be Patronesses of a Talk on Russian Royalty for War Relief."** This article reported that "Mrs. Catherine Kolb, formerly the Princess Catherine Radziwill, wife of Prince William Radziwill, from whom she was divorced, arrived here yesterday on a Norwegian steamship to lecture under the management of William B. Feakins on the Russian Imperial Court and the present conditions in that country ..." The article reports that she also sought to raise funds for Russian prisoners of war, where perhaps she was attempting another scam. Returning to Dr. Bergmeister:]

Comte du Chayla wrote that he visited Nilus in Russia in the year 1909. The latter had shown him the manuscript with the blue ink stain, and had told him that he had received it from his life-long friend Madame Natalia Afanassicwna K. (du Chayla afterwards stated that her name was Komarowsky) who had in turn received it from Ratschkowsky in Paris.

[This is Count Armand Alexandre de Blanquet du Chayla, who lived from 1885 to 1945. One online library says that he was "was a French nobleman who converted to Russian Orthodoxy. He is chiefly remembered for giving crucial evidence and/or testimony for the prosecution at the Berne Trial in 1935 against the notorious Protocols of Zion."

We have already seen that S. A. Nilus had never revealed the name of this woman, so du Chayla was apparently lying. In The Protocols and World Revolution, the translation into English of S. A. Nilus' book which was edited by Boris Brasol and published in Boston in 1920 by Maynard, Small & Co., we read this on page 11:

Mr. Nilus, at pages 86 to 92 of his book, "It is Near, At the Door," states that he received the manuscript containing the Protocols of the Meetings of the Zionist Men of Wisdom in 1901 from Mr. Alexis Nikolajevich Souchotin, at one time Marshal of Nobility in the District of Chern, Central Russia, and later Vice Governor of the Government of Stavropol, South Russia,

and that when giving the manuscript to Mr. Nilus, Mr. Souchotin said:

"Take it into your full possession. Read it. Become inspired and make out of it something useful to the Christian soul. Otherwise it might remain with me unused. From a political standpoint it is useless, for it is too late to act on it. From a spiritual standpoint, however, it might be otherwise. In your hands, with God's help, it will bear fruit."

Mr. Nilus states that Mr. Souchotin told him that the manuscript was originally obtained by a lady whose name is not given and who, he said, obtained it in a mysterious way.

Other sources claim to know the identification of this mysterious woman, which we will discuss at some point in the future. However as for du Chayla, he barely escaped being hanged by the Cossacks as a Bolshevik agent in 1921, and he was certainly guilty. While he apparently started out on the side of the monarchy, during the Jewish takeover he switched sides and was employed inciting the Cossacks against the White Army, to divide the opponents of the Jews. Now to return to Dr. Bergmeister:]

Philip Graves wrote that the Protocols had been composed with the aid of the "Dialogue aux Enfers entre Machiavel et Montesquieu" (The Dialogue in Hell Between Machiavelli and Montesquieu), a book written by the French advocate [lawyer] Maurice Joly, the first edition of which appeared in Brussels in 1864, and the second in 1868.

[Continuing the attempt to discredit the Protocols, it is said on Wikipedia that "One of the few copies of the Dialogue to survive confiscation by Napoleon III's secret police found its way to Switzerland, where it was picked up by the Russian secret police Okhrana and served as the basis for The Protocols of the Elders of Zion." The truth is just as likely that Joly, a lawyer who worked in the French Ministry of State in Paris for over ten years, knew what was circulating among high-level Masons and Jews in France, and in turn borrowed from it for his book, which was actually a satire against the political ambitions of Napoleon III. Joly, who was found dead in 1878 at the age of 49, is found to have also plagiarized other earlier works of literature. However our author, Dr. Bergmeister, for the meantime acknowledges that the Protocols did indeed copy quite heavily from Joly:]

The only thing that is true about these reports, with which I will deal later on, is the statement that the author of the Protocols made extensive use of Joly's book, in that he copied whole sentences, and even whole paragraphs from it. He committed an open plagiarism on Joly. This fact however cannot be taken as furnishing the least proof that the Protocols are an anti-Semitic forgery; for it is not a question of whether the text of the Protocols came into being partly through the misuse of the text of another book, but solely of whether the Protocols contain the programme of Jewish world domination, and were written by a Jew for the Jewish people. The fact that externally a plagiarism is to hand, is no proof that the contents are a forgery. The question of forgery would first arise when it could be proved that the Protocols had actually been composed by an Anti-Semite for the purpose of slandering Jewry. Jewry even made the attempt to bring proof of this, in that they caused Princess Radziwill to announce that Golowinsky had composed the document under the

guidance of Ratschkowsky. The attempt to prove this however, as I will afterwards show, was a complete failure.

[Burgermeister did well here, to assert that it was the Jews who caused Radziwill to say what she had said in America about the Protocols.]

3. The Proceedings in Berne.

When, in spite of the above, the Protocols made their way round the world, and made their appearance in practically every country, and in a variety of languages, Jewry finally decided to obtain a judicial finding upon the subject.

On the 26th of June 1933, "The Federation of Jewish Communities of Switzerland" and the "The Berne Jewish Community" brought an action in the courts with a view to obtaining a judgment to the effect that the brochure by **Theodor Fritsch, "Die Zionistischen Protokolle" (The Zionist Protocols)**

Refer to PDF Bookshelf - On the Protocols

was literary trash, and further with a view to obtaining an order prohibiting its publication. As a matter of form the action was brought against five members of the "National Front", and of the "Heimatwehr", and among them, as principal defendant, Sylvio Schnell, who had distributed the brochure at a party meeting. As expert to the Jewish plaintiffs the judge appointed Dr. A. Baumgarten, Professor of Criminal Law at the University of Basel, and as Expert to the defendants the Director of the World Service at Erfurt, Lieut. Colonel U. Fleischhauer. As presiding expert he appointed the Pro-Jewish Swiss author C. A. Loosli.

[The Heimatwehr or Home Defense was a Swiss political party founded in 1925 in Zurich. It is said on German-language websites to have leaned towards Italian fascism and to have been anti-Jewish, and the German version of Wikipedia says "there was a certain degree of anti-Semitism among the farmers which was directed primarily against Jewish property and livestock dealers and department store owners." They were aligned with the National Front party in Switzerland throughout the 1930's.

C.A. Loosli is another interesting character. He was born a bastard, his parentage is not listed, and he was raised in Swiss youth institutions of the time. In 1927 he wrote his first book against anti-Semitism, and The Swiss Federation of Jewish Communities bought 300 copies of it, although some Jews in Switzerland disagreed with Loosli's persuasion that the Swiss Jews should be assimilated. As Aeschylus had written so long ago, the bastard is forever an enemy to the true-born. By this he was perceived as having the expertise that put him into the Berne trial as an expert.

Ulrich Fleischhauer, an expert for the defense in this case, is another interesting character. He is said to have been "a leading publisher of anti-Semitic books and news articles reporting on a perceived Judeo-Masonic conspiracy theory and "nefarious plots" by clandestine Jewish interests to dominate the world. Perhaps we will comment more on him when we can cut through some of the propaganda about him, in the light of his role in this trial.

So we see that the Jews really wanted to prevent Nationalist politicians from using the Protocols as anti-Jewish propaganda, in their usual way of lawsuits and the instilling of fear. They had already sued Henry Ford in the United States in 1927.

The pro-Jewish American Bar Foundation says in the introduction to its own investigation of the Ford lawsuit that:

This project examines a well-known event in the life of Henry Ford -- a 1927 federal libel lawsuit against him and his anti-Semitic newspaper -- from the perspective of the people who sought to stop him. In the end, Ford did stop publishing the Dearborn Independent, but on terms he controlled: he evaded the efforts of several distinguished lawyers to use law to compel him to take responsibility for what we today call hate speech. Ford was no champion of free speech rights; he managed to avoid losing the lawsuit by engineering a sleight-of-hand that took advantage of the diversity of views, politics, and intellectual loyalties among American Jews that Ford's newspaper so narrowly caricatured.

In 1924, to regain the public spotlight and burnish his image among American conservatives, Ford directed the Independent to resume an anti-Semitic campaign that had first begun in 1920 and lasted for two years. Playing on the crushing boom and bust cycles that plagued American agriculture after the war, in this second anti-Semitic campaign the Independent attacked the agricultural cooperative movement as alien to the individualist spirit of American husbandry. The Independent accused Aaron Sapiro, the movement's leader, of defrauding American farmers to advance an international Jewish conspiracy. Ford saw himself as the only legitimate champion of rural America; he targeted Sapiro both because he was Jewish and because he was not a farmer.

Sounds like Ford were addressing the same problem that the Swiss farmers of the Heimatwehr were facing. But in hindsight, we can see that Rothschild and Warburg support for Coudenhove's internationalism and the destruction of ethnicity in Europe, and the condition of Europe today as the result of that, is in fact proof by itself that Ford and the others were right.

Now to return to Dr. Bergmeister:]

At the end of October 1934, the 16 witnesses called by the Jewish plaintiffs were heard, and on the 14th of May 1935 judgment was entered to the effect that the Protocols were a forgery and demoralizing literature. No other decision was possible, because on the one hand the Marxist judge accepted the falsehoods of the Princess Radziwill and of the Comte du Chayla as correct, and consequently was bound to accept the expertise of Baumgarten and Loosli, which were founded upon these falsehoods; and on the other hand because he refused to listen to the objections raised by the expert Fleischhauer against these falsehoods. Quite apart from this, the judge went so far in his preconceived opinion that the Protocols were a forgery, and in his lack of objectivity under undisguised pressure from Jewry, that he did not even stop at deliberately setting aside the conditions laid down in the Swiss Civil Code for the carrying out of legal proceedings. Thus he only allowed the witnesses brought by the Jewish plaintiffs to be heard, whereas of the 40 witnesses brought by the defendants, not a single one was allowed

a hearing. The proceedings were accordingly carried on solely upon the testimony of the Jewish plaintiffs. And further, although Swiss law demands that in the case of every lawsuit, shorthand minutes of the proceedings be taken by an official of the court, the judge did not adhere to this condition, but permitted the Jewish plaintiffs to appoint two private stenographers to keep the register of the official proceedings during the hearing of their own witnesses. As therefore no legal record of the proceedings was kept, it follows that the whole procedure, and the verdict itself are both null and void.

In other ways also bias may be said to have celebrated triumphs. Thus the expert Fleischhauer was hindered by a variety of expedients from making use of his legal right to examine the documents of the other side; and whereas the two Swiss experts were allowed a good eight months for the preparation of their expertise, the judge demanded that Fleischhauer should prepare his expertise within six weeks. It was only after a protest, that he agreed to extend this period by the insufficient term of one month.

In consequence of all this, the principal defendant Silvio Schnell lodged an appeal through his counsel Hans Ruef.

After a lapse of two and a half years, the case was reopened in the Court of Criminal Appeal in Berne on October 27th 1937. Messrs Ursprung and Ruef, counsel for the defendants, demanded that the verdict given in the court of first instance be quashed, and their clients acquitted. Mr. Ruef submitted that the evidence taken down during the original proceedings had not been submitted to the witnesses for signature, and argued that little credibility could in any event be attached to their statements. He pointed out moreover that all the Russian documents which had been submitted to the court by M. Loosli were uncertified copies of the originals, and that a number of mistakes had been discovered in the different translations.

Mr. Ruef finally declared that it was not possible to apply the Bernese law to the incriminated document, because its contents were of a political, and not of a moral nature.

The Assistant Public Prosecutor Loder recognised that the manner in which the official record of the proceedings had been kept in the court of first instance had not been correct, and he further recognized that a whole series of errors in the sense of the Penal Code had been committed.

On the 1st November 1937 the Appeal Court pronounced judgment in the following terms:

"The accused Sylvio Schnell is acquitted without indemnity [meaning that they had to pay their own costs], all elements which might constitute a basis for the charge being absent."

In summing up the President declared that any expertise on the authenticity or non-authenticity of the Protocols was superfluous. The Protocols of the Elders of Zion being a political pamphlet of a polemical order, the Bernese law did not apply. For this reason a complete acquittal had been pronounced. The President

declared with emphasis that the judge in the court of first instance had no right to set on foot enquiries as to the authenticity or the non-authenticity of the Protocols for the reason that the matter was irrelevant to the consideration of whether an immoral publication was to hand.

[Therefore it was decided that under Swiss law, the lawsuit could not even be made.]

In this important lawsuit therefore Jewry have not attained their object.

When in spite of this the Jewish press announce that all that was decided by the Court of Appeal was that the Protocols are not demoralizing literature, and that the declaration of the judge in the court of first instance that they are a forgery retains its validity, this amounts to no more than a gross misleading of public opinion. In the Court of Appeal the judgment of the first court was quashed in its entirety, and the considerations upon which the first judge based his faulty judgment, and more especially his assumption that a forgery was to hand, were deprived of all weight.

[Wikipedia very well represents the Jewish spin on the outcome of the appeals court decision, where it says that:

Theodor Fischer [sic Fritsch] himself and the lawyer of Silvio Schnell (Hans Ruef, Berne) immediately appealed to the Berner Obergericht which acquitted both defendants in 1937 on purely formal legal grounds, arguing that the term "Schundliteratur" of the Bernese Law is not applicable to "political publications" but only to "immoral (obscene) publications". The Berner Obergericht refused the obligation of the private plaintiffs to pay the costs of defense of the acquitted defendants explaining that "the one who circulates such sort of most vulgar instigating articles has to pay himself the costs resulting from them." Fischer had to pay Fr. 100 to the state fees of the trial (Fr. 28,000, paid by the Canton of Berne).

The words concerning the order that the defendants shoulder their own costs are verified in a copy of the appellate court decision available online: "Wer aber solche Hetzartikel gemeinster Sorte in Verkehr setzt, muss die ihm daraus entstehenden Kosten selber tragen". Citing the Revision of the Sentence by Berner Obergericht, Judge O. Peter 1937, p.50. We have verified the translation of the sentence, but not within the context of the entire paragraph.]

4. The supposed proofs of forgery.

Of the evidence brought by Jewry against the authenticity of the Protocols already in 1921, and in Bême in 1934/1935, the following may be said to be the substance.

The assumption made by Princess Radziwill that the Protocols were drawn up in the year 1906 after the Russo-Japanese War and the first Russian Revolution may be said to be false if only on the following grounds namely, that the text of the Protocols can be proved to have been in the hands of Stepanoff already in 1895, that in 1901 it was in the hands of Nilus, and that in the year 1903, it was published in the "Snamja".

[Pavel Alexandrovich Krushevan, whom our author had mentioned earlier, was a Russian journalist and an official in Imperial Russia. He came from a noble but impoverished Moldovan family. In 1903 he was the publisher and editor of the St. Petersburg newspaper *Snamja*, or *Znamya*, which means in English The Standard, where the German-language Wikipedia website even admits that the Protocols were first published in Russian at that time.]

It can further be proved that in 1905, and some years previously, both Ratschkowsky and Golowinsky were no longer in Paris. Thus does the whole catena [Latin for chain] of lies contrived by Princess Radziwill fall to the ground. This woman moreover falsely gave herself out as a princess in her interview with the Press in 1921 [in New York], whereas already in 1914, after her divorce from Prince William Radziwill, she married an engineer called Karl Emil Kolb, from whom she was again shortly afterwards divorced, and in 1921 following upon of a new marriage became Mrs. Danvin. [In 1917 the New York Times reports that her last name was Kolb.] It was in vain for the expert Fleischhauer to point out to the court during the proceedings that the evidence of this woman could not be taken seriously, if only for the reason that she was a proven forger and crook. The court refused to make any investigation of her previous career. [When she arrived in New York, she was forced to remain at Ellis Island until she explained her criminal career, and especially what she had done in South Africa, according to the same 1917 New York Times article.] It might therefore be fitting at this point to mention some of her shady actions in the past. About the year 1900 she attached herself to the diamond mine owner Cecil Rhodes, at the time he was going to South Africa. On the grounds of pure vanity apparently she published in a paper called "Greater Britain", which she edited there, what purported to be an interview with the late Marquess of Salisbury on the political situation in South Africa. In this interview Lord Salisbury is supposed to have expressed the view that Rhodes should be advanced to the position of Premier of Cape Colony. To put the matter beyond all doubt, the Princess showed Rhodes' private secretary the text of statement purporting to be signed by Lord Salisbury, and a telegram which she stated she had received from him inviting her to an interview. It came out afterwards that the telegram was not genuine, as it was not Lord Salisbury, but the Princess who had sent it to herself, that the interview had never taken place, and that moreover Lord Salisbury's signature had been forged.

During the year 1901, she passed cheques to the aggregate amount of £29,000, signing them with the name of Cecil Rhodes. Following upon this she was arrested and sentenced to eighteen months hard labour [our other sources say two years]. A full account of this affair, and of other exploits of this forgeress and adventuress may be found in the memoirs of two of Cecil Rhodes' private secretaries entitled "Cecil Rhodes, his private life by his private secretary Philip Jourdan" London, 1910 and "Cecil Rhodes, the man and his work by one of his private and confidential secretaries, Gordon le Sueur". London 1913. Both books may be seen at the library of the University in Göttingen. [Remember that our author is a German writing in Germany.]

After leaving South Africa this woman did not alter her way of life. In 1921, she was arrested at the instance of

two hotels in New York for having piled up bills for meals, and then disappeared without paying them. [As we have seen, the New York Times had also reported in 1917 that she had done that same thing in London.]

A suitable witness indeed to prove that the Protocols are a forgery!

The patently false statement that the Protocols were first drawn up after the Russo-Japanese war in 1905 was very awkward to the Chief Expert Loosli, so he in his turn proceeded to falsify the evidence and with the object of adding verisimilitude to the statement made by Radziwill, he in his expertise unobtrusively altered the year 1905 to 1895. He was compelled by Fleischhauer seven months later to own up to this before the court. Even this incident produced no effect upon the biased judge. There are moreover definite grounds for the supposition that Landman laid before the Princess what was definitely a text, the main contents of which had been prepared beforehand, and which was afterwards ornamented by a few personal comments of her own. It is also stated that she was paid the unusually high sum of 500 Dollars for the interview by Lewis [sic Louis] Marshall, the B'nai Brith Mason and leader of American Jewry. This of course was no honorarium, but hush-money.

[At the [Russian-language website polit.ru](http://polit.ru), there is an online article published in July, 2009 by Lev Aronov, Henryk Baran and Dmitry Zubarev entitled Princess Catherine Radziwill and 'The Protocols of the Elders of Zion': the hoax as a lifestyle and the hoax they speak of is the conduct of Catherine Radziwill. These Russian historians also highly question the integrity of Radziwill and what may have been her motivation. The introduction to the article summarizes its first few paragraphs, and concludes that "the role of the princess in the story remains mysterious." Here we shall paraphrase the opening paragraphs, since the translation is not perfect and some minor editing is required:

In January 1921 the famous American financier and a prominent Jewish activist Felix Warburg received a letter signed by Princess Catherine Radziwill (They reproduce the letter in the Appendix of the book from which this article was extracted). She had written because there had arisen the topic of the "Protocols of the Elders of Zion" a couple of years earlier to haunt the Jewish community in Western Europe and the United States. After receiving her letter, Warburg sent a letter to Louis Marshall - Senior lawyer and public figure, chairman of the American Jewish Committee in the recent past, and the head of the Committee of Jewish delegations to the peace conference at Versailles in 1919. On February 25, 1921 the weekly The American Hebrew and Jewish Messenger published an interview with the editor of the aforementioned Princess in which she said that she not only knows by who and when this document was produced, but saw the original in French. She named a number of persons involved in the pre-revolutionary Russian special services - the generals P. A. Cherevin and P. V. Orzhevskogo, head of the Foreign Police Department agency, P. I. Raczkowski and his assistants M. V. Golovinskiy and I. F. Manasevich-Manuylova.

This interview with the princess, soon published in France, was the first "evidence" that the Protocols are a political forgery, born in the depths of the security services of the state, which no longer exists.

The testimony of Princess Radziwill caused a significant response in the press. Although some information immediately appeared in the press regarding errors and obvious anachronisms, it created the basis for the so-called “police version” of the origin of the Protocols, which is still very common in the popular and partly in the scientific literature of the Protocols. As for the anti-Semitic writers and historians, they then say of E. Radziwill that on the one hand, here is yet another proof of the omnipotence of the world power behind the scenes and on the other, that it is another controversial

episode in the biography of a person who was for a long time compromised.

Aronov and his fellow writers clearly see through the lies and deceit of Catherine Radziwill. They will agree with our author in many of his other assessments in this section as well. Yet it was not their task to validate the Protocols, for they sought only to determine the actual history of the document, and to assess its reception in the West. We shall be hearing more from them as well, when this series continues.

The Protocols of Satan

Part 2: A Count, a Princess, and a Hoax as a Lifestyle

Here we will continue our presentation of The Protocols of Satan, which to a large extent will consist of the second part of our presentation of the booklet, *The World Jewish Conspiracy*, written by Dr. Karl Bergmeister and published in 1938.

While only history itself, and the actions of so many Jews throughout the last two hundred years of history, can certainly establish the credibility of the so-called “Protocols of the Learned Elders of Zion” as representing the definite plans of World Jewry in the destruction of the Christian nations, we are presenting this booklet as the central part of our objective to demonstrate that the Jewish attempts to label the Protocols as a forgery were in fact fraudulent themselves.

Our source booklet is subtitled “The Protocols of the Elders of Zion before the Court in Berne”, and it was written to show the abuse and miscarriage of justice which resulted as certain nationalist-leaning politicians were using the Protocols against the Jews in elections in Switzerland, and then in 1933 the so-called “Federation of Jewish Communities of Switzerland” and the “Berne Jewish Community” had brought a lawsuit against those politicians in Berne. Obtaining favorable results in what was basically a mockery of a trial, Jews throughout the West, and especially in Britain, France and the United States, then began to even more fervently use the fraudulent evidence produced at Berne to discredit the Protocols as an “anti-Semitic” forgery. They continued to do this, and they do it to this day, in spite of the fact that the trial is discredited and that its results were overturned, although because the results were overturned for rather innocuous reasons, the treachery of the original trial proceedings was never fully elucidated in the public records.

As a digression, we have also mentioned an earlier lawsuit by the Jews against Henry Ford for his publication of the Protocols and related materials, which happened in 1927. Perhaps that can be discussed separately at another time.

In his booklet, our author Dr. Bergmeister, after explaining the Berne trial results discusses some of the evidence used in the trial. This evidence consisted primarily of witnesses who had already written articles, or writers whose articles were cited by other witnesses, which were published much earlier than the trial itself. As early as 1921 articles attempting to portray the Protocols as being fraudulent had appeared in newspapers and other print media which were friendly

to the Jews, and later, when the lawsuit was tried, some of the authors of those articles, and in other cases witnesses merely citing those articles, were presented to the Berne court as expert witnesses.

However the authors of the original articles in question can all be shown to have either fabricated the statements which they had made in support of their allegations concerning the origin of the Protocols, or had merely repeated such fabricated statements, and they are fully discredited by the historical evidence. One such witness was the former Princess, Catherine Radziwill, who had given an interview to Jewish reporter Isaac Landman which was published in a February 1921 issue of the *The American Hebrew and Jewish Messenger*, which was evidently reprinted by the *New York Times*. As it turns out, Radziwill, who claimed the Protocols were the work of Russian intelligence officers in France, had her dates all wrong and her circumstances were historically impossible.

Additionally, she herself had already been convicted of forgery in South Africa, in a case connected to Cecil Rhodes, and had troubles paying her bills in both New York and London. She was evidently desperate for money, of already compromised morals, and was paid a generous sum for her story.

We left off our last presentation with the Russian historians Lev Aronov, Henryk Baran and Dmitry Zubarev, who in 2009 published an article documenting even further subterfuge connected to the Radziwill account, which fully vindicated our author Dr. Bergmeister.

Now we shall proceed to Bergmeister's second repudiation of a Berne witness, which is Armand du Chayla. We had read earlier in this booklet that “on the 12th and 13th of May 1921, the French Count Armand du Chayla published an article in two parts in the Russian paper “*Posljednije Nowosti*” (“*Dernières Nouvelles*”) in Paris.” The name of the paper in English is “*Latest News*”. Now we shall continue with Dr. Bergmeister:

The second in this unholy alliance was Comte du Chayla, who was shameless enough to insist before the court upon the correctness of his article (previously referred to).

It was only after the lawsuit was over, that I succeeded in discovering the whereabouts of Sergej Sergejewitsch Nilus, the son of the late S. A. Nilus, deceased in 1930, and the first publisher of the Protocols. [Language such as this is why I sometimes believe that Bergmeister is

only a pseudonym for the Berne trial defense expert, Lieut. Colonel Ulrich Fleischhauer. However later in this booklet Fleischhauer is again referred to in the third person, so perhaps our author was only an investigator in his employ, and who later, after the trial, had continued his investigating. In any event, he was intimately involved with the case, as the language "it was only after the lawsuit was over" certainly seems to indicate.] In a detailed statement dated March 24th 1936, Nilus junior states that Comte du Chayla published his report in "Dernières Nouvelles" being fully aware that it was untrue, and thus he is a perfidious liar and slanderer. Nilus junior declared moreover that he himself was the legitimized son of S. A. Nilus, and of the latter's lifelong friend. This lady however was not Madame Natalia Afanassicwna, nor as stated by du Chayla, a Madame Komarowsky, but Natalia Afanassicwna Wolodimerow. She had never at any time been in touch with Ratschkowsky. She had moreover never had anything to do with the Protocols. Nilus junior declared himself prepared to state upon oath that he was himself present when in the year 1901, Major Suchotin, also a friend of his father's, had handed the manuscript over to him. He cannot remember having seen at the time the ominous ink stain upon the front page.

Further enquiries revealed the fact that Comte du Chayla in the year 1921, was Chief of Propaganda on the Staff of the Don Cossack Corps of General Wrangel's Army. During his employment in this capacity, he was discovered to be acting as a Bolshevik agent, and as such was arrested and condemned to death for high treason. General Wrangel however, acting under pressure from the French Ambassador quashed the sentence, and had to content himself with expelling the treasonable officer from the army.

So the French government came to the rescue of a Count who, under the guise of having left France for the Orthodox Church, and under the guise of being friendly to Christian forces in Russia, was acting as a Bolshevik agent. Then several years later the same Count is writing articles in support of Jewry, attempting to provide evidence that the Protocols are a fraud, and lying in the process. The French government support for such a character should not be a surprise, since France has been in the hands of the Jews for over two hundred years.

Here we are going to make a digression, to present what the Russian historians Lev Aronov, Henryk Baran and Dmitry Zubarev wrote concerning Comte du Chayla (they spell the name du Shayla) in their 2009 article entitled Princess Catherine Radziwill and 'The Protocols of the Elders of Zion': the hoax as a lifestyle. Because of the broken English of the automated translation, we were compelled to do some editing. Of course, the account is still about Radziwill, but we shall see the content of du Chayla's testimony in this:

And yet in February 1921 the name of Catherine Radziwill occurs in the press in connection with the Protocols: it starts with the material which was prepared for Radziwill by Louis Marshall, editor of The American Hebrew, published in the form of interview excerpts from the document. In the next issue of the magazine there was published an interview with a certain Henrietta Hurlbut, a New York lady, who Radziwill herself recommended to the magazine as a person who is able to confirm her information about the Protocols, particularly their most controversial point - the assertion that while living in Paris Russian journalist M. Golovinskiy showed her the original French

document when they were fabricated. Whether there were any contacts by Catherine Radziwill with Mrs. Hurlbut is not known, but in a letter to Louis Marshall on February 17, 1921 Radziwill mentions "a lady" who is able to publicly confirm her testimony (for the letter the authors refer the reader to an appendix to the original work).

Sensational information provided by Radziwill came to Europe: published there in the form of an article in the Revue Mondiale, there was a detailed retelling of the U.S. interview with "Jewish Tribune". And in May 1921, the "Jewish Tribune", along with the Russian émigré newspaper "Latest News" [The Russian language paper in Paris, the Dernières Nouvelles], edited by P.N. Milyukov, published a lengthy article by Orthodox Frenchman Count Alexander du Shayla, who had shortly before returned to France after eleven years in Russia. It was he who confirmed the existence of the notebook in the French language with a "pale purple" spot on the first page, he allegedly saw Sergei Nilus in 1909 in the Optina [an Orthodox monastery near Kozelsk in Russia, southwest of Moscow]. The A. du Shayla testimony attracted publication in different countries on both sides of the Atlantic.

A few months later statements by Catherine Radziwill and du Shayla become much less important in the debate about the Protocols. In the summer of 1921 the British journalist Philip Graves (1876-1953) in Constantinople buys from a Russian emigrant, "Mr. H.", a publication of the 19th century, in which it is easily discovered when compared with the text of the Protocols, that in the truest sense it is the basis for the creation of an anti-Semitic document. This edition - "Dialogue in Hell between Machiavelli and Montesquieu or Machiavelli's politics in the XIX century." (published in 1864), was directed against the Second Empire of Napoleon III, a political satire by Maurice Joly (1829-1878). This direct evidence of the Protocols being a forgery - though it still remains unconvincing for fans of conspiracy theories - was published in the newspaper The Times in the issues from 16-18 August 1921 and upstaged the previous performances.

The book by Joly, The Dialogue in Hell between Machiavelli and Montesquieu, obtained by Philip Graves seems to have been the death-knell for the claims for the legitimacy of the Protocols, and we will discuss it further in the near future. For now, Comte du Chayla remains the focal point of our discussion. In a footnote to this same article, Aronov and his fellows say this about du Shayla, in a discussion of various writers evaluating the Protocols:

Researchers excluded Catherine Radziwill from the accounts because of the stories exposing her as a fraud, but who left, and in a prominent place, the testimony of A. du Shayla (G. Bernstein, H. Con), are inconsistent in their decisions. Du Shayla, in that part of his story where he describes the book with the French text, and where there is a discussion about the role of the Police Department in the creation of Protocols, Catherine Radziwill is directly behind the constructed narrative. If you do not believe her, then on what grounds can you believe him? The proximity of the French Count, who departed from Orthodoxy, to the reactionary circles in the period before the First World War (perhaps this is the reason B. Nicholas called him a "crook" in his letters to Vera Cohn-Broido), his stay at the court of Wrangel in the Crimea in 1920, as well as his cooperation with the Soviet Foreign Ministry from 1920 to 1930 (veteran journalist Bernstein might well have known this) were no

less reprehensible than the scam which involved Radziwill.

So it certainly seems that, although they themselves may doubt the legitimacy of the Protocols, Aronov and his colleagues understood that du Chayla's testimony was just as unreliable as that of Catherine Radziwill, and should be fully discredited. For us it should be plain, that du Chayla was a crook, a spy, and a tool for the Jews who were attempting to discredit the Protocols.

Upon this matter and upon the previous career of the Count, State Councillor Gregor Petrowitsch Girtschitsch, formerly in the Judge Advocate General's Department of Wrangel's army and at present living in Tunis, has furnished exhaustive information in a report dated the 30th April 1936, such information having added importance in view of the fact that Girtschitsch himself conducted the case against du Chayla. [Where he is being tried by the Cossacks as a Bolshevik spy.] Already at the beginning of June 1936, Dr. Boris Liffschitz, a Russian Jew practicing at the bar in Switzerland, and acting as counsel to du Chayla, was informed of the existence of these declarations, both of which were handed to the court. Du Chayla however omitted to bring any action for libel against S. S. Nilus. He apparently considered discretion to be the better part of valour, and that it was preferable in this instance to take the insult that he was a perfidious liar and slanderer sitting down, rather than take the risk of bringing an action against S. S. Nilus which would expose him to the danger of Nilus proving his contention true.

Yet a third witness has recently come forward in the person of Andrej Petrowitsch Ratschkowsky in Paris. He is the son of State Councillor Ratschkowsky, whom incidentally, Du Chayla falsely described as a general, a rank which he never held. In a written statement dated 13th July 1936, he states that he has searched through all the archives of his late father, which are in his possession, that is to say not only through his private correspondence, but also through all drafts of reports sent to the authorities in St. Petersburg, and that nowhere has he been able to detect the smallest trace of his father ever having had anything to do with the Protocols. He had moreover never had so much as a hint from his father that the Protocols were known to him. His father had never been an Anti-Semite, he had had Jews as friends and collaborators, and more particularly at the time of the publication of the Protocols, his Secretary was the Jew M. Golschmann. Finally his father was never acquainted with the fabulous Madame Komarowsky, who was supposed to have handed the document over to him.

Evidently, Komarowsky is only mentioned by du Chayla, and indeed the name seems to have been invented, which is why she is called "fabulous" here.

Through the reports of those who might be described as the most telling witnesses in the case, namely Nilus junior, Girtschitsch and Ratschkowsky junior, light has finally been brought to bear upon the forger's den. The statements of the crook and ex-Princess Radziwill, now Mrs. K. Danvin, and of the Bolshevik Agent and traitor Comte du Chayla are in all essential points untrue. State Councillor Ratschkowsky had never on any occasion anything to do with the Protocols. Nilus's lifelong friend who according to du Chayla was the go-between who handed him the Protocols, was not called Komarowsky, but Wolodimerow, and was never in contact of any kind with Ratschkowsky.

Here we have the name of the mysterious woman from whom Nilus supposedly received his copy of the Protocols as Wolodimerow according to du Chayla. (But we have seen that refuted by the younger Nilus, who was her son.) However there are other versions of this story which should be presented, and for that we will again resort to the Russians Lev Aronov, Henryk Baran and Dmitry Zubarev, and an August 2007 article entitled (in a crude Google translation) "By the history of the 'Protocols of the Elders of Zion': Y. D. Glinka and her letter to Emperor Alexander III":

On April 7, 1902 the famous Russian conservative journalist Mikhail Menshikov told the reading public of the existence of a mysterious document - "quite a thick manuscript," setting out the "conspiracy against the human race", compiled by King Solomon and in complete secrecy implemented by "Jewish sages" for three thousand years. [A typical Jewish-Masonic fable.] This acquainted journalists with the document called the "Protocols of the Elders of Zion". Some Petersburg woman, not identified by name, described not without irony but in sufficient detail, an "Elegant apartment, excellent French, all the signs of a good social circle, elegant", [and then there is a sentence of unclear context where I must insert the words "who is said"] "to communicate directly with the world beyond the grave". According to the lady, the Protocols had been stolen from a secret Jewish store in Nice [France] and obtained from "a French journalist ... who ... with the utmost haste translated excerpts from the precious documents in Russian".

Over one hundred and four years have passed since that moment, and the literature of the "Protocols of the Elders of Zion" - one of the best-selling political topics of twentieth century - has become truly immense. Examine their sources, many put forward hypotheses regarding authorship. However, the identity of the "lady: [the automatic translation has "ladies", which is contrary to the context], who allegedly transferred the Protocols into Russian and brought them to Russia is still a mystery (the French original has yet to be discovered and for a hundred years its existence has been questioned). One of the first publishers of the Protocols, S.A. Nilus, at first said only that they were stolen by a "woman", and twelve years later added that the Protocols were "obtained from a lady, permanently residing abroad, that this lady..." [This portion of the automated translation is difficult to decipher, and we will skip part of it only to say that another woman, A.N. Sukhotina in Tula is named in connection with the mysterious woman. Sukhotina is evidently related to that Sukhotin from whom Nilus obtained the Protocols.] In the words of the same Sukhotina, Nilus said that "this lady passed on a copy of the manuscript to Sipyagin, the then Minister of Internal Affairs upon his return from abroad". (Curiously, the Minister of Internal Affairs of the Russian Empire D. S. Sipiagin was killed April 2, 1902 - five days before the appearance of the press article by Menshikov.) Unlike Menshikov, Nilus always maintained that he had never seen the "lady", and "I do not even know her name". He did not name the "lady" and a former neighbor of the estate of Sukhotina in Tula was F. P. Stepanov, once in exile in Yugoslavia in 1927, he left a notarized certificate that Sukhotin handed him the manuscript of the Protocols, and cited as the source of all the manuscripts the same unnamed "lady living in Paris." Unlike Nilus, who said that he "forgot" the name of the lady, Stepanov claimed that Sukhotin did not mention her name.... [This does not mean that Nilus was lying.]

Thus, for 25 years (1902-1927) there are three written evidences of the "lady" who had brought the Protocols to Russia. And only one witness - Menshikov - claimed to have seen "a lady" and to know her name. Two others - Stepanov and Nilus - had never seen the "lady" and did not know her name, or did not remember.

And only another mysterious lady, an active promoter of the Protocols, writing under the pseudonym of Leslie Fry [referring to the book *Waters Flowing Eastward*], first published the evidence of Stepanov and then gave the name of the mysterious translator of the Protocols. She claimed that it was "the daughter of a Russian general Mademoiselle Justine Glinka." According to the version of Fry, J. Glinka in 1884 in Paris, bought the French copy of the Protocols from a Jew named Joseph Shapiro, translated the text into Russian and transferred it together with the original to Gendarmerie General Orzhevskomu. Another copy of the translation Glinka gave to Sukhotin when she returned to her estate in Orel.

Aronov and his colleagues go on to present an exhaustive study concerning the validity of this information concerning Justine Glinka, who is sometimes called Juliana Glinka, in debate of whether or not she really had anything to do with the Protocols. Perhaps we shall return to it again in the future, however at this point it is quite peripheral to our discussion, since her name did not arise at Berne. To return to Dr. Bergmeister:

Apart from this question, the research into the origins of the Protocols must be carried out to its very last detail. It would be particularly important to find out from whom Major Suchotin received the Protocols in 1895, or at an earlier date. Here we find ourselves at a dead end, which is all the more difficult to overcome, as the supposedly non-Jewish Soviet State puts difficulties in the way of all enquiries which are likely to prove disadvantageous to the Jews. Moreover the former Member of the Duma, Colonel Baron B. Engelhardt, in a communication from Riga, dated the 2nd April 1935, states that in the Spring of 1917, immediately after the formation of the Provisional Government by the Freemason Prince Lvov, it became the principal care of that government to remove from the Ministry of Home Affairs and from the Police Department all confidential documents having relation either to Jewry or to the Protocols.

Prince Lvov was born in Germany and is said to have descended from the Viking princes of Yaroslavl. His family moved home to Tula in Russia after his birth. During the Russo-Japanese War he organized relief work in the East and in 1905, he joined the liberal Constitutional Democratic Party. A year later he was elected to the First Duma, and was nominated for a ministerial position. During the first Russian Revolution and the abdication of Nicholas II, emperor of Russia, Lvov was made head of the provisional government founded by the Duma in March of 1917. He resigned in July 1917 in favour of Alexander Kerensky. Lvov was arrested when the Bolsheviks seized power later that year. He supposedly escaped and settled in Paris where he died in 1925.

All files and documents of a nature disagreeable to Jewry were collected, and under orders from Prince Lvov handed over against written receipt to the Jewish Politician Winawer, a member of the Masonically influenced Miljukow party. From this time onwards the material in question completely disappeared. The expert Loosli did, it is true, succeed through the intermediary of the Jewish solicitor Tager in Moscow in

borrowing from the Soviet government documents for the composition of his expertise. These however, in spite of desperate efforts on the part of Loosli to nail down Ratschkowsky as the forger of the Protocols, do not afford the smallest ground for this assumption. Moreover apart from this, these documents of which Loosli was as proud as he was of the forgeries of Radziwill and of du Chayla, contain nothing whatever relating to the authorship of the Protocols.

The fact that the authorship and the time of the composition of this document still remain a mystery, does not justify the assumption that the Protocols are an Anti-Semitic forgery; and even less, when the fact is taken into account that their contents are in complete and accurate accord with other Jewish writings, as also with the political occurrences of our time. This document has been in existence for many decades, and its validity has never yet been legally disproved. As long however as a forgery has not been proved, this document may be looked upon as genuine. For it is the inauthenticity of a document which must be proved by those who would attack it, and not its authenticity by those who would defend it. The Berne lawsuit has not cleared up the situation in any way; for of all the theses which have been brought to prove forgery, there is not one that will hold water. One and all rest upon a gross perversion of the facts. Only the guilty, and those who are afraid of the truth, make use of such methods as were used in Berne.

We must express disappointment that the article by Phillip Graves, printed in three parts in the London Times in August of 1921 and which made use of the Joly book in an attempt to discredit the Protocols was not addressed here, although Dr. Bergmeister had mentioned it earlier in this booklet. God willing, we will address the Graves article at length, and the Joly book at greater length in the weeks to come.

There are two reasonable avenues by which to upset the supposition that Joly's book is sufficient evidence which discredits the authenticity of the Protocols. The first is this: it seems that the only copy of the Joly book was obtained from a Russian Jew in Turkey. The second is this: Joly himself worked inside the French government for over ten years, and was a Mason in France. He may have simply used the same sources from which the Protocols themselves were taken.

The next portion of our booklet is based on the testimony of certain Jews. These Jews seem to be the self-hating variety which we have seen in the likes of Howard Rosenthal, Myron Fagan, Nathaniel Kapner, Henry Makow and others of more recent times, who always seem to have their own diabolical agenda. When we presented Martin Luther's *On the Jews and Their Lies*, we saw that the phenomenon of the tattle-tale, self-hating Jew has existed since as early as 13th century France, where the converso-Jew Nicholas Donin exposed the writings of the Talmud before Pope Gregory IX at the Disputation of Paris. Even earlier, another supposedly converted Jew named Theobald explained ritual murder to the English authorities upon the discovery of the crucified and tortured body of young William of Norwich.

We do not advocate pursuing the testimony of Jews, however in certain circumstances and when it is corroborated by established facts, it may be useful. Since this is part of the booklet we have endeavored to present, and also a part of the historical record connected to the history of the Protocols we will proceed and present what Dr Bergmeister has written. Just imagine the irony, that evil Nazis are here

employing the testimony of Jews, and that Jews cooperated with anti-Semitic proponents of the Protocols.

Due to the nature of what follows, we will not have many of our own comments, but only need to present what Dr. Bergmeister has written.

5. Three orthodox Jews stand for the Authenticity of the Protocols.

If up till now I have been principally concerned in the refutation of the assertions made by the opposing side, and have been able to show that Jewry have not been in the position to bring any valid evidence in support of forgery, I will now discuss a few important cases which go to show the authenticity of the Protocols. In this connection, I will quote the declarations of three orthodox Jews.

About the year 1901, in the small Polish city of Schocken, now called Skoki, there lived one Rudolf Fleischmann, an assistant Rabbi, and slaughterer by trade. With this person the local Public Prosecutor, M. Noskowicz, entered into friendly relations. Fleischmann, whose honour had suffered serious injury at the hands of the Chief Rabbi Dr. Veilchenfeld, in that the latter had assaulted his fiancée, complained bitterly to his Christian friend, and related to him much in regard to the anti-Christian writings of the Jews. In this fashion they came to speak about the Protocols of the Elders of Zion, which at the time were already known in Russia. As Noskowicz has asserted in writing, Fleischmann assured him that the Protocols really did exist, and that they were no forgery. Moreover that they were positively of Jewish origin. He further laid it on him as a duty, to warn his Christian co-religionists and co-citizens of the Jewish danger.

Noskowicz relates a second instance also. In the year 1906, he put the question direct to the well known Rabbi Grünfeld of Swarzedz in Poland, as to whether the Protocols were genuine or not. Thereupon Grünfeld gave him the following characteristically Jewish answer: "My dear Herr Noskowicz, you are too curious, and want to know too much. We are not permitted to talk about these things. I am not allowed to say anything, and you are not supposed to know anything. For God's sake be careful, or you will be putting your life in danger."

We are in possession of a further statement from the Russian Captain George (Our readers will understand that we cannot give his real name, as we otherwise might endanger the lives of his relatives in Soviet Russia.) In February 1924, in Jugo-Slavia, he visited the Jew Sawelij Konstantinowitsch Ephron, who was a refugee from Soviet Russia. Ephron in his early days had been a Rabbi in Vilna. He went over however to the Greek Orthodox Church, and became a mining engineer in St. Petersburg. He was moreover an author, and wrote under the nom de plume of "Litwin". He was the Editor of the Monarchist paper "The Light", and was a contributor to "The Messenger". He was also the author of the drama going under the name of "The Smugglers", which contains much severe criticism of Jewry. In consequence of this, he was brutally assaulted by some Jews, and his life being threatened when the Bolshevik revolution broke out he had to fly from his country, arriving finally in Serbia, where he found asylum in a cloister in the neighborhood of Petkowitz in the district of Schabatz. It was there that he died in the year 1926. When on a certain occasion Captain George questioned him on the subject of the genuineness of the Protocols, Ephron declared with emphasis that he had for long been well acquainted with their contents, indeed for

many years before they were ever published in the Christian press. Ephron's words were written down by Captain George who made sure of the matter by obtaining a sworn statement regarding his bona fides from the Arch-Priest of the Russian Church in Paris in the month of October 1928.

Both written declarations, namely that of Public Prosecutor Noskowicz, and that of Captain George were included by Lieut. Colonel Fleischhauer in the expert report which he rendered to the Court in Berne. Like all other evidence offered by Fleischhauer however, these witnesses were completely disregarded by the Marxist Judge.

The case of Ephron interested me quite exceptionally, and I therefore got into touch with different colonies of Russian émigrés with a view to finding people who had been acquainted with him. The results were altogether beyond my expectations. I discovered a Russian who had formerly fought in Wrangel's Army, Wassilij S. (his real name is also concealed) [but below he is identified as Wassilij Smirnow] who had made friends with Ephron at Petkowitz and who actually handed me a short treatise upon the Protocols in the Russian language written by Ephron himself. It is actually the concept of a letter addressed by Ephron in the year 1921, to the Russian Emigrant paper, edited by Burtzew in Paris, "Obschtscheje djelo" (La Cause Commune). Ephron had at about this time read an article in this paper, in which a writer by name of A. J. Kuprin questioned the genuineness of the Protocols, and pretended to show that they were a forgery on the assumption that the Jews were incapable of producing an anti-Christian work of this description. The indignant Ephron thereupon wrote the following letter to the Editor: "In my quiet cloister (I am living in a Serbian monastery.) it is seldom that I see a newspaper. The other day however a copy of the 'Obschtscheje djelo' came into my hand, and in it I read a feuilleton [feature, probably article here] by A. J. Kuprin entitled 'Guslitzkaja Fabrika'. [This appears to mean 'Guslitsky Fabrication', in reference to a monastery in Kurovskoye, about 60 miles east of Moscow.] In this feuilleton Monsieur Kuprin discusses the Zionist Protocols of Nilus, and describes for the benefit of the reader the impressions which he gets from the perusal of this book. Whatever conclusion he comes to in this instance in regard to the genuineness of the Protocols, is a matter of little or no interest to me, for in the matter under consideration, Monsieur Kuprin cannot be considered an authority in any sense of the word. In spite of the above however, my attention was drawn to certain statements in this feuilleton. Monsieur Kuprin writes: 'What surprises one in the Protocols is this downright, blind, stupid, one might say uniform hate against Christianity, which only an unimaginative and commonplace Jew-baiter, writing in accordance with his feelings against the Jews, could ascribe to the Elders of Zion. Every word of these Protocols breathes blood, revenge, slavery, destruction and ruin. One does not only feel the deadly and poisonous power of the word, but also the paralysing commonplace. When the diplomats of two different countries set out to ravish a portion of a third, or when two financiers set about plucking some trustful pigeons, they do not usually call things by their proper names, but are wont to conceal the hard reality with kindly words and tasteful forms. These 70 Elders, the highest authority of an intelligent people, and no doubt themselves also highly cultivated persons, would it is clear be ashamed of such a

primitive and pogrom-like brutality as is attributed to them in the Protocols.'

"The above quotation from the article of this well meaning author breathes passionate resentment against the Protocols, and the Christian conscience of the writer cannot reconcile itself to the wickedness and the hate against Christianity with which the Protocols are permeated. He is unable therefore to acknowledge that they are genuine, and out of goodness of heart he cannot recognize them. Thus must it be. It is difficult to come to terms with life when such wickedness and such hate are found to exist. To an author brought up and educated in Christian ethics, they may seem impossible and an absurdity. But nevertheless... This wickedness and this hatred of Christianity among the chosen people [sic] have both existed in the past, and exist up to the present day.

"I propose to the well meaning author that he communicate with Monsieur Pasmanik, and ask him to be kind enough to translate the following words taken from the prayer which every Jew is bound to repeat thrice daily. (I take it that Monsieur Pasmanik is cognizant of ancient Hebrew, and is also familiar with the prayers.)

""SCHAKETZ TISCHAKZENU, SAWE TISSAWENU, KI CHEREM, 'HU'... ' [This means something along the lines of "you will to the utmost abhor it, you should feel the ultimate disgust for it, for it is something cursed, shame!", which is a prayer spoken by Jews in reference to the Cross of Christ.]

"These words, I repeat it, and I hope that Monsieur Pasmanik will confirm what I say, are repeated three times a day by every Jew in his prayers. Now if Monsieur Pasmanik will accurately translate the words of the Hebrew prayer, and Monsieur Kuprin comes to hear of their meaning, he will surely understand that as a Christian, and as a man of honour, he is bound publicly to withdraw what he has said in the above quoted statement, a statement clearly dictated by goodness of heart, and from feelings of Christian charity, and in no way attributable to any knowledge of Judaism, or of Jewish ethics.

"P. S. If in the course of the next fifteen days Monsieur Pasmanik does not communicate the meaning of the Hebrew prayer to A. I. Kuprin, I will print a translation in the Nowoje Wremja [the name of a Russian newspaper which seems to mean "New Newspaper"], as much for his own edification, as for the edification of other writers similarly placed, who have erred in all good faith."

Upon Ephron's Russian concept the following further notes are to be found, and also a translation of the Hebrew text:

"Up to the sixties of the previous century these words were printed in the Hebrew prayer books; at the beginning of the sixties however, they were forbidden by the Russian censorship, which naturally did not prevent the Jews then, as it does not prevent them now, from repeating them three times a day."

""Schaketz tischakzenu', thou shalt utterly detest it, (the Cross of Christ), 'Save tissawenu', thou shalt utterly abhor it, 'Ki chere'm', for it is a cursed thing. 'Hu', fye!" (For this curse the Jews make use of Deuteronomy VII, 26.) [The passage has nothing to do with Christ, but the Jews certainly can not make use of it appropriately, as it is the Jews themselves who are accursed by the God of he Bible.]

Burtzew never published this letter. He also suppressed it in his evidence before the Court in Berne. Whether

Ephron also sent it to the Nowoje Wremja [Russian New Newspaper] as he intended, is not known.

It is altogether characteristic of Ephron's attitude to the Protocols, that it was just an article which pretended to prove them a forgery which he took as an occasion for repudiating any such theory. He does not express any direct opinion as to their authenticity, but it is sufficient that he denies to Kuprin the right to express any opinion upon the matter, upon the grounds that he does not understand the subject, and that he energetically repudiates the latter's attempt to establish a forgery. His attitude comes even more clearly to light in the following report compiled by Wassilij Smirnow in the presence of two witnesses on the 15th of December 1936, viz:

"After my arrival in Jugo-Slavia in the year 1921, in my capacity of an officer in General Wrangel's army, I came across a group of Russian emigrants in the village of Petkowitz, in the district of Schabatz, where it had been suggested that I should live.

"In the vicinity of this village, the Serbian monastery of St. Petko is to be found. As I heard shortly afterwards, in this monastery lived Sawelij Konstantinowitsch Ephron, who had found a home there, as age and infirmity (he was at the time 72) prevented him from doing any active work. Ephron had come there on the recommendation of Bishop Michael of Schabatz, in whose diocese this cloister was situated. Bishop Michael had in former times been the head of a Serbian religious house in Moscow.

"It was at this time that I first began to receive the 'Obschtscheje djelo' [the Russian Emigrant paper edited by Burtzew in Paris, La Cause Commune], three copies of which were forwarded to me from Paris with a view to its distribution among the Russian emigrants. Ephron came to hear that I was receiving the 'Obschtscheje djelo', and sent me a message through one of the Russians asking me to visit him, and saying that he would much like to see the paper in question. I visited him in the course of the next few days, and began also to send him the paper. Thus it was that my acquaintance with Ephron began.

"Later, in No. 440 of the above periodical, a feuilleton written by Kuprin appeared under the title of 'Guslitzkaja Fabrika' [Guslitsky Fabrication], in which he attacked the author of the Protocols for the blind and bloodthirsty hate against Christianity exhibited in them. Kuprin further expressed doubts regarding the capability of the Jews to express such sentiments. What he meant was that only the most ordinary type of Jew-baiter could ascribe such sentiments to them.

"This attitude of Kuprin to the Protocols disturbed Ephron very much, and on the occasion of my next visit, he started to relate to me the opinion which he had formed of the feuilleton in question. He had a reply to Kuprin already written, and addressed to the Editor of 'Obschtscheje djelo', which he asked me to dispatch. In the course of a further conversation regarding this feuilleton, he became very indignant about Kuprin's ignorance of the theme he had handled. He held him to be completely incompetent to express any opinion on the nature of the case.

"On the occasion of this conversation, Ephron handed me the concept of the letter he had written to Kuprin with the words: 'Take it, my dear friend, it may perhaps be of use to you some day.'

"In connection with this feuilleton of Kuprin's, there began between us the most open hearted conversations in the course of which he told me what he knew regarding the Zionist Protocols. In view of the fact that

it is such a long time ago, I cannot now remember everything that he said, but one or two leading points which have graven themselves on my memory I will now quote in inverted commas, making use to the best of my recollection of Ephron's own words. He asked me once whether I had read the Protocols through, and on my replying in the affirmative, he began to say that the Protocols of the Elders of Zion were in point of fact not the original Protocols at all, but a compressed extract of the same. Then he said to me that he was very much troubled in his conscience as to whether he should reveal the secret of their origin or not, for he did not know whether in so doing he would be doing more harm than good.

"I cannot here remember the exact course of our conversation, but as far as I know I had put to him a question regarding the origin and the existence of the original Protocols. In answer, he excitedly caught hold of me by the lapel of my coat, and said literally:

"My dear friend, in the matter of the origin, and of the existence of the original Protocols, there are only ten men in the entire world who know, and one of them is your servant.' In saying these words he touched his breast with his forefinger and added: 'My dear friend (this was his favourite mode of address where I was concerned), if you come to me often enough, it is just possible that I may bring myself to reveal this secret to you.'

"It was a short time after this that a position was offered me in Belgrade, and to my great regret I was compelled to part with him for good. It was in this fashion that he took the secret of the Protocols with him into the grave. He died 2 to 3 years after my departure, as I afterwards heard.

"From what he told me, I learnt that he was a Jew, and that he went over to the Orthodox Church in Russia. After his conversion, he was a missionary in Central Asia, and was also a correspondent of the Academy of Science. He was moreover Editor of the paper 'Istoritscheskij Wjestnik'. [This appears to be an alternate spelling of Istoricheskiy Wjestnik, or Historical Herald. After we determined this, we found it spelled nearly in this manner in another testimony given below.] He had a son, who had been an officer in the Russian Army.

"I have attached the aforementioned concept of Ephron's letter to Kuprin hereto."

"The above statements I am at all times ready to confirm on oath."

(Signed) Wassilij Smirnow. [Supposedly a pseudonym.] Former Commandant A. M. Dept., Propaganda Section, G. H. Q. South Russian Forces. As a result of further investigation, I was fortunate enough to find yet another Russian, who over a period of years had been personally acquainted with Ephron. This was Wassilij Michailowitsch Choroschun who lived at Petkowitz in Jugoslavia, and who at the time of Ephron's residence there, was the business administrator of the monastery in the town. Choroschun has given the following written declaration: "During the period between June 1924 and November 1929, I was resident at the Cloister of St Paraskewa (Petka), in the Province of Schabatz in Jugoslavia. To the different duties which the Prior of this religious house, the monk Aristarch, laid upon me belonged that of conducting the business affairs of the cloister. I consequently became familiar with the archives of the cloister, and with all matters pertaining to the persons it contained.

"As regards Sawelij Konstantinowitsch Ephron, I associated with him from the moment of his arrival in the monastery, up to the time of his decease. According to the letter of recommendation from Bishop Michael of Schabatz, which was entered in our files under the number 191, Ephron arrived at the cloister on June the 7th 1921. His decease took place on the night of the 23d of June 1925. He died alone and without witnesses. All his personal belongings, his notes, and his books were sent by General Tolstow, who was also resident in the cloister, to the office of the Agent for Russian Refugees in Belgrade at that time one Paleolog. I often had talks with Ephron. He used to tell me about his past, and used to communicate to me his thoughts upon different matters, and among them upon the Jewish question. I remember that he told me that he completed his rabbinical training at Vilna, and that afterwards he became a rabbi. He said that after he came to know of a certain secret law among the Jews (he did not say which) in which the hatred of humanity which it propounds had impressed him most, he decided to break with Jewry. After he had broken with Jewry, he entered the School of Mines in St Petersburg, and qualified there. Afterwards he took to a literary career. He became a collaborator on the "Nowoje Wremja" [the New Newspaper, where Ephron had said he would publish his letter to Kuprin concerning the La Cause Commune article on the Protocols], editor of Komarow's newspaper "Swet" [Light], and of the "Istoritscheskij Wjestnik" [Historical Herald], and Secretary of the Slavonic Committee.

"It was during the time that he was on this Committee, that he became acquainted with the Prior of the Serbian Monastery in Moscow, the Archimandrite Michael, who afterwards when Bishop of Schabatz, arranged for his reception into the Cloister of Saint Paraskewa. Ephron told me that he had two sons who had remained in Soviet Russia, and who occasionally sent him money. I remember that on the day of his death 50 Dollars arrived from one of his sons. On one occasion Ephron made me a present of Nilus's book on the Zionist Protocols. I remember that on this occasion he said to me: 'They (the Protocols) are an actual fact, and every word of them is true.' In his conversations on the subject of Jewry, he asserted with all emphasis, that the Jews have secret books which they show to nobody but to the initiated.

"Three or four months before his death, the author Rodionoff wrote to him from Mostar [apparently a town in what is now Bosnia and Herzegovina] urging him to reveal the secrets of Jewry. S. K. Ephron did not however wish to do this, as he was awaiting the visit of the Metropolitan Antonius, to whom he wished to reveal everything concerning the Jews. In his letters to Ephron, the Metropolitan Antonius promised him that he would visit the cloister in company with General Netschwolodow, who was coming from Paris for the purpose. In the last few days, as he felt death approaching, Ephron often gave expression for his distress at the Metropolitan not having arrived. He was apparently possessed with a great longing to reveal to him the secret of Jewry which was tormenting him. Unfortunately the Metropolitan never came, and thus did it come about that the secret was entrusted by Ephron to no-one.

"Testified by the undersigned
Wassilij Michailowitsch Choroschun,
Petkowitz, District of Schabatz, Jugoslavia.
February 3d, 1937."

The declarations of the Assistant Rabbi Fleischmann, of Rabbi Grünfeld and of the former Rabbi Ephron taken together, give incontrovertible proof of the correctness of the assumption that the Protocols are a genuine Jewish document. Of a particularly convincing order is the information supplied by Ephron to the three Russian witnesses Captain George, Major Smirnow and the Administrator Choroschun. From his testimony the following fact also becomes clear namely that the Protocols were drawn up before the Zionist Congress in Basel in 1897, and were already known to the initiated in Jewry; and moreover that the text which we possess through the intermediary of Nilus is a compressed extract only of an as yet undiscovered, and far more extensive secret document. It is therefore of particular importance to note that in this respect, Nilus makes

practically the same assumption on page 54 of the third edition of his book, namely that the manuscript which had come into his hands was evidently "a fragment only of some very much more important manuscript, of which the beginning, and many details have either been lost, or may never even have been found." [We have not yet been able to locate a similar statement in the translation of the fourth edition of Nilus' book published by Small & Maynard.]

We will leave Part 6 of our booklet, which is titled "The Contents confirm the Authenticity" because presenting it we will have some contention with our author Dr. Bergmeister. However he alone cannot be blamed for his misunderstanding of all things Biblical, and for his misidentification of the Jews themselves.

The Protocols of Satan

Part 3: Bergmeister and the Verdict at Berne

Here we shall conclude our presentation of the booklet, *The World Jewish Conspiracy*, written by Dr. Karl Bergmeister and published in 1938, which defended the authenticity of the Protocols against some of the evidence presented at the Berne trial of 1934-1935, where a lawsuit had been tried against certain Swiss politicians because they had used the Protocols as propaganda in their campaigns. While it is accepted that Bergmeister could not prove the actual origin of the Protocols, and that the actual origin of the work in the form in which we know it may never be determined, he did indeed prove that the early attempts by Jews to discredit them as fabrications, or "forgeries", were themselves based upon lies.

Before beginning, I am going to take a short digression to discuss the word forgery. I often hear the argument concerning the Protocols, that since a forgery is a copy of an original, the Jews prove that the Protocols are authentic by calling them a forgery. This might be funny, and it might even convince the simple-minded, but it should not be repeated because it is simply not true. If you examine not only the modern dictionaries, but also the original definitions for the word forgery in the first English dictionaries by Samuel Johnson and Noah Webster, you will see that the definition of the word is much broader. More precisely, a forgery is a document produced and ascribed to someone other than the person who produced it. So from a Jewish perspective, where the Protocols are disclaimed, the word forgery is appropriate. However we know better than to believe the Jews, and although certainly not all Jews are responsible for the Protocols, the Protocols do indeed represent the desires of world Jewry for the subversion of Christendom. And while all Jews are certainly not acting consciously to effect those desires, Jews do indeed act naturally towards their accomplishment. So many Jews may be able to plausibly deny the Protocols, but that does not mean that they are fraudulent.

In the first 5 parts of his booklet, Bergmeister both addressed at length and discredited the statements of Catherine Radziwill and the French count Armand du Chayla, the first figures to emerge and attempt to discredit the authenticity of the Protocols. They both had French and Russian connections, and therefore they both appeared to have credibility, while they also both turned out to be obvious frauds. We believe that this very circumstance, that the first witnesses against

the authenticity of the Protocols set forth by the Jews had turned out to be liars and frauds, is in itself a monument to the authenticity of the Protocols. They began to be discredited as soon as they appeared in the west, but Jewry already had another path by which to reach their objective to cloud the issue, which was the sudden discovery in Istanbul of *The Dialogue in Hell Between Machiavelli and Montesquieu* by Philip Graves, who promptly noticed the similarities between that and the Protocols, even though the Protocols had only first been published in English translated from Russian at a very recent time, in 1920, unless we count the few excerpts published in a Philadelphia newspaper in October of 1919. We shall begin further discussion of Graves and the similarity of the Protocols to the *Dialogue of Joly* after we finish presenting the Bergmeister booklet.

In this respect the Jews are most adept, that through their control of so much of the media they can raise great clouds of dust by which to obscure the truth about anything. This is the same tactic which is seen in so many old Hollywood cowboy movies, where the bad guys raise a dust cloud and make off with the loot without being seen. The same Jews do this same thing over and over again to this very day. When one line of lies and deceit is exposed, the Jews have another one already prepared to fall back on. Look at the Holocaust tales. At first the Jews talked about the trains that were moved through power stations electrocuting the prisoners on board. Then it was the carbon monoxide trucks that went through Jewish neighborhoods, serving as portable gas chambers. When those stories and others were all discredited, they were quickly forgotten but the Jews had already devised other lies to propagate in their place, and a few of them, those which are the least incredible, are accepted as truth to this very day even though there has been plenty of evidenced compiled to show that they are also lies.

Now we shall present and offer our own comments on the 6th and final part of Bergmeister's booklet, which is subtitled:

6. The Contents confirm the Authenticity.

To prove the authenticity of the Protocols from their contents, would be beyond the scope of this treatise. There exists upon this subject a literature so extensive, and more particularly in the Expertise drawn up by Colonel Fleischhauer for the lawsuit in Berne, a mass of evidence so overwhelming, that I will confine myself to

the following remarks only. It is not by any means first in the Protocols, but already in the books of the Jewish prophets that the political objectives of the Jewish people are laid down. Isaiah in particular, in chapters XL to LX promises quite undisguisedly world-domination to the chosen people. The same thing exactly is the aim of the Protocols, which may be said to differ only in the sense that they are a modern strategic plan, drawn up in a manner more suited to present-day conditions.

Here is an example of the most significant problem that Christians, or even Whites who claim not to be Christians, have when considering the Jews: that they continually accept the Jewish narrative concerning the writings which we call the Bible. For 1700 years or longer it has been taken for granted that these Jews of today are the "people of the book", or the "chosen people", Israel and Judah and Hebrews. The claims are accepted as religious dogma and anyone who questions them is immediately dismissed and marginalized, even by those who pretend to be aware of Jews and hate all things Jewish.

For example, David Duke recently attested in a discussion with Alex Jones that he had no dispute that the Jews were the people of the Old Testament. Making such an assertion, he demonstrates that he also believes this, which is in reality the biggest of all Jewish lies. But there is much resistance amongst most White Nationalists, whether they claim to be Christian or not, to actually study the Bible and ancient history in order to investigate whether the claims by the Jews are actually true. Many of these people express a lack of concern, dismissing it all as "Jewish". But that lack of concern, and that unwillingness to study the matter, actually facilitates the greatest of Jewish lies, which once exposed, would unveil the devil for what he really is and discredit him forever.

The bottom line is this, from those of us who have studied all of the source material in great depth: the Jews are not properly Israel, Judah, or Hebrews. This is in spite of whether there are a few things which can be found in the Old Testament which seem to fit the Jews. A few things in any old book, taken out of context, can, by dishonest assessments, be made to fit practically anyone.

There are 450 years between the most recent books of the Old Testament and the first accounts related in the New Testament. Understanding those 450 years is extremely important to understanding this: that the writers of the New Testament understood that most of the original people of Israel and Judah had been scattered abroad and distributed throughout Anatolia, Mesopotamia, Asia and Europe long before their own time, and that none of them were Jews, while only a small portion of Israel and Judah remained in Judaea. These are indisputable facts supported by countless Assyrian, Persian and Babylonian inscriptions. However, as the New Testament writers also assert, many of the people in Judaea were not Israel and Judah at all, although they were claiming to be.

So we see the warnings of Christ in the Revelation where He says: "I know the blasphemy of them which say they are Judaeans, and are not, but are the synagogue of Satan", and a little later he refers once again to "them of the synagogue of Satan, which say they are Judaeans, and are not, but do lie". The original Greek word is Judaeans, not Jews, which is a Medieval contraction of the original. Likewise, the pagan Greek geographer, Strabo, who was writing before Christ was even born, had said in Book 16 of his Geography that

the Idumaeans were "mixed up" with the Judaeans, and that they "shared in the same customs with them". The Judaeian historian Flavius Josephus explains how this had happened, and the writers of the New Testament and the prophets of the Old Testament also attest that the Judaeans of the time of Christ were indeed these Edomites, or Idumeans, the eternal enemies of the original Israelites (I.e. Ezekiel 35 and Malachi 1). It is these from whom we have the Jews of today. For this reason, we have called our ongoing series presenting the Protocols the "Protocols of Satan".

We can confirm the truth of these assertions beyond all reasonable doubt through the materials which we have mentioned. This is why Jewry had persecuted Christianity, and also instigated the pagan Romans to persecute Christianity, for 300 years. Imagine the world today, and how these people who call themselves Jews have infiltrated every nation and now identify themselves with every nation which they have infiltrated. So we have Jews who claim to be Americans, or Germans, or Englishmen. Yet in the end they are always treacherous Jews. Why do those who understand this take it for granted that the Jews are the people of the Bible? They actually also take it for granted that these people known as Jews have done this infiltrating only recently. That is a failure on their part. In truth, the people known as Jews are not Judah or Israel at all, and they have been infiltrating and subverting every ancient kingdom and empire for as long as we have had kingdoms and empires.

The American Constitution left a legacy, as its preamble explicitly states, for the European Christians who signed it and for their posterity. None of its signers were Jews, yet today the Jews openly claim it for their heritage as well. How did that happen? The prophecies of Isaiah, properly examined, concern a people who were removed from the ancient kingdom of Israel nearly 800 years before Christ, and none of them were ever called Jews, or even Judaeans. But today the Jews also claim that heritage for themselves. Whites who continue to believe those lies concerning the Bible and the Jews will die in their ignorance, and are of no real use to our race.

Bergmeister's next conclusion is valid, but the Jews really get their religion from the Talmud, and not from the Bible:

Countless statements from Rabbinical sources, and by Jewish politicians, documentarily attested, agree in astonishing fashion with the general lines of the Protocols.

The following fact moreover cannot be refuted namely, that the political occurrences of the present day, taking place as they do under the influence of Jewish Freemasonry, are developing in exact accordance with the lines laid down in the Protocols, and that more particularly in Soviet Russia, under the leadership of Jewry, the Protocols have already become an accomplished fact. It is only necessary to think of the destruction of the Christian religion as ordered in the Protocols, of the destruction of all estates, of the moral poisoning of youth, and of the undermining of the family, of the enslavement of the working people, and of the famines created in a fashion so conscienceless, of the way in which Moscow organizes agitation and incitement of the masses in all countries, more especially in the case of Spain, of the continuous strikes and economic crises in France, and of the subsidized and controlled revolutionary movements in Mexico and in China, to come to the only possible conclusion namely, that Jewry with the help of Bolshevism,

Marxism and Freemasonry, is undeviatingly carrying out what is prescribed in the Protocols, in order to obtain for the Jewish people that world-domination which is promised to them by their God Jehovah. And Bergmeister demonstrates his confusion once again, because the Jews are actually the eternal enemies of Jehovah, if we use that name for Yahweh, the God of the Bible. Only a Christian could understand that the same Isaiah who so many times prophesied of Christ, and whom Christ had so often quoted, would not in turn offer any blessings to the eternal enemies of that same Christ. The Jewish interpretations of Isaiah which Bergmeister is following are lies, and the prophet Isaiah would have despised these Jews.

The Bible does offer a narrative concerning the treachery of Jewry, however. This is summarized in the Revelation where it says that "Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city". This deception is what is described in the Protocols of Satan, and it is being fulfilled today where the Christian nations are being surrounded and now flooded with non-White aliens by those very Jews. Thereafter it says "and fire came down from God out of heaven, and devoured them", which is what Isaiah describes where he wrote that "In that day Jehovah with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."

Elements of this same prophecy are seen in the pagan Germanic literature concerning Ragnarök and the Midgard Serpent. The Midgard Serpent was born of giants, and the Hebrew Bible tells us that the ancestors of the enemies of Israel: the Edomites and Canaanites, were born of giants produced by the fallen angels. The Hebrew Bible, except for a few parts added by the Jews, actually both reflects and originates many Aryan myths and Aryan values.

Back to Bergmeister:

This fight for world-domination has been in full swing ever since Italian Fascism put an end to the destructive activities of Freemasonry, that most dangerous of all Jewish secret societies, and since Germany has declared openly that it is the Jew, and the Jew alone who is the driving force behind the destruction of political order among the different peoples. In complete accordance with the sense of Protocol 7, the dogs of war are to be let loose against those states who desire to free themselves from the Jewish reign of terror, such states as Germany, Italy, Spain, Portugal and Poland.

Actually this is only the latest manifestation in a battle for world domination which has now endured for many thousands of years. The Bible describes that battle, and the enemies of God have confused the identities of the participants. But if I sit here today and I say "no Jew is an American", or "no Jew is an Englishman", I am applauded. However if I sit here and say "No Jew is a Hebrew", or "No Jew is an Israelite", and I am criticized, then those people who criticize me prove that they are actually the friends of the devil. Back to Bergmeister once again:

On the above subject the following forms an interesting extract from the "Revue internationale des sociétés secrètes, No 7 of the 1st of April 1937:

[Many references to this periodical may be found, but no original publications. We did find other references to

other issues of this publication in articles not related to the Protocols, so there is no doubt that the periodical existed.]

"A new war in defence of democracy and of alleged law is being prepared in all haste. An alliance of all the Jewish groups is already complete; it bears the official title of the alliance of the three great democracies, the English, the American, and the French.... Israel requires a new world war, and soon!... Israel is positively of the opinion that time is getting short. To them their world war is a necessity in order that, in the name of indivisible peace, all that portion of mankind who wish to cast off the Jewish yoke, may be laid low."

The first world war was billed by the Jewish media as the "war to end all wars", and in America in 1917 the American president, Woodrow Wilson, went before a joint session of Congress on April 2nd to seek a Declaration of War against Germany in order that the world "be made safe for democracy." This was in spite of the fact that up to this point democracy was generally and correctly seen as a subversive political philosophy by the guardians of the American republic. However Wilson was a tool in the hands of those same Jews.

The Italians were on the side of the British and French in the first war, and the rise of fascism to counter Jewish domination through "democracy" was unforeseen. Mussolini and Hitler breaking their respective nations free of Jewish domination, that is the only reason why the second war was necessary. That it happened just as it is written here, where Bergmeister wrote this over two years before the war began, demonstrates that he was indeed correct. He continues, speaking about America, Britain and France:

It is just the three countries above mentioned who today are completely under Jewish-Masonic control.

Practically every member of their respective governments is a Freemason. In their case also in all key positions, men of Jewish origin are to be found, or persons who either as a result of marriage, or of financial obligation, are open to Jewish influence. I will in general refrain from mentioning names. I should like however to point to one man only, in regard to whom Jewry are always proclaiming that he is not a Jew namely, Stalin. But Stalin in point of fact is married to a Jewess, and his all powerful Secretary of State is his brother-in-law Kaganowitsch. Only statesmen completely blind fail to recognise that the fate of the peoples entrusted to their charge no longer depends upon themselves, and that they will most certainly bring their peoples under the Jewish Bolshevik yoke if they do not first of all unite to fight the Jewish world danger. It is neither from Germany, Italy, nor Japan that danger threatens, but solely and only from the direction of Jewry, who in every country play a pretendedly patriotic role, but at the same time, by means of their international press, incite one country against the other, in complete accordance with the directions of Protocol 7:

"Throughout all Europe, and by means of relations with Europe, in other continents also, we must create ferments, discords and hostility.... We must compel the governments of the Goyim to take action in the direction favoured by our widely-conceived plan, already approaching the desired consummation, by what we shall represent as public opinion, secretly prompted by us through the means of that so-called 'Great Power' - the Press, which with few exceptions that may be disregarded, is already entirely in our hands."

Of course we shall discuss these things as we present the Protocols themselves. However the truth of

Bergmeister's assertions cannot be questioned by any rational man. He continues:
 The plan of Jewry as developed in the Protocols, becomes from year to year more clear and more terrible. Whoever still persists in refusing to recognise it, is either seriously incapable, or else guilty of a crime against his own people.
 And once again I will take as my authority a Jew, who unconditionally stands for the authenticity of the Protocols, and who asserts that Jewish mentality alone could draw up a programme like that of the Protocols, so that if only on these grounds, it is not possible to doubt the authenticity of the document. The authority referred to is the late Arthur Trebitsch, author of "Deutscher Geist oder Judentum" [German Spirit or Judaism], published 1921, on page 74 of which we find the following:
 "Anybody who like the author, has long since realised, seen, and heard with ominous dread, all the thoughts, aims and intentions derived from the entirety of our economic, political and intellectual life, and expressed in those secret documents, can with absolute confidence assert that they present the most genuine and unalloyed expression of that versatile spirit which is striving towards world-domination; and that an Aryan mind, however far it might have been driven along the road of forgery and calumny by Anti-Semitic rancour, could never, under any circumstances have devised these methods of action, these underhand expedients and these swindles as a whole."
 And even Arthur Trebitsch was a late-comer. Wilhelm Marr lamented the triumph of Judaism over Germanism in Germany as early as 1879.

Bergmeister's booklet is completed, however here at the end he records a conference which took place at Erfurt, that same university where Martin Luther and the German Humanists had begun over 400 years before. He says the following:
 A Conference of the World Service, the international organisation for defence against Jewish aggression in all countries, took place in Erfurt from the 2nd to the 5th of September of this year. Distinguished experts, authors and political leaders, more especially from the following countries, took part: Belgium, Denmark, Germany, Great-Britain, Finland, Greece, Holland, Italy, Jugoslavia, Canada, Lettland, the U.S.A., Norway, Austria, Poland, Russia (Emigration), Sweden, Switzerland, Spain, South Africa, Czechoslovakia and Hungary.
 After the commission appointed to enquire into the authenticity of the Protocols had rendered a report of its two years of activity, the Congress unanimously adopted the following.
 Resolution.
 "That the present Conference of the World Service taking place at Erfurt from the 2nd to the 5th of September 1937, in which many experts, authors and political leaders from more than different countries are taking part, passes the following resolution relative to the authenticity of 'The Protocols of the Learned Elders of Zion':
 "That the verdict given in Berne on the 14th of May 1935 to the effect that the Protocols are a forgery, is a faulty verdict. That it only became possible in consequence of the Judge having erroneously based his judgment upon the expertise of the two Swiss experts recommended by the Jewish side C. A. Loosli and Professor A. Baumgarten, after he had heard the 16 witnesses for the Jewish side, and after having refused

to hear any single one of the 40 witnesses brought by the Aryan side.
 The verdict in Berne has not shaken the authenticity of the Protocols. For their authenticity the following irrefutable fact, among many others, bears witness namely, that Jewry in the social, political, and religious sphere, persistently model all their actions along the lines laid down in the Protocols.
 "'The Protocols of the Elders of Zion' are accordingly the authentic programme of Jewish world politics."
 Of course, this conference had taken place under the auspices of the National Socialists. Therefore it may be fitting to record what Adolf Hitler had said concerning the Protocols of the Learned Elders of Zion in Book 11 of Mein Kampf:
 How much the whole existence of this people is based on a permanent falsehood is proved in a unique way by 'The Protocols of the Elders of Zion', which are so violently repudiated by the Jews. With groans and moans, the Frankfurter Zeitung repeats again and again that these are forgeries. This alone is evidence in favour of their authenticity. What many Jews unconsciously wish to do is here clearly set forth. It is not necessary to ask out of what Jewish brain these revelations sprang; but what is of vital interest is that they disclose, with an almost terrifying precision, the mentality and methods of action characteristic of the Jewish people and these writings expound in all their various directions the final aims towards which the Jews are striving. The study of real happenings, however, is the best way of judging the authenticity of those documents. If the historical developments which have taken place within the last few centuries be studied in the light of this book [meaning the Protocols] we shall understand why the Jewish Press incessantly repudiates and denounces it. For the Jewish peril will be stamped out the moment the general public come into possession of that book and understand it.
 If Hitler could only see us today, he would marvel at the depth of our stupidity as all of the Protocols have been accomplished, and collectively we still do not see the Jewish peril.
 Now we shall move on from Dr Bergmeister to discuss other aspects of the story of the Protocols. As we had explained last week, we were somewhat disappointed that in his booklet Bergmeister did not sufficiently address the contents of an article written by the English journalist Philip Graves in August of 1921, some 6 months after the claims of Radziwill and du Chayla were first set forth by the Jews.
 Graves had written that the Protocols, which he rather consistently refers to as the "Geneva Dialogues" had been composed with the aid of the "Dialogue aux Enfers entre Machiavel et Montesquieu" (The Dialogue in Hell Between Machiavelli and Montesquieu), a book written by the French lawyer Maurice Joly, the first edition of which appeared in Brussels in 1864, and the second in 1868. Therefore here we shall endeavor to discuss the Graves articles and the infamous Dialogue of Maurice Joly in relation to the Protocols. We hope to do this from several sources. Although we have facsimiles of the original copies of each of these works, since they are very lengthy we shall not present them here. The three-part Graves article by itself is nearly as long as the Bergmeister booklet, and Joly's dialogue is about 345 rather short pages of French, which I can not read. [We will publish copies of these at Christogenea along with this podcast.]
 Speaking of the evidence presented at the Berne trial, the Russian historians Lev Aronov, Henryk Baran and

Dmitry Zubarev wrote the following in reference to the Philip Graves articles, in their 2009 article entitled Princess Catherine Radziwill and 'The Protocols of the Elders of Zion': the hoax as a lifestyle:

A few months later statements by Catherine Radziwill and du Shayla become much less important in the debate about the Protocols. In the summer of 1921 the British journalist Philip Graves (1876-1953) in Constantinople buys from a Russian emigrant, "Mr. H.", a publication of the 19th century, in which it is easily discovered when compared with the text of the Protocols, that in the truest sense it is the basis for the creation of an anti-Semitic document. This edition - "Dialogue in Hell between Machiavelli and Montesquieu or Machiavelli's politics in the XIX century." (published in 1864), was directed against the Second Empire of Napoleon III, a political satire by Maurice Joly (1829-1878). This direct evidence of the Protocols being a forgery - though it still remains unconvincing for fans of conspiracy theories - was published in the newspaper The Times in the issues from 16-18 August 1921 and upstaged the previous performances.

We do not believe that the sudden discovery by Philip Graves of the book by Joly, The Dialogue in Hell between Machiavelli and Montesquieu, and the contention that it must have been the source for the Protocols, was coincidental, or even an accident. We rather believe that Jewry needed another story by which to discredit the Protocols, and that Radziwill and du Chayla served their purpose as useful distractions until something better and more substantial could be devised. Therefore the Joly book was suddenly discovered at this time because Jewry needed it, and whether it was legitimately Joly's work or not is immaterial, although we shall not question it in this regard. So we shall present a lengthy discussion in order to determine if the Joly material is really the final proof against any claims for the legitimacy of the Protocols.

To begin this endeavor, we shall present a discussion of the Protocols from Appendix 2 of the book Secret Societies and Subversive Movements, by Nesta Webster, which was evidently first published in 1924. When we first read of the Joly book in relation to the Protocols, we concluded that both must have come from the same source, rather than the Protocols having been taken from Joly. Nesta Webster will help vindicate that position.

THE "PROTOCOLS" OF THE ELDERS OF ZION (Nesta Webster)

Contrary to the assertions of certain writers, I have never affirmed my belief in the authenticity of the Protocols, but have always treated it as an entirely open question. [See my World Revolution, pp. 296-307. The misapprehension referred to above may have arisen from the resemblance between the title of my book and the series of articles which appeared in the Morning Post under the name of The Cause of World Unrest. In view of the fact that these articles were on some points at variance with my own theories, it seems hardly necessary to state that they were not my work. As a matter of fact, I did not know of their existence until they were in print, and later I contributed four supplementary articles signed by my name.] The only opinion to which I have committed myself is that, whether genuine or not, the Protocols do represent the programme of world revolution, and that in view of their prophetic nature and of their extraordinary resemblance to the protocols of certain secret societies in the past, they were either the work of some such

society or of someone profoundly versed in the lore of secret societies who was able to reproduce their ideas and phraseology.

The so-called refutation of the Protocols which appeared in the Times of August 1922 [sic. 1921], tends to confirm this opinion. According to these articles the Protocols were largely copied from the book of Maurice Joly, Dialogues aux Enfers entre Machiavel et Montesquieu, published in 1864. Let it be said at once that the resemblance between the two works could not be accidental, not only are whole paragraphs almost identical, but the various points in the programme follow each other in precisely the same order. But whether Nilus copied from Joly or from the same source whence Joly derived his ideas is another question. It will be noticed that Joly in his preface never claimed to have originated the scheme described in his book; on the contrary he distinctly states that it "personifies in particular a political system which has not varied for a single day in its application since the disastrous and alas! too far-off date of its enthronement." Could this refer only to the government of Napoleon III, established twelve years earlier? Or might it not be taken to signify a Machiavellian system of government of which Napoleon III was suspected by Joly at this moment of being the exponent? We have already seen that this system is said by M. de Mazères, in his book De Machiavel et de l'influence de sa doctrine sur les opinions, les moeurs et la politique de la France pendant la Révolution [Machiavelli and the influence of his doctrine on the opinions, customs and politics of France during the Revolution], published in 1816, to have been inaugurated by the French Revolution, and to have been carried on by Napoleon I against whom he brings precisely the same accusations of Machiavellism that Joly brings against Napoleon III. "The author of The Prince," he writes, "was always his guide," and he goes on to describe the "parrot cries placed in the mouths of the people," the "hired writers, salaried newspapers, mercenary poets and corrupt ministers employed to mislead our vanity methodically" - all this being carried on by "the scholars of Machiavelli under the orders of his cleverest disciple." We have already traced the course of these methods from the Illuminati onwards. Now precisely at the moment when Joly published his Dialogues aux Enfers the secret societies were particularly active, and since by this date a number of Jews had penetrated into their ranks a whole crop of literary efforts directed against Jews and secret societies marked the decade. Eckert with his work on Freemasonry in 1852 had given the incentive; Crétineau Joly [the Jesuit historian Jacques Crétineau-Joly, no known relation to Maurice Joly] followed in 1859 with L'église Romaine en face de la Révolution [The Roman Church in front of the revolution], reproducing the documents of the Haute Vente Romaine [a secret society from 1814 through 1848]; in 1868 came the book of the German anti-Semite Goedsche [which in a fictional novel also supposedly plagiarized Joly and was compared to the Protocols], and in the following year on a higher plane the work of Gougenot Des Mousseaux, Le Juif, le Judaïsme, et la Judaïsation des Peuples Chrétiens [The Jew, Judaism and the Judaization of Christian Peoples]. Meanwhile in 1860 the Alliance Israélite Universelle had arisen, having for its ultimate object "the great work of humanity, the annihilation of error and fanaticism, the union of human society in a faithful and solid fraternity" - a formula singularly reminiscent of Grand Orient philosophy; in 1864 Karl Marx obtained control of the two-year-old "International

Working Men's Association," by which a number of secret societies became absorbed, and in the same year Bakunin founded his Alliance Sociale Démocratique on the exact lines of Weishaupt's Illuminism, and in 1869 wrote his *Polémique contre les Juifs* (or *Etude sur les Juifs allemandes*) [Polemic against the Jews (or Study on German Jews)] mainly directed against the Jews of the Internationale. The sixties of the last century therefore mark an important era in the history of the secret societies, and it was right in the middle of this period that Maurice Joly published his book.

[The Jewish Virtual Library says of the Alliance Israélite Universelle that it was the "first modern international Jewish organization, founded in 1860, centered in Paris. The foundation of the Alliance expressed the renewal of Jewish cohesiveness after a short period of weakening in the second half of the 18th and up to the forties of the 19th century. Its inception was stimulated by ideological trends and political events in the national and international spheres in the second half of the 19th century."]

Now it will be remembered that amongst the sets of parallels to the Protocols quoted by me in World Revolution [we will hopefully discuss these in the near future], two were taken from the sources above quoted - the documents of the Haute Vente Romaine and the programme of Bakunin's secret society, the Alliance Sociale Démocratique. Meanwhile Mr. Lucien Wolf had found another parallel to the Protocols in Goedsche's book. "The Protocols," Mr. Wolf had no hesitation in asserting, "are, in short, an amplified imitation of Goedsche's handiwork" [Spectator for June 12, 1920] and he went on to show that "Nilus followed this pamphlet very closely." The Protocols were then declared by Mr. Wolf and his friends to have been completely and finally refuted.

But alas for Mr. Wolfe's discernment! The Times articles came and abolished the whole of his carefully constructed theory. They did not, however, demolish mine; on the contrary, they supplied another and a very curious link in the chain of evidence. For is it not remarkable that one of the sets of parallels quoted by me appeared in the same year as Joly's book, and that within the space of nine years no less than four parallels to the Protocols should have been discovered? Let us recapitulate the events of this decade in the form of a table and the proximity of dates will then be more apparent:

- 1859. Crétineau Joly's book published containing documents of Haute Vente Romaine (parallels quoted by me).
- 1860. Alliance Israélite Universelle founded.
- 1864. 1st Internationale taken over by Karl Marx.
- " Alliance Sociale Démocratique of Bakunin founded (parallels quoted by me).
- " Maurice Joly's Dialogue aux Enfers published (parallels quoted by Times).
- 1866. 1st Congress of Internationale at Geneva.
- 1868. Goedsche's Biarritz (parallels quoted by Mr. Lucien Wolf).
- 1869. Gougenot Des Mousseaux's Le Juif, etc.
- " Bakunin's Polémique contre les Juifs.

It will be seen, then, that at the moment when Maurice Joly wrote his Dialogues, the ideas they embodied were current in many different circles. It is interesting, moreover, to notice that the authors of the last two works referred to above, the Catholic and Royalist Des

Mousseaux and the Anarchist Bakunin, between whom it is impossible to imagine any connexion, both in the same year denounced the growing power of the Jews whom Bakunin described as "the most formidable sect" in Europe, and again asserted that a leakage of information had taken place in the secret societies.

Thus in 1870 Bakunin explains that his secret society has been broken up because its secrets have been given away, [James Guillaume, Documents de l'Internationale, I. 131.] and that his colleague [Serge] Netchaïeff has arrived at the conclusion that "in order to found a serious and indestructible society one must take for a basis the policy of Machiavelli." [Correspondance de Bakounine, published by Michael Dragomanov, p. 325.] Meanwhile Gougenot Des Mousseaux had related in Le Juif [The Jew, Judaism and the Judaization of Christian Peoples], that in December 1865 he had received a letter from a German statesman saying:

Since the revolutionary recrudescence of 1848, I have had relations with a Jew who, from vanity, betrayed the secret of the secret societies with which he had been associated, and who warned me eight or ten days beforehand of all the revolutions which were about to break out at any point of Europe. I owe to him the unshakeable conviction that all these movements of "oppressed peoples," etc., etc., are devised by half a dozen individuals, who give their orders to the secret societies of all Europe. The ground is absolutely mined beneath our feet, and the Jews provide a large contingent of these miners.... [Le Juif, etc., pp. 367, 368.]

These words were written in the year after the Dialogues aux Enfers were published.

It is further important to notice that Joly's work is dated from Geneva, the meeting-place for all the revolutionaries of Europe, including Bakunin, who was there in the same year, and where the first Congress of the Internationale led by Karl Marx was held two years later. Already the revolutionary camp was divided into warring factions, and the rivalry between Marx and Mazzini had been superseded by the struggle between Marx and Bakunin. And all these men were members of secret societies. It is by no means improbable then that Joly, himself a revolutionary, should during his stay in Geneva have come into touch with the members of some secret organization, who may have betrayed to him their own secret or those of a rival organization they had reason to suspect of working under the cover of revolutionary doctrines for an ulterior end. Thus the Protocols of a secret society modelled on the lines of the Illuminati or the Haute Vente Romaine may have passed into his hands and been utilized by him as an attack on Napoleon who, owing to his known connexion with the Carbonari [the word means charcoal burners, they were parallels of secret revolutionary societies founded in Italy], might have appeared to Joly as the chief exponent of the Machiavellian art of duping the people and using them as the lever to power which the secret societies had reduced to a system.

This would explain Maurice Joly's mysterious reference to the "political system which has not varied for a single day in its application since the disastrous and alas! too far-off date of its enthronement." Moreover, it would explain the resemblance between all the parallels to the Protocols from the writings of the Illuminati and Mirabeau's *Projet de Révolution* of 1789 onwards. For if the system had never varied, the code on which it was founded must have remained substantially the same. Further, if it had never varied up to the time when Joly wrote, why should it have varied since that date? The

rules of lawn tennis drawn up in 1880 would probably bear a strong resemblance to those of 1920, and would also probably follow each other in the same sequence. The differences would occur where modern improvements had been added.

Might not the same process of evolution have taken place between the dates at which the works of Joly and Nilus were published? I do not agree with the opinion of the Morning Post that "the author of the Protocols must have had the Dialogues of Joly before him." It is possible, but not proven. Indeed, I find it difficult to imagine that anyone embarking on such an elaborate imposture should not have possessed the wit to avoid quoting passages verbatim - without even troubling to arrange them in a different sequence - from a book which might at any moment be produced as evidence against him. For contrary to the assertions of the Times the Dialogues of Joly is by no means a rare book, not only was it to be found at the British Museum but at the London Library and recently I [Nesta Webster] was able to buy a copy for the modest sum of 15 francs. There was therefore every possibility of Nilus being suddenly confronted with the source of his plagiarism. Further, is it conceivable that a plagiarist so unskilful and so unimaginative would have been capable of improving on the original? For the Protocols are a vast improvement on the Dialogues of Joly. The most striking passages they contain are not to be found in the earlier work, nor, which is more remarkable, are several of the amazing prophecies concerning the future which time has realized. It is this latter fact which presents the most insuperable obstacle to the Times solution of the problem.

To sum up then, the Protocols are either a mere plagiarism of Maurice Joly's work, in which case the prophetic passages added by Nilus or another remain unexplained, or they are a revised edition of the plan communicated to Joly in 1864, brought up to date and supplemented so as to suit modern conditions by the continuers of the plot.

Whether in this case the authors of the Protocols were Jews or whether the Jewish portions have been interpolated by the people into whose hands they fell is another question. Here we must admit the absence of any direct evidence. An International circle of world revolutionaries working on the lines of the Illuminati, of which the existence has already been indicated, offers a perfectly possible alternative to the "Learned Elders of Zion." It would be easier, however to absolve the Jews from all suspicion of complicity if they and their friends had adopted a more straightforward course from the time the Protocols appeared. When some years ago a work of the same kind was directed against the Jesuits, containing what purported to be a "Secret Plan" of revolution closely resembling the Protocols, the Jesuits indulged in no invectives, made no appeal that the book should be burnt by the common hangman, resorted to no fantastic explanations, but quietly pronounced the charge to be a fabrication. Thus the matter ended. [Revolution and War or Britain's Peril and her Secret Foes, by Vigilant (1913). A great portion of this book exposing the subtle propaganda of Socialism and Pacifism is admirable; it is only where the author attempts to lay all this to the charge of the Jesuits that he entirely fails to substantiate his case.]

But from the moment the Protocols were published the Jews and their friends had recourse to every tortuous method of defence, brought pressure to bear on the publishers - succeeded, in fact, in temporarily stopping the sales - appealed to the Home Secretary to order their suppression, concocted one clinching refutation after another, all mutually exclusive of each other, so that by the time the solution now pronounced to be the correct one appeared, we had already been assured half a dozen times that the Protocols had been completely and finally refuted. And when at last a really plausible explanation had been discovered, why was it not presented in a convincing manner? All that was necessary was to state that the origin of the Protocols had been found in the work of Maurice Joly, giving parallels in support of this assertion. What need to envelop a good case in a web of obvious romance? Why all this parade of confidential sources of information, the pretence that Joly's book was so rare as to be almost unfindable when a search in the libraries would have proved the contrary? Why these allusions to Constantinople as the place "to find the key to dark secrets," to the mysterious Mr. X. who does not wish his real name to be known, and to the anonymous ex-officer of the Okhrana from whom by mere chance he bought the very copy of the Dialogues used for the fabrication of the Protocols by the Okhrana itself, although this fact was unknown to the officer in question? Why, further, should Mr. X., if he were a Russian landowner, Orthodox by religion and a Constitutional Monarchist, be so anxious to discredit his fellow Monarchists by making the outrageous assertion that "the only occult Masonic organization such as the Protocols speak of" - that is to say, a Machiavellian system of an abominable kind - which he had been able to discover in Southern Russia "was a Monarchist one"?

It is evident then that the complete story of the Protocols has not yet been told, and that much yet remains to be discovered concerning this mysterious affair.

In Part 1 of this series we had said in response to the London Times articles by Graves, that "The truth is just as likely that Joly, a lawyer who worked in the French Ministry of State in Paris for over ten years, knew what was circulating among high-level Masons and Jews in France, and in turn borrowed from it for his book, which was actually a satire against the political ambitions of Napoleon III. Joly, who was found dead in 1878 at the age of 49, is found to have also plagiarized other earlier works of literature." Nesta Webster has certainly more than corroborated our position.

Webster did very well here, in our opinion at least. We will hear more from her on this topic soon. However she is always hesitant to express the Jewish problem. The truth is, that the secret societies did have plenty of Aryan members with internationalist aspirations. However the Jews have always been the leading internationalists, and it has too often been a share of Jewish money or power that those Aryan sellouts were after. The Jews created internationalism, and sought out Aryans whom they could corrupt to get their way. The Jews used the secret societies for the advancement of that agenda, as they continue using them today. The proof, however, always lies in the results.

The Protocols of Satan

Part 4: Secret Societies and the Source of the Protocols

A few years ago I had participated in a series of programs with Sword Brethren that consisted of discussions based on Nesta Webster's book *World Revolution*. They could probably be greatly improved upon, as they were rather informal. We stopped with Syndicalism and chapter 9, I believe. Chapter 10 concerns primarily the Revolution of 1917, and instead we went on to present the British whitepaper on the Bolshevik Revolution known as *Russia No. 1*, never getting back to Nesta Webster.

Here we are not going to present the entire chapter, as our area of interest at the moment is confined to the *Protocols of the so-called "Learned Elders of Zion"*. Therefore it is our intention to present what Nesta Webster has to offer us in that regard. But we must also say a few things about the author herself. Nesta Webster, being very well read in the areas relevant to our study, had meticulously researched in several languages all of the primary sources that she could locate for her subject, and she offers copious citations. Often, and especially in this field of study, primary sources are impossible to obtain, so she resorted to what she believed were the most reliable and authentic secondary sources. However she was very altruistic, she was very reserved in her conclusions, and she seems not to have recognized the Jew as a truly alien character who is forever opposed to Christian society as a matter of his nature. However for us that is a benefit, because she cannot be accused of having motives which were merely based on hatred of any race or religion. Furthermore, Nesta Webster, the consummate Anglophile, makes Germany out to be the aggressor and the enemy of England in the first World War, not distinguishing between the Germans and their perception of the War as a defensive war, and the Jews within Germany and their use of that war for the purposes of their own advantage. Of course Germans were happy to have the Jews within Germany on their own side during the war, but that changed after the Balfour Declaration was signed, and Webster either ignores or perhaps was ignorant of the treachery of the Jews in Germany after that point, treachery which Hitler much later recounts in *Mein Kampf*. Of course, during the course of the first World War Germany was also happy – even if it was very naive – to have Jews upset the government of the Czar in the October Revolution, since Germany was fighting a war on two fronts and that revolution would solve the problem on one of those fronts. So while Germany helped to create a beast and could not see the danger which would eventually result from it, the beast was created in a time of dire necessity. The creation of that same beast was also assisted by the New York bankers, a connection which Webster seems to have missed entirely. That road would have had to have led her back to the Rothschilds, and would have upset her entire paradigm.

Nesta Webster also seems to have been oblivious to the fact that Jewish families were at the head of all of the banking houses of the City of London, that these Jews had a principle hand in the guidance of English policy since the time of William of Orange, and that Jews had already intermarried with much of the English nobility. So she seems to also be oblivious to the actions of the Jewish bankers and crypto-Jewish nobles of England who were just as responsible for the success of the Bolsheviks as the Germans were, although they had

used American bankers as their conduit in assisting the cause of Lenin and Trotsky. At this point, I do not know that she has written on any of this elsewhere. She did write a book entitled *Surrender of an Empire*, where she bears the attitude that the British Empire was being surrendered by traitors from within, but she did not understand that it was never really British in the first place. The British Empire belonged to the merchants and bankers of the City, and not to the British people. Like many Americans today, Webster seems to have been blinded by her own patriotism and prejudices. Because she does not seem to regard Jews as a distinct racial entity, with certainty having missed their role in earlier English history almost entirely, Nesta Webster also wrongly attributes to Germans the "German Socialism" known to us as Marxism, which without doubt was a product of the Jews in Germany, although they had their Christian followers. This is precisely what the *Protocols* say would be the case, and - as we shall see - Webster herself quotes, where the *Protocols* say that "We intend to appear as though we were the liberators of the labouring man.... We shall suggest to him to join the ranks of our armies of Socialists, Anarchists, and Communists. The latter we always patronize, pretending to help them out of fraternal principle and the general interest of humanity evoked by our socialistic masonry" and "Most people who enter secret societies are adventurers, who want somehow to make their way in life, and who are not seriously minded. With such people it will be easy for us to pursue our object, and we will make them set our machinery in motion." Germany's history up until the time when the NSDAP had risen to counter the Jews was the result of those very objectives spelled out in the *Protocols*. Those particular objectives had already been fulfilled in Germany by the time of the 1848 Revolution, but Webster seems not yet to have it all put together. Real German Socialism is represented by Adolf Hitler's National Socialism, and it is absolutely contrary to the Jewish Socialism which is better labeled as Marxism. Nesta Webster lived until 1960, but wrote very little of consequence after the 1930's. While she never repented from what we would consider a wrong-sided position on the nature and causes of the first World War, she did become a fascist and was friendly to Adolf Hitler, of whom she said "once in control of his country, abandoned his aggressive attitude toward the Allies [which was really on account of Versailles]. But at the same time he put down Bolshevism and took the control of Germany out of the hands of the Jews." That was in a booklet she wrote in 1938 titled *Germany and England*. Only then, so far as we have seen, did she admit Jewish control of England, and she expressed shame that England would come to war with Germany on the same side as the Bolsheviks, whom she had always known were Jews. We can only assume that it was her patriotism which blinded her to the fact that there was a Jewish problem in England much earlier, from the time of Cromwell, and she never revised her past positions when she finally discovered the extent to which the problem existed in her own time.

However what Nesta Webster does give us is very good, and in relation to the *Protocols* and the workings of the secret societies on the Continent, it permits us to discern for ourselves and to document the truth of the matters at hand.

In the earlier segments of this presentation, we have already seen that the book by the French lawyer and bureaucrat Maurice Joly, *The Dialogue in Hell Between Machiavelli and Montesquieu*, was first set forward as the source for the Protocols by the English newspaper columnist Philip Graves in a three-part series which he had written for the London Times in August of 1921. Nesta Webster has admitted that there are many similarities, and some exactly similar wording, between the Protocols and the Dialogue of Joly, and that is not a topic of our dispute since it is indeed perfectly true. But many books and articles, especially on the internet, to this day take it for granted that Graves was correct in his conclusion, that the Protocols were a plagiarism of Joly, and that therefore the case of the origin of the Protocols is closed. However nothing could be further from the truth.

In fact, as we have already heard Nesta Webster explain in her book *Secret Societies and Subversive Movements* as we closed the last segment of this presentation, here we may see that Joly's work in the Dialogues cannot be entirely original itself, and that his book could not have been the source of the Protocols as it is so often and so shallowly asserted, but that he himself must have obtained many of the thoughts and objectives which he attributed to the character of Machiavelli in the Dialogues from a source or sources similar to the actual source of the Protocols.

Nesta Webster had already explained that while there are striking similarities and even several precise statements which Joly's book has in common with the Protocols, that many things which the two works do not have in common with one another, they do have in common with the writings of some of the subversive groups of 18th and 19th century European politics, as well as many of the writings of the Jewish Bolsheviks of the early 20th century. This was Webster's conclusion in *Secret Societies and Subversive Movements*, which was published in 1924, and when we presented it she cited as her source another of her books, which is *World Revolution*. This earlier book was published in the United States by Maynard, Small & Co, the same publisher of the first English edition of Serge Nilus' work on the Protocols which came out that same year, 1921. She addresses Nilus, and therefore she must have known of his work from earlier non-English sources. However familiar she already was with Nilus, *World Revolution* was first published in London by Constable & Co. earlier that year. So it must have been written before Webster ever could have seen the Philip Graves articles published in August of 1921, which had allegedly first announced the discovery of the parallels between the Protocols and the Dialogues of Joly. Later, when Webster wrote *Secret Societies and Subversive Movements*, she acknowledged not having known of the similarities between Joly's Dialogues and the Protocols before the Graves articles were published. So where in this chapter of *World Revolution* Webster was illustrating the similarities between the Protocols and some of the writings of the 19th century secret societies and other revolutionaries, she certainly did not have a defense of the Protocols as her concern, because the Protocols were not yet under attack by the Jews. If she had known about Graves or the similarities with Joly's Dialogues, it would have served her interests to include that material here, where it is instead certain that she was still ignorant of it. Rather, she was presenting these similarities from a neutral point of view in an attempt to illustrate that so many seemingly disparate subversive groups actually had the same objectives, which by itself

should prove that some grander conspiracy lurked in the background.

As we shall see here, before 1921 Nesta Webster had already discovered similarities between the Protocols and earlier writings of the Bolsheviks, certain of the secret societies, and other European revolutionaries, and therefore she was able to correctly assert that the similarities in Joly's work only further substantiated her own opinions. Once we are aware of Maurice Joly's own background and the work of Nesta Webster which we shall present here from chapter 10 of *World Revolution*, we must conclude that the Protocols are not discredited by the discovery of Joly's Dialogues. Rather, the assertions concerning their origin in the Illuminati and the Judeo-Masonic conspiracy are only further substantiated by the discovery of the similarities with Joly's Dialogues.

In her writings Webster often quotes from what we may consider to be primary sources, such as books of the correspondence of Bakunin or the actual writings of the Bolshevik leaders. To give some background on a couple of Nesta Webster's secondary sources for her comparison of the points of the Protocols to those of many of the 19th century secret societies, we will begin by quoting from page 22 of *World Revolution*, where Nesta Webster first begins quoting from John Robison's *Proofs of a Conspiracy*, and she says in part:

In April of the following year, 1785, four other Illuminati, who like Knigge had left the society, disgusted by the tyranny of Weishaupt, were summoned before a Court of Inquiry to give an account of the doctrines and methods of the sect. The evidence of these men — Utschneider, Cossandey, Grunberger, and Renner, all professors of the Marianne Academy — left no further room for doubt as to the diabolical nature of Illuminism. "All religion," they declared, "all love of country and loyalty to sovereigns, were to be annihilated, a favourite maxim of the Order being: Tous les rois et tous les prêtres Sont des fripons et des traîtres. (All kings and priests are all rogues and traitors.)

Moreover, every effort was to be made to create discord not only between princes and their subjects but between ministers and their secretaries, and even between parents and children, whilst suicide was to be encouraged by inculcating in men's minds the idea that the act of killing oneself afforded a certain voluptuous pleasure. Espionage was to be extended even to the post by placing adepts in the post offices who possessed the art of opening letters and closing them again without fear of detection. Robison, who studied all the evidence of the four professors, thus sums up the plan of Weishaupt as revealed by them:

The Order of the Illuminati adjured Christianity and advocated sensual pleasures. "In the lodge death was declared an eternal sleep; patriotism and loyalty were called narrow-minded prejudices and incompatible with universal benevolence"; further, "they accounted all princes usurpers and tyrants, and all privileged orders as their abettors... they meant to abolish the laws which protected property accumulated by long-continued and successful industry; and to prevent for the future any such accumulation. They intended to establish universal liberty and equality, the imprescriptible rights of man... and as necessary preparations for all this they intended to root out all religion and ordinary morality, and even to break the bonds of domestic life, by destroying the veneration for marriage vows, and by taking the education of children out of the hands of the parents."

Reduced to a simple formula the aims of the Illuminati may be summarized in the following six points:
Abolition of Monarchy and all ordered Government.
Abolition of private property,
Abolition of inheritance.
Abolition of patriotism.
Abolition of the family (i.e. of marriage and all morality, and the institution of the communal education of children).
Abolition of all religion.

[In this book, Nesta Webster quotes very frequently from the Abbé Barreul and the Scotsman John Robison. Explanations of their backgrounds as well as the text of John Robison's *Proofs of a Conspiracy* and Part 3 of *Memoirs Illustrating the History of Jacobinism* by Abbé Barreul, subtitled *Code of the Illuminati*, are available at the website sacred-texts.com, although we certainly do not agree with all of their conclusions.

We found a PDF copy of John Robison's *Proofs of a Conspiracy* at Archive.org, which is a facsimile of a copy of the book that was taken from the library of John Adams and is signed by his great-grandson, William Henry Adams, and we will post it with this podcast along with the *Memoirs Illustrating the History of Jacobinism* by the Abbé Barreul.]

In chapter 10 of *World Revolution* Webster is concerned primarily with the forces behind the Bolshevik Revolution, and treats the Protocols as a result of that concern. So in her endeavor she tries to identify the first sources of the philosophy of Bolshevism, and comparing the writings of prominent Bolsheviks with those of Marx but also with certain figures of the French Revolution, she concludes that "Bolshevism then is not Syndicalism, it is State Socialism, it is Marxism, it is Communism, in a word it is Babouvisme." In her research, she evidently could not help but notice the similarity of these philosophies with the philosophical outline given in the Protocols, and that is why she presents such information about them as she does in this chapter.

François Noël Babeuf was the son of a French army officer, a major who, deserting the French army for the army of Austria, had later sunk into poverty. In 1785 Babeuf was working to assist noblemen and priests in the assertion of their feudal rights. But by 1789 he was demanding the abolition of feudal rights as he had become a Jacobin and a leading figure in the French Revolution. However it is not clear whether the transition to the total communism which he came to profess and write so much about [although it was not yet called communism] had come before or after he had joined the Jacobins, the society to which he had belonged and which was, supposedly, founded that same year that his first political article was published in 1789.

But while we have not fully studied the origination of Babeuf's philosophy, evidently Webster had, and she had concluded that it too originated with the secret societies, which we would nevertheless suspect. After her comparison of the similarities between Babeuf and the Bolsheviks, she says "the Third International [which began in 1919] in its 'New Communist Manifesto' in fact admits its direct descent from Babeuf. How are we to explain the continuity of idea? Simply by the fact that both systems are founded on the same doctrines - those of Illuminism, and that the plan now at work in Russia has been handed down through the secret societies to the present day. The Bolshevik revolution has in fact followed out the code of Weishaupt in every point - the abolition of monarchy, abolition of patriotism, abolition

of private property and of inheritance, abolition of marriage and morality, and abolition of all religion." But Webster seems to be ignorant to the fact that the Bolsheviks remained friendly to one religion: Judaism, and they allowed the synagogues of the Jews to remain open throughout the entire history of the Soviet system, while the Christian Churches were used for theaters and warehouses.

However Webster was certainly not totally oblivious to the role of the Jews. Further along in her chapter she says this:

But now we come to the further question - who are the modern Illuminati, the authors of the plot? What is their ultimate object in wishing to destroy civilization? What do they hope to gain by it? It is this apparent absence of motive, this seemingly aimless campaign of destruction carried on by the Bolsheviks of Russia, that has led many people to believe in the theory of a Jewish conspiracy to destroy Christianity. And indeed, if one examines the present régime of Russia apart from the revolutionary movement of the last 140 years, this provides a very conclusive solution to the problem. To the unprejudiced observer Bolshevism in Russia may well appear to be a wholly Jewish movement.

For many years before the present revolution the Jews had played a leading part in the forces of disruption in that country. The correspondent of *The Times* at Odessa in 1905 described the riots that took place there at the end of October when "excited Jewish factory girls donned red blouses and ribbons and openly flaunted them in the faces of the Cossacks." Out of a population of 430,000 inhabitants over one-third were Jews, and about 15,000 took part in the rioting. "The main part of these demonstrators were students and Jews; ... excited Jews unblushingly exhibited Republican emblems," red flags were unfurled, the Russian national flag was dishonoured by having all colour except the strip of red torn from it, the Emperor's portrait was mutilated. In the fight that ensued over 400 Jews and 500 Christians were killed. The writer of this article further showed the demonstration to have been organized at headquarters; "amongst other Socialistic fraternities the Central Jewish organization located in Switzerland sent emissaries from its branches in Warsaw and Poland to Odessa." [The Times for November 22, 1905, article entitled "The Reign of Terror at Odessa." The Chief Rabbi Gaster wrote in *The Times* of November 25 to contradict these statements, but brought forward no proofs to the contrary.]

Mr. Wickham Steed, in his book *The Hapsburg Monarchy*, quotes a letter written in this same year of 1905 by a semi-Jew on the question of the Jews in Hungary, in which this remarkable passage occurs: There is a Jewish question and this terrible race means not only to master one of the grandest warrior nations in the world, but it means, and is consciously striving, to enter the lists against the other great race of the north (the Russians), the only one that has hitherto stood between it and its goal of world-power. Am I wrong? Tell me. For already England and France are, if not actually dominated by Jews, very nearly so, while the United States, by the hands of those whose grip they are ignorant of, are slowly but surely yielding to that international and insidious hegemony. Remember that I am half a Jew by blood, but that in all I have power to be I am not. [The Hapsburg Monarchy (1913), p. 169. "In Austro-Hungary", the author observes on p. 155, "the spread of Socialism has been largely the result of Jewish propaganda. Dr. Victor Adler, the founder and leader of the Austrian party, is a Jew, as are many of his

followers. In Hungary the party was also founded and inspired by the Jews.”]

Twelve years later this prophecy was terribly fulfilled. For, whatever the Jewish Press may say to the contrary, the preponderance of Jews amongst the Bolsheviks of both Hungary and Russia has been too evident to need further proof. The Executive of the Communist Government established in Hungary in March 1919 consisted in a Directorate of Five which included four Jews - Bela Kun, Bela Vago, Sigmund Kunfi, and Joseph Pogany. The Secretary was another Jew - Alpari. Szamuely, also a Jew, was the head of the Terrorist troops. [See the pamphlet, *In the Grip of the Terror*, by Lumen, printed by Jordan Gaskell. Agents, W. H. Smith & Son, 186 Strand.] In Russia Jews have again predominated. An article in *The Times* for March 29, 1919, stated that:

Of the twenty or thirty commissaries or leaders who provide the central machinery of the Bolshevik movement not less than 75 per cent are Jews.... If Lenin is the brains of the movement, the Jews provide the executive officers. Of the leading commissaries, Trotsky, Zinoviev, Kameneff, Stekloff, Sverdloff, Uritsky, Joffe, Rakovsky, Radek, Menjinsky, Larin, Bronski, Zaalkind, Volodarsky, Petrofi, Litvinoff [A prominent member of the Jewish Bund in 1907 and Bolshevik “ambassador” to England.], Smirdovitch, and Vovrowsky are all of the Jewish race, while among the minor Soviet officials the number is legion. [On this point see the remarkable pamphlet, *Who rules Russia?* published by the Association Unity of Russia, 121 East 7th Street, New York (1920), where the exact names and number of Jews in the different departments of the present Russian Government are given.]

In fact the Jewish Press has on occasions admitted this influence in Bolshevism. Thus in *The Communist*, a newspaper published in Kharkoff (number for April 12, 1919), we find Mr. M. Cohan boasting that, ...without exaggeration, it may be said that the great Russian social revolution was indeed accomplished by the hands of the Jews.... It is true that there are no Jews in the ranks of the Red Army as far as privates are concerned, but in the committees and in Soviet organizations, as Commissars, the Jews are gallantly leading the masses of the Russian proletariat to victory.... The symbol of Jewry, which for centuries has struggled against capitalism, has become also the symbol of the Russian proletariat, which can be seen even in the face of the adoption of the Red five-pointed star, which in former times, as it is well known, was the symbol of Zionism and Jewry. [Quoted in American edition of *The Protocols*, p. 88.]

This star from the beginning of the Bolshevik revolution has decorated the caps of Lenin’s guards.

Webster goes on to describe the Bolshevik activities amongst certain Jews in England, but seems to ignore the statement she quotes above from Wickham Steed, where he admits in *The Hapsburg Monarchy*: “For already England and France are, if not actually dominated by Jews, very nearly so, while the United States, by the hands of those whose grip they are ignorant of, are slowly but surely yielding to that international and insidious hegemony.” Wickham Steed certainly seemed to have quickly noticed the Jewish grip on the West, as the 3rd edition of that book was published in London in 1914. Then she concludes: In the face of all this overwhelming evidence on the role of the Jews in the revolutionary movement, what wonder that the amazing *Protocols of the Elders of Zion*, first published in Russian by Sergye Nilus in 1902

[The copy in the British Museum is dated 1905, but there is said to have been an earlier edition in 1902.] and in English under the title of *The Jewish Peril* in 1920, came as a revelation and appeared to provide the clue to the otherwise insoluble problem of Bolshevism? Here was the whole explanation - a conspiracy of the Jewish race that began perhaps at Golgotha, that hid itself behind the ritual of Freemasonry, that provided the driving force behind the succeeding revolutionary upheavals, that inspired the sombre hatred of Marx, the malignant fury of Trotzky, and all this with the fixed and unalterable purpose of destroying that Christianity which is hateful to it. Is this theory true? Possibly. But in the opinion of the present writer it has not been proved - it does not provide the whole key to the mystery.

We think she should have read the Talmud, but that too is an investigation for another time. The following table is from Nesta Webster's *World Revolution*, pages 298 through 305.

Protocols	Illuminism (Weishaupt, 1776-1786)
He who wants to rule must have recourse to cunning and hypocrisy (p. 3). We must not stop short before bribery, deceit, and treachery, if these are to serve the achievement of our cause (p. 6.).	Apply yourselves to the art of counterfeit, to hiding and masking yourselves in observing others (Barreul, iii. 27, <i>Originalschriften</i> , p. 40).
The end justifies the means. In making our plans we must pay attention not so much to what is good and moral, as to what is necessary and profitable (p. 4).	The end sanctifies the means. The good of the Order justifies calumnies, poisonings, murders, perjuries, treasons, rebellions; briefly, all that the prejudices of men call crimes (Barreul, iv. 182, 189, quoting evidence of Cossandey, Utzschneider, and Grunberger).
With the Press we will deal in the following manner.... We will harness it and will guide it with firm reins; we will also have to gain control of all other publishing firms... (p. 40). All news is received by a few agencies, in which it is centralized from all parts of the world. When we attain power these agencies will belong to us entirely and will only publish such news as we allow... (p. 40). No one desirous of attacking us with his pen would find a publisher... (p. 42).	We must take care that our writers be well puffed and that the reviewers do not depreciate them; therefore we must endeavour by every means to gain over the reviewers and journalists; and we must also try to gain the booksellers, who in time will see it is their interest to side with us (Robison, <i>Proofs of a Conspiracy</i> , p. 191). If a writer publishes anything that attracts notice, and is in itself just, but does not accord with our plan, we must endeavour to win him over or decry him (Robison, p. 194).
Our programme will induce a third part of the populace to watch the remainder from a pure sense of duty and from the principle of	Every person shall be made a spy on another and on all around him (Spartacus to Cato; Robison. p. 136)

voluntary government service. Then it will not be considered dishonourable to be a spy; on the contrary, it will be regarded as praiseworthy (p. 65).	[Spartacus was the alias used by Weishaupt in the Masonic Lodge.]	government (p. 28).	
We will transform the universities and reconstruct them according to our own plans. The heads of the universities and their professors will be specially prepared by means of elaborate secret programmes of action.... They will be very carefully nominated, etc (p. 60).	We must acquire the direction of education - of church management - of the professorial chair and of the pulpit... (Robison, p. 191).	Nesta Webster proceeds on page 300 of her book by comparing some of the Protocols to the writings of the Italian secret society, the Haute Vente Romaine, which endured until 1848.	
We intend to appear as though we were the liberators of the labouring man.... We shall suggest to him to join the ranks of our armies of Socialists, Anarchists, and Communists. The latter we always patronize, pretending to help them out of fraternal principle and the general interest of humanity evoked by our socialistic masonry (p. 12).	We must preach the warmest concern for humanity and make people indifferent to all other relations (Robison, p. 191). We must win the common people in every corner (Robison p. 194).	Protocols	Haute Vente Romaine (1822-1848)
In the so-considered leading countries we have circulated an insane, dirty, and disgusting literature (p. 49).	We must try to obtain an influence... in the printing-houses, booksellers' shops.... Painting and engraving are highly worth our care (Robison, p. 196. Note adds: "They were strongly suspected of having published some scandalous caricatures and some very immoral prints. They scrupled at no means, however base, for corrupting the nation.")	We will destroy the family life of the Gentiles... (p. 31). We will also distract them by various kinds of amusement, games, pastimes, passions, public houses, etc (p. 47).	The essential thing is to isolate a man from his family, to make him lose his morals.... He loves the long conversations of the cafes and the idleness of shows... After having shown him how painful are his duties you will excite in him the idea of another existence (Piccolo Tigre to the Vente Piemontaise; Crétineau-Joly, ii, 120).
Our Sovereign must be irreproachable (p. 86).	An Illuminated Regent shall be one of the most perfect of men. He shall be prudent, foreseeing, astute, irreproachable (Instruction B. for the grade of Regent).	The people of the Christians, bewildered by alcohol, their youths turned crazy by classics and early debauchery, to which they have been instigated by our agents... by our women in places of amusement - to the latter I add the so-called "society women" - their voluntary followers in corruption and luxury (p. 5)	Let us... never cease to corrupt... but let us popularize vice amongst the multitude. Let us cause them to draw it in by their five senses, to drink it in, to be saturated with it.... It is corruption en masse that we have undertaken... (Vindex to Nubius; Crétineau-Joly, ii. 147).
In the place of existing governments we will place a monster, which will be called the Administration of the Super-government. Its hands will be outstretched like far-reaching pincers, and it will have such an organization at its disposal that it will not possibly be able to fail in subduing all countries (p. 22). Our International Super-	It is necessary to establish a universal régime of domination, a form of government that will spread out over the whole world... (Barruel, iii. 97).	The Masonic lodge throughout the world unconsciously acts as a mask for our purpose (p. 16).	It is upon the lodges that we count to double our ranks. They form, without knowing it, our preparatory novitiate (Piccolo Tigre to the Vente Supreme; Crétineau-Joly, ii 120).
		Most people who enter secret societies are adventurers, who want somehow to make their way in life, and who are not seriously minded. With such people it will be easy for us to pursue our object, and we will make them set our machinery in motion (p. 52).	This vanity of the citizen or of the bourgeois for being enrolled in Freemasonry is something so banal and so universal that I am always full of admiration for human stupidity.... (The lodges) launch amidst their feastings thundering anathemas against intolerance and persecution. This is positively more than we require to make adepts (Piccolo Tigre to Nubius).
		We employ in our service people of all opinions and all parties; men desiring to reestablish monarchies, Socialists, etc. (p. 28).	Princes of a sovereign house and those who have not the legitimate hope of being kings by the grace of God, all wish to be kings by the grace of a Revolution. The Duke of Orleans is a Freemason. A prince who has not a kingdom to expect is a

	good fortune for us (Piccolo Tigre to Nubius).	(p. 26). We will pre-arrange for the election of... presidents whose past record is marked with some "Panama Scandal" or other shady hidden transaction (p. 34).	enterprises..." In the same way with the fourth category: " We must take them in our bands, get hold of their secrets, compromise them completely in such a way that retreat will be impossible to them."
We have taken great care to discredit the clergy of the Gentiles in the eyes of the people, and thus have succeeded in injuring their mission, which could have been very much in our way. The influence of the clergy on the people is diminishing daily. Today freedom of religion prevails everywhere, but the time is only a few years off when Christianity will fall to pieces altogether (p. 64).	There is a certain portion of the clergy that nibbles at the bait of our doctrines with a marvelous vivacity... (Nubius to Volpe; Crétineau-Joly, iL 130). It is corruption en masse that we have undertaken: the corruption of the people by the clergy and the corruption of the clergy by themselves, the corruption that ought to enable us one day to put the Church in her tomb (Vindex to Nubius; Crétineau-Joly, ii, 147).	From Wikipedia: The Panama scandals (also known as the Panama Canal Scandal or Panama Affair) was a corruption affair that broke out in the French Third Republic in 1892, linked to the building of the Panama Canal. Close to a billion francs were lost when the French government took bribes to keep quiet about the Panama Canal Company's financial troubles, in what is regarded as the largest monetary corruption scandal of the 19th century. [The United States a decade later obtained the land and built the canal, under equally shady circumstances.]	
We must extract the "very conception of God from the minds of the Christians... (p. 17). We must destroy all professions of faith (p. 48).	Our final end is... the destruction for ever of Catholicism and even of the Christian idea (Dillon, The War of Antichrist, etc., p. 64). In order to kill the old world surely we have held that we must stifle the Catholic and Christian germ (Piccolo Tigre to Nubius; Crétineau-Joly, ii. 387).	Out of governments we made arenas on which party wars are fought out.... Insuppressible babblers transformed parliamentary and administrative meetings into debating meetings. Audacious journalists and impudent pamphleteers are continually attacking the administrative powers (p. 11).	The fifth category of Bakunin consists of: "Doctrinaires, conspirators, revolutionaries, all those who babble at meetings and on paper. We must push them and draw them on unceasingly into practical and perilous manifestations which will have the result of making the majority of them disappear whilst making a few amongst them real revolutionaries."
Nesta Webster will now compare various statements and sentiments expressed in the Protocols to the aims of the Alliance Sociale Démocratique, Bakunin's secret society from 1864 to 1869, lifted mostly from Bakunin's letters.		We will create a universal economical crisis.... Simultaneously we will throw on to the streets huge crowds of workmen throughout Europe. These masses will then gladly throw themselves upon and shed the blood of those of whom, in their ignorance, they have been jealous from childhood, and whose belongings they will then be able to plunder (p. 14).	The Association will employ all its means and all its power to increase and augment evils and misfortunes which must at last wear out the patience of the people and excite them to an insurrection en masse.
Protocols	Alliance Sociale Démocratique	Webster notes: Marx was evidently in on this secret. In Reflexions sur la violent (P. 183) Georges Sorel says: " Marx thought the great catastrophe would be preceded by an enormous economic crisis."	
We persuaded the Gentiles that Liberalism would bring them to a kingdom of reason (p. 14). We injected the poison of Liberalism into the organism of the State... (p. 33). We preach Liberalism to the Gentiles... (p. 55).	The fourth category of people to be employed thus described by Bakunin: "Various ambitious men in the service of the State and Liberals of different shades. With them one can conspire according to their own programme, pretending to follow them blindly."	We will make merciless use of executions with regard to all who may take up arms against the establishment of our power (p. 50). We must take no account of the numerous victims who will have to be sacrificed in order to obtain future prosperity (p. 51).	In the first place must be destroyed the men who are most pernicious to revolutionary organization and whose violence and sudden death may most frighten the government.
We will entrust these important posts (government posts) to people whose record and characters are so bad as to form a gulf between the nation and themselves, and to such people who, in case they disobey our orders, may expect judgment and imprisonment. And all this is with the object that they should defend our interests until the last breath has passed out of their bodies	The third category of Bakunin thus described: "A great number of highly placed animals who can be exploited in all possible ways. We must circumvent them, outwit them, and by getting hold of their dirty secrets make of them our slaves. By this means their power, their connections, their influence, and their riches will become an inexhaustible treasure and a precious help in various	The masonic lodge	My friends, abandon that

throughout the world unconsciously acts as a mask for our purpose (p. 16).	absurd idea that I have been won over to Freemasonry. But perhaps Freemasonry would serve as a mask or as a passport... (Letter to Herzen and Ogareff, Correspondence de Bakounine, 209).
Webster concludes: Through all these parallels the plan of World Revolution runs like a "complot suivi," [tracing plot] and when we further compare them with the utterances of the modern Bolsheviks we see the plan carried right up to the present moment. Let us now consider how the Protocols of the Elders of Zion tally with the Bolshevik programme:	
Protocols	Bolshevism
It is expedient for the welfare of the country that the government of the same should be in the hands of one responsible person (p. 5). The system of government must be the work of one head.	How can we secure strict unity of will? By subjecting the will of thousands to the will of one (Lenin, The Soviets at Work, p. 35).
The despotism of capital which is entirely in our hands will hold out to it (the State) a straw, to which the State will be unavoidably compelled to cling... (p. 2). On the ruins of natural and hereditary aristocracy we built an aristocracy of our own on a plutocratic basis. We established this new aristocracy on wealth, of which we had control ... (p. 8).	What is the first stage? It is the transfer of power to the capitalist class. Up to the March Revolution of 1917 power in Russia was in the hands of one ancient class, the feudal-aristocratic-landowning class, headed by Nicholas Romanov. After that revolution, power has been in the hands of a different, a new class, namely, the capitalist class (the bourgeoisie) (Lenin, Towards Soviets, p. 8).
Soon we will start organizing great monopolies - reservoirs of colossal wealth... (p. 22).	We must improve and regulate the State monopolies... which we have already established, and thereby prepare for State monopolization of the foreign trade (Lenin, The Soviets at Work, p. 20).
Our government is in so exceedingly strong a position in the sight of the law that we may almost describe it by the powerful expression of dictatorship (p. 27).	We advocate a merciless dictatorship (Lenin, The Soviets at Work, p. 40).
When we accomplish our coup d'état, we will say to the people: "Everything has been going very badly; all of you have suffered; now we are destroying the cause of your sufferings - that is to say, nationalities,	We must study the peculiarities of the highly difficult and new road to Socialism without concealing our mistakes and weaknesses. We must try to overcome our deficiencies in time (The

frontiers, and national currencies. Certainly you will be free to condemn us, but can your judgment be fair if you pronounce it before you have had experience of what we can do for your good? (p. 31).	Soviets at Work, p. 18). What we have already decreed is yet far from adequate realization, and the main problem of today consists precisely in concentrating all efforts upon the actual, practical realization of the reforms which have already become the law, but have not yet become a reality (ibid. p. 20).	Christian world] (p. 462), had written: "France has known - and she has forgotten! - the régime of the Masonic Terror. She will know, and the world will know with her, the régime of the Jewish Terror."
Our laws will be short, clear, and concise, requiring no interpretation, so that everybody will be able to know them inside out. The main feature in them will be the obedience required towards authority, and this respect for authority will be carried to a very high pitch.	Economic improvement depends on higher discipline of the toilers.... To learn how to work - this problem the Soviet authority should present to the people in all its comprehensiveness (The Soviets at Work, p. 26).	<div>We must destroy all professions of faith (p. 48).</div> <div>Religion must be fought, if not by violence, at all events by argument (Bucharin, Programme of the World Revolution, p. 77).</div>
Then all kinds of abuse will cease, because everybody will be responsible before the one supreme power, namely, that of the sovereign (p. 66).	The revolution... demands the absolute submission of the masses to the single will of those who direct the labour process (The Soviets at Work, p. 35).	When the time comes for us to take special police measures by putting the present Russian system of the Okhrana in force... (p 67).
We will make it clear to every one that freedom does not consist in dissoluteness or in the right of doing whatever people please.... We will teach the world that true freedom consists only in the inviolability of a man's person and of his property, who honestly adheres to all the laws of social life (p. 83).	It must take some time before the ordinary representative of the masses will not only see... but come to feel that he must not just simply seize, grab, snatch - and that leads to greater disorganization (The Soviets at Work, p. 36).	A highly organized intelligence department, or rather the renewed Okhrana of the old autocracy, is a necessary part of... this régime. Lenin was perfectly right to emphasize this before the last Soviet conference in Moscow (Dec. 1919) (Miliukov in The New Russia for February 12, 1920).
In order to demonstrate our enslavement of the Gentile governments in Europe we will show our power to one of them by means of crimes of violence, that is to say, by a reign of terror (p. 25).	We will turn our hearts into steel, which we will temper in the fire of suffering and the blood of the fighters for freedom. We will make our hearts cruel, hard, and immovable, so that no mercy will enter into them, and so that they will not quiver at the sight of a sea of enemy blood, etc. (Krasnaya Gazette, the official organ of the Petrograd Soviet of Workers, Red Army, and peasants' deputies, presided over by Zinovieff, alias Apfelbaum, a Jew. Date of August 31, 1918).	<p>In conclusion to this comparison of the Protocols with the literature of the Jewish Bolsheviks and the rhetoric of the 19th century secret societies, Nesta Webster says the following on page 306 of her book:</p> <p>The foregoing parallels prove, therefore, a clear connection between the Protocols and former Secret Societies working for World Revolution, and also between the Protocols and Bolshevism. But they do not necessarily establish their authenticity. One possibility immediately suggests itself. Might they not be a forgery compounded by some one versed in the lore of Secret Societies? Supposing Nilus to have been a student of this subject and also, as he was known to be, a pronounced anti-Semite, it would not have been difficult for him to reconstruct the programme of World Revolution from earlier models, weaving into them at the same time the idea of a Jewish conspiracy. Why, then, was this very obvious explanation not put forward by the Jews? Why, on the contrary, when it was suggested by the present writer in a newspaper article, did it meet merely with resentment? Here was a loophole indeed! But instead of using it the advocates of Jewry contented themselves with angry expostulations, or fell back on absurd explanations, as that the Protocols were invented by the Russian police or by the "Tzarist reactionaries" in London, or that they were copied from a notorious forgery by Goedsche - why choose a forgery when such admirable authentic models were at hand? - or again, the attempt was made to draw a red herring across the track by dwelling on Nilus's personality and his own literary work, which had no bearing whatever on the question. The point was to prove whether the document which he purported to have discovered was genuine or not.</p> <p>The truth is, then, that the Protocols have never been refuted, and the futility of the so-called refutations published, as also the fact of their temporary suppression, have done more to convince the public of their authenticity than all the anti-Semite writings on the subject put together.</p> <p>The only line of defense, namely, that this document was the work of illuminized Freemasonry, and not of a purely Jewish association, has been rejected by the advocates of the Jews themselves, and the only conclusion that we can draw is either that the Protocols are genuine and what they pretend to be, or that these</p>
Webster notes that this is: Quoted in American edition of the Protocols, p. 89. Nine years earlier M. Paul Copin-Albancelli, in his Conjuration juive contre le monde chrétien [Jewish conspiracy against the		

advocates put forward by the Jews have some interest in concealing the activities of Secret Societies in the past. The question then arises: Were the Jews concerned in the organization of Illuminism and its subsequent developments? At present this is not clearly proved. [Webster addresses this further in a note to follow below.] It is true that Cagliostro was probably a Jew, that Kolmer who partly indoctrinated Weishaupt may have been a Jew [Webster is oblivious to more recent allegations that Weishaupt himself was a Jew], that a certain Simonini wrote to the Abbé Barreul in 1806 declaring that "the freemasons and the illuminés were founded by two Jews" - whose names the author has forgotten [Deschamps, *Las Sociétés secrètes*, iii. 659] - that the Jewish financiers of Frankfurt may have contributed to the funds of the Illuminati or of the Duc d'Orléans, but all this rests so far on no contemporary documentary evidence. The "illuminés" referred to by Simonini may well have been the Martinistes founded, as it is known, by the Jew Paschalis and frequently referred to under this name. We should require more than such vague assertions to refute the evidence of men who, like Barreul and Robison, devoted exhaustive study to the subject and attributed the whole plan of the Illuminati and its fulfilment in the French Revolution to German brains. Neither Weishaupt, [Baron von] Knigge, nor any of the ostensible founders of Illuminism were Jews; moreover, as we have seen, Jews were excluded from the association except by special permission. None of the leading revolutionaries of France were Jews, nor were the members of the conspiracy of Babeuf. [Since these words were written, and at the moment of this book going to press, a number of *La Valle France* has appeared (date of March 31 - April 6, 1921) in which it is stated that five Jews were concerned in the organization and inspiration of the Illuminati - [Naphtali Hirz] Wessely, Moses Mendelssohn, and the bankers Itzig, Friedlander, and Meyer. But the contemporary authority for this statement is not given.] Webster fails to realize that it was only the Jews who made any permanent profit from any of these things, and especially of the French Revolution. The answer to the ancient Latin question - *Cui bono* - and the plan as it is outlined in the Protocols themselves, should be convincing enough in spite of a lack of contemporary documentary evidence. While she is usually good with her citations, here she does not cite where Robison or Barreul had reached such conclusions. However it is immaterial, since both of those author's works were published before the Emancipation of the Jews by Napoleon in 1806. We would argue that Jews would not have taken any overt political action to any large extent before that time.

The claim of the "Elders of Zion" to have inspired all revolutionary outbreaks since 1789 is not therefore at present substantiated by history, and it is not until the *Alta Vendita* from 1820 onwards that they can be proved to have taken an active part in the movement. Yet Monsignor Dillon, who clearly recognizes their importance as agents of this secret society, nevertheless attributes its efficient organization to "Italian genius." From this date onward their role is, however, more apparent. In Germany before 1848 Disraeli himself declared them to be taking the lead in the revolutionary movement, and with the First Internationale they come forward into a blaze of light. Henceforth along the line of State Socialism their influence is no longer doubtful. In turn, we should assert that it was simply not politically expedient, and it was certainly not safe, for

Jews to be taking an open role in the subversive societies before they had gained their emancipation, something which Webster does not seem to have under consideration.

But whilst the question of Jewish organization from the beginning of the World Revolution remains obscure, the workings of illuminized Freemasonry are clearly visible. It is strange that in the controversy that has raged over the Protocols so little attention has been paid to the fact that the so-called "Elders of Zion" were admittedly masons of the 33rd degree of the Grand Orient. Considered from this point of view, all their statements regarding the past history of the Revolution are substantiated by facts. For if by "we" is meant "illuminized Freemasons," then the assertion that "it is we who were the first to cry out to the people 'Liberty, Equality, and Fraternity'" is clearly accurate. Nothing can be truer than that since the French Revolution "the nations have been led from one disappointment to another," and that "the secrets of its preparatory organization were the work of our hands" - the hands of the Freemasons and Illuminati. If, then, the Protocols are genuine, they are the revised programme of illuminized Freemasonry formulated by a Jewish lodge of the Order. But whilst the influence of the Jews cannot be proved throughout the early history of the society, German inspiration and organization is apparent from the very beginning. It was the German Weishaupt who founded the Illuminati with the aid of his German colleagues, it was the German Knigge who effected its alliance with French Freemasonry, German emissaries who introduced it to the lodges of the Grand Orient; it was this German Illuminism that inspired the campaign of universal corruption waged by the *Alta Vendita* and the anarchic fury of Bakunin; and again it was pan-Germanism, working by the methods of the Illuminati, that assured the success of Marx and Engels and secured control of all Socialist organizations up to the present day.

But Engels was an avowed atheist, and Marx was a Jew. However Webster's objectivity, and her reluctance to lay it all at the door of the Jews, even when she realizes that the lodge of the Grand Orient was most certainly the original source of the plans laid out in the Protocols, is of greater value to us today than if she had been a plain anti-Semite, something she certainly cannot be accused of at this time. Instead, she supplies to us all the evidence that the Jews were the catalysts of world revolution amidst a greater number of willing European dupes, and she also fully demonstrates for us that the Protocols are real, and reveals for us their true origin. Furthermore, Mikhail Bakunin was an avowed atheist. Anacharsis Clootz was an avowed atheist, as were the Hébertists who came to power during the Reign of Terror. Robespierre was a Jacobin and supposedly a deist, but his god was certainly a pagan god. Baron von Knigge's religion is harder to pin down, but since he wrote things such as "General System for the Public, Towards a Foundation of all Knowledge of People of all Nations, Conditions, and Religions", he was hardly a Christian and was rather an internationalist universalist who wanted to do away with religion. He was a humanist who was very sympathetic towards Jews and others. Baron von Knigge was a very close associate of Adam Weishaupt, and helped him organize the Illuminati, its structure and rituals. Weishaupt is said to be a Jesuit, but he was no Christian. He too wanted to do away with all religion, and morality as well. Just as in the days of Martin Luther there were countless pagans and humanists as priests and monks, Erasmus being

supreme among them, Weishaupt was a pagan humanist whose god was Reason.

In our ongoing discussion of Martin Luther in Life and Death, which we still plan to continue here in the future, we showed that it was the pagans and humanists among the European noble and intellectual classes who were the defenders of the Jews, especially in the Reuchlin Affair, which we had discussed at length, in

which they ardently defended the Kabbalah and the Talmud of the Jews. The situation was still the same in the 19th century, and we see that the Protocols themselves promote that same idea, that the Jews recruit all of the Goyim they can to their cause. While now the churches are finally won over to their cause, the Jews had clearly used the atheists and pagans as their step-stool.

The Protocols of Satan

Part 5: Philip Graves and the Dialogue of Joly

In our last segment of The Protocols of Satan, we had presented those parts of Chapter 10 of Nesta Webster's book *World Revolution* which demonstrated that much of the underlying political philosophy found in the so-called Protocols of the "Learned Elders of Zion" was actually expressed before the Protocols were ever published, by many of the key figures in the European secret societies of the 18th and 19th centuries. To do this, Webster had compared some of the writings of Adam Weishaupt, Piccolo Tigre, Mikhail Bakunin, Vladimir Lenin and other revolutionaries to statements that had been made in the Protocols. Finding the same sentiments expressed in the Protocols in the works of so many of the secret societies and writings of the revolutionaries, one can only come to the conclusion that a conspiracy which is greater than any particular secret society or revolutionary was lurking in the background which gave fuel to them all. Webster acknowledged that such a conspiracy must have existed, but she did not readily accept the exclusively Jewish nature of that conspiracy. However she did admit later Jewish involvement in both the conspiracy and in the revolutionary movements which the underlying philosophies had generated.

We have already discussed at length the earliest attempts on the part of the Jews to discredit the Protocols as so-called "forgeries". Nesta Webster had also aptly pointed out the obvious posturing and glaring deficiencies in these attempts which were centered around the testimonies of frauds and traitors such as Katherine Radziwill and du Chayla. Further investigation into the backgrounds and antics of both of these characters reveals that they are even far worse than what we have already presented here, although we are not so certain that we should continue to elaborate on them. As Webster had stated, there is no reason that the Jews should have continued to put them forth as witnesses against the Protocols, except to purposely distract attention from the real evidence of their most plausible source, which was buried in the secret societies themselves. So to Nesta Webster, the Jewish posturing in their attempts to discredit the protocols was the first indication that the Protocols must have been legitimate even if their original author may never be determined precisely.

As we had previously explained, perhaps 6 or 8 months after statements by Radziwill and du Chayla in reference to the supposed origins of the Protocols were first made public, there had appeared yet another avenue by which to discredit them, in the form of a series of three articles by a British journalist named Philip Graves. Fortuitously for the Jews, in Constantinople Graves had been presented with a copy of a book, supposedly quite rare, by Maurice Joly, a 19th century French lawyer and bureaucrat, which in English is called *The Dialogue in Hell Between Machiavelli and*

Montesquieu. Joly had written the Dialogue as a treatise against the administration of Napoleon III of France. Just as fortuitously, Graves is supposed to have been familiar with the Protocols only months after they were first published in English, and was therefore able to set the Joly book forward as the source for the Protocols in a three-part series which he had written for the *London Times* in August of 1921. It must be said though, that while Graves seems to project himself as having this familiarity in his articles, he credits the mysterious "Mr. X." with the discovery of the similarities.

In earlier segments of this series on the Protocols, we had promised to present the Graves articles, and we shall do that this evening, along with some of our own comments.

The following is excerpted from *The London Times* for Tuesday, August 16th, 1921, pp. 9, 10:

"JEWISH WORLD PLOT." AN EXPOSURE. THE SOURCE OF THE PROTOCOLS. TRUTH AT LAST.

The so-called "Protocols of the Elders of Zion" were published in London last year under the title of "*The Jewish Peril.*"

This book is a translation of a book published in Russia in 1905, by Sergei Nilus, a government official, who professed to have received from a friend a copy of a summary of the minutes of a secret meeting, held in Paris, by a Jewish organization that was plotting to overthrow civilization in order to establish a Jewish world state.

These "Protocols" attracted little attention until after the Russian Revolution of 1917, when the appearance of the Bolsheviks, among whom were many Jews, professing and practicing political doctrines that in some points resembled those advocated in the "Protocols," led many to believe that Nilus' alleged discovery was genuine. The "Protocols" were widely discussed and translated into several European languages. Their authenticity has been frequently attacked and many arguments have been adduced for the theory that they are a forgery.

In the following articles our Constantinople

Correspondent for the first time presents conclusive proof that the document is in the main a clumsy plagiarism. He has forwarded us a copy of the French book from which the plagiarism is made. The British Museum has a complete copy of the book, which is entitled, "*Dialogue aux Enfers entre Machiavel et Montesquieu, ou la Politique de Machiavel au XIX. Siècle. Par un Contemporain,*" and was published at Brussels in 1865. Shortly after its publication the author, Maurice Joly, a Paris lawyer and publicist, was arrested by the police of Napoleon III. and sentenced to 18 months' imprisonment.

[Now of course we do not agree with any of the conclusions given in this introduction to the Philip Graves articles. As we have seen Nesta Webster also

profess, there is indeed some material in the Protocols which is practically identical to passages from Maurice Joly's Dialogue. However that material is only a small part of the total material of the Protocols, and most of the material in the Protocols is not found in the Joly book in any form. In turn, most of the material in the Joly book is not found in the Protocols in any form. Webster described some of the remaining material in the Protocols as prophetic, which indeed it seems to have been, and she explained that it could not be accounted for if the Protocols were a mere forgery on the part of Sergei Nilus or anyone else.] The first of three parts was titled: A LITERARY FORGERY.

(From Our Constantinople Correspondent.)

"There is one thing about Constantinople that is worth your while to remember," said a diplomatist to the writer in 1908. "If you only stay here long enough you will meet many men who matter, and you may find the key to many strange secrets." Yet I must confess that when the discovery which is the theme of these articles was communicated to me I was at first incredulous. Mr. X who brought me the evidence was convinced. "Read this book through," he said, "and you will find irrefutable proof that the 'Protocols of the Learned Elders of Zion' is a plagiarism."

Mr. X., who does not wish his real name to be known, is a Russian landowner with English connexions. Orthodox by religion, he is in Political opinion a Constitutional Monarchist. He came here as a refugee after the final failure of the White cause in South Russia. He had long been interested in the Jewish question as far as it concerned Russia, had studied the "Protocols," and during the period of Denikin's ascendancy had made investigations with the object of discovering whether any occult "Masonic" organization, such as the "Protocols" speak of, existed in Southern Russia. The only such organization was a Monarchist one. The discovery of the key to the problem of the "Protocols" came to him by chance.

[In her book Secret Societies and Subversive Movements, Nesta Webster says this of this "Mr. X": "Why these allusions to Constantinople as the place 'to find the key to dark secrets,' to the mysterious Mr. X. who does not wish his real name to be known, and to the anonymous ex-officer of the Okhrana from whom by mere chance he bought the very copy of the Dialogues used for the fabrication of the Protocols by the Okhrana itself, although this fact was unknown to the officer in question? Why, further, should Mr. X., if he were a Russian landowner, Orthodox by religion and a Constitutional Monarchist, be so anxious to discredit his fellow Monarchists by making the outrageous assertion that 'the only occult Masonic organization such as the Protocols speak of' - that is to say, a Machiavellian system of an abominable kind - which he had been able to discover in Southern Russia 'was a Monarchist one'?"] THE SWISS ORIGINAL.

A few months ago he bought a number of old books from a former officer of the "Okhrana" (Political Police) who had fled to Constantinople. Among these books was a small volume in French, lacking the title page, with dimensions of 5 ½ in. by 3 ¾ in. It had been cheaply rebound. On the leather back is printed in Latin capitals the word Joli. The preface, entitled "Simple advertisement," is dated Geneva, October 15, 1864. The book contains 324 pages, of which numbers 315-322 inclusive follow page 24 in the only copy known to Mr. X, perhaps owing to a mistake when the book was rebound. Both the paper and the type are characteristic

of the "sixties and seventies" of the last century. These details are given in the hope that they may lead to the discovery of the title of the book (See introduction above). Mr. X believes it must be rare, since, had it not been so, the "Protocols" would have speedily been recognized as a plagiarism by anyone who had read the original.

[Here Graves feigns ignorance of the title of the Joly book, which the editor of his articles had included in the introduction to the article. Evidently this article was made to appear as if Graves treated it like a news story, urgently published, without having done any background research into what he had come to possess.]

That the latter is a "fake" could not be maintained for an instant by anyone who had seen it. Its original possessor, the old Okhrana Officer, did not remember where he obtained it, and attached no importance to it. Mr. X, glancing at it one day, was struck by a resemblance between a passage which had caught his eye and a phrase in the French edition of the "Protocols" (Edition de la Vieille France, 1920, 5, Rue du Préaux-Cleres, 5, Paris 7th Arrondissement). He followed up the clue, and soon realized that the "Protocols" were to a very large extent as much a paraphrase of the Geneva original as the published version of a War Office or Foreign Office telegram is a paraphrase of the ciphered original.

[This is simply not true. Only a very small portion of the material in the Protocols can be found in the Joly book. It is striking that Graves' "Mr. X." supposedly did so much research into the contents of this book, and Graves was able to reproduce the title of the French printing of the Protocols for this article, yet neither man knew the title of the Joly book, or cared to discover it?] Before receiving the book from Mr. X. I was, as I have said, incredulous. I did not believe that Sergei Nilus's "Protocols" were authentic; they explained too much by the theory of a vast Jewish conspiracy. Professor Nilus's account of how they were obtained was too melodramatic to be credible, and it was hard to believe that real "Learned Elders of Zion" would not have produced a more intelligent political scheme than the crude and theatrical subtleties of the Protocols. But I could not have believed, had I not seen, that the writer who supplied Nilus with his originals was a careless and shameless plagiarist.

[We will discuss this charge at much greater length here in the near future.]

The Geneva book is a very thinly-veiled attack on the despotism of Napoleon III in the form of a series of 25 dialogues divided into four parts. The speakers are Montesquieu and Machiavelli. In the brief preface to his book the anonymous author points out that it contains passages which are applicable to all Governments, "but it particularly personifies a political system which has not varied in its application, for a single day since the fatal and alas! too distant date when it was enthroned." Its references to the "Haussmannisation" of Paris, to the repressive measures and policy of the French Emperor, to his wasteful financial system, to his foreign wars, to his use of secret societies in his foreign policy (cf., his notorious relations with the Carbonari) and his suppression of them in France, to his relations with the Vatican, and to his control of the Press are unmistakable.

[It is odd that Graves, referring to the Dialogues as "the Geneva book" because that is where it was published, did not stop to consider researching what the reference to "Joli" was which he described as being inscribed on

the back cover, and did not have time to research sufficiently to find the book's title. Yet he is supposed to have nevertheless understood that the book was a "thinly-veiled attack on the despotism of Napoleon III"? There is only one mention of a Napoleon in the Joly book, and while I do not read French, it certainly seems to be a reference to the first Napoleon.]

MACHIAVELLI-NAPOLEON.

The Geneva Book, or as it will henceforth be called the Geneva Dialogues, opens with the meeting of the spirits of Montesquieu and Machiavelli on a desolate beach in the world of shades [meaning spirits]. After a lengthy exchange of civilities Montesquieu asks Machiavelli why from an ardent Republican he had become the author of "The Prince" and "the founder of that sombre school of thought which has made all crowned heads your disciples, but which is well fitted to justify the worst crimes of tyranny." Machiavelli replies that he is a realist and proceeds to justify the teaching of "The Prince," and to explain its applicability to the Western European States of 1864.

In the first six "Geneva Dialogues" Montesquieu is given a chance of argument of which he avails himself. In the seventh dialogue, which corresponds to the fifth, sixth, seventh, and part of the eighth "Protocols," he gives Machiavelli permission to describe at length how he would solve the problem of stabilizing political societies "incessantly disturbed by the spirit of anarchy and revolution." Henceforth Machiavelli or in reality Napoleon III., speaking through Machiavelli, has the lion's share of the dialogue. Montesquieu's contributions thereto become more and more exclamatory; he is profoundly shocked by Machiavelli-Napoleon's defense of an able and ruthless dictatorship, but his counter-arguments grow briefer and weaker. At times, indeed, the author of "L'Esprit des Lois" is made to cut as poor a figure as - parvum componere magno [a small settlement] - does Dr. Watson when he attempts to talk criminology to Sherlock Holmes.

DIALOGUE AND "PROTOCOL."

The "Protocols" follow almost the same order as the Dialogues. Dialogues 1-17 generally correspond with "Protocols" 1-19. There are a few exceptions to this. One is in the 18th "Protocol," where, together with paraphrases of passages from the 17th Dialogue ("Geneva Dialogues," pp. 216, 217) there, is an echo of a passage in the 25th "Geneva Dialogue," viz. :- "Quand le malheureux est opprimé il dit 'si le Roi le savait'; Quand on veut se venger, qu'on espère un secours, on dit 'le Roi le saura.'" This appears on page 68 of the English edition of the "Protocols" (4th Edition, published by "The Britons," 62, Oxford-street, London, W.) as "In order to exist, the prestige of power must occupy such a position that the people can say among themselves, 'If only the King knew about it,' or 'When the King knows about it.'"

The last five "Protocols" (Nos. 20-24 inclusive) do not contain so many paraphrases of the "Geneva Dialogues" as the first 19. Some of their resemblances and paraphrases are, however, very striking, e.g., the following:-

A loan is an issue of Government paper which entails an obligation to pay interest amounting to a percentage of the total sum of the borrowed money. If a loan is at 5 per cent., then in 20 years the Government would have unnecessarily paid out a sum equal to that of the loan in order to cover the percentage. In 40 years it will have paid twice; and in 60 thrice that amount, but the loan will still remain as an unpaid debt. - "Protocols," p. 77.

MONTESQUIEU. - "How are loans made? By the issue of bonds entailing on the Government the obligation to pay interest proportionate to the capital it has been paid. Thus, if a loan is at 5 per cent., the State, after 20 years, has paid out a sum equal to the borrowed capital. When 40 years have expired it has paid double, after 60 years triple: yet it remains debtor for the entire capital sum." - "Geneva Dialogues," p. 250.

But generally speaking "Protocols" 20 and 21, which deal (somewhat unconvincingly) with the financial programme of the Learned Elders, owe less to the "Geneva Dialogues," Nos. 18-21, than to the imagination of the plagiarist author who had for once in a way to show a little originality. This is natural enough since the "Dialogues" in question describe the actual financial policy of the French Imperial Government, while the "Protocols" deal with the future. Again in the last four "Geneva Dialogues" Machiavelli's apotheosis of the Second Empire, being based upon historical facts which took place between 1852 and 1864, obviously furnished scanty material for the plagiarist who wished to prove or, very possibly, had been ordered to prove in the "Protocols" that the ultimate aim of the leaders of Jewry was to give the world a ruler sprung from the House of David.

[But of course no Jew is an Israelite, and no Jew can be of the House of David.]

The scores of parallels between the two books and a theory concerning the methods of the plagiarist and the reasons for the publication of the "Protocols" in 1905 will be the subject of further articles. Meanwhile it is amusing to find that the only subject with which the "Protocols" deal on lines quite contrary to those followed by Machiavelli in the "Dialogues," is the private life of the Sovereign. The last words of the "Protocols" are "Our Sovereign must be irreproachable." The Elders evidently propose to keep the King of Israel in great order. The historical Machiavelli was, we know, rather a scandalous old gentleman, and his shade insists that amorous adventures, so far from injuring a Sovereign's reputation, make him an object of interest and sympathy to "the fairest half of his subjects." (To be continued.)

The following is excerpted from The London Times for Wednesday, August 17, 1921, pp. 9, 10

"JEWISH PERIL" EXPOSED. HISTORIC "FAKE." DETAILS OF THE FORGERY. MORE PARALLELS.

We published yesterday an article from our Constantinople Correspondent, which showed that the notorious "Protocols of the Elders of Zion" - one of the mysteries of politics since 1905 - were a clumsy forgery, the text being based on a book published in French in 1865.

The book, without title page, was obtained by our Correspondent from a Russian source, and we were able to identify it with a complete copy in the British Museum.

The disclosure, which naturally aroused the greatest interest among those familiar with Jewish questions, finally disposes of the "Protocols" as credible evidence of a Jewish plot against civilization.

We publish below a second article, which gives further close parallels between the language of the Protocols and that attributed to Machiavelli and Montesquieu in the volume dated from Geneva.

[Of course, the book was named in the introduction to the first Philip Graves article published the day before. It is odd that Graves himself did not have time to find the title of the book, but his editors readily found it in

the British Museum. The first article hardly proved that the Protocols were a forgery, yet the editors are already trumpeting the claim.]

The second of three parts was titled: PLAGIARISM AT WORK

(From our Constantinople Correspondent.)

While the Geneva Dialogues open with an exchange of compliments between Montesquieu and Machiavelli, which covers seven pages, the author of the Protocols plunges at once in medias res [into the middle of things].

One can imagine him hastily turning over those first seven pages of the book which he has been ordered to paraphrase against time, and angrily ejaculating, "Nothing here." But on page 8 of the Dialogues he finds what he wants; the greater part of this page and the next are promptly paraphrased, thus:—

[Later in this series we shall present evidence that the Protocols certainly are not a mere summary of the Dialogues of Joly, as Philip Graves so dishonestly claims them to be. We do not have time to add the evidence to our presentation here and now.]

Geneva Dialogues, p. 8.

Among mankind the evil instinct is mightier than the good. Man is more drawn to evil than to good. Fear and Force have more empire over him than reason.... Every man aims at domination: not one but would be an oppressor if he could: all or almost all are ready to sacrifice the rights of others to their own interests....

What restrains those beasts of prey which they call men from attacking one another? Brute unrestrained Force in the first stages of social life, then the Law, that is still force regulated by forms. You have consulted all historical sources: everywhere might precedes right.

Political Liberty is merely a relative idea....

Protocols, p.1 ("The Britons" edition).

It must be noted that people with corrupt instincts are more numerous than those of noble instinct. Therefore in governing the world the best results are obtained by means of violence and intimidation, and not by academic discussions. Every man aims at power; every one would like to become a dictator if he only could do so, and rare indeed are the men who would not be disposed to sacrifice the welfare of others in order to attain their own personal aims.

What restrained the wild beasts of prey which we call men? What has ruled them up to now? In the first stages of social life they submitted to brute and blind force, then to law, which in reality is the same force, only masked. From this I am led to deduct that by the law of nature right lies in might. Political freedom is not a fact but an idea.

The gift of liberty according to the Machiavelli of the Geneva Dialogues, of self-government according to the Protocols (page 2), leads speedily to civil and social strife, and the State is soon ruined by internal convulsions or by foreign intervention following on the heels of civil war. Then follows a singular parallel between the two books which deserves quotation:— Geneva Dialogues. p. 9.

What arms will they (States) employ in war against foreign enemies? Will the opposing generals communicate their plans of campaign to one another and thus be mutually in a position to defend themselves? Will they mutually ban night attacks, traps, ambushes, battles with inequality of force? Of course not: such combatants would court derision. Are you against the employment of these traps and tricks, of all the strategy indispensable to war against the enemy within, the revolutionary?

Protocols, p. 2.

... I would ask the question why is it not immoral for a State which has two enemies, one external and one internal, to use different means of defense against the former to that which it would use against the latter, to make secret plans of defence, to attack him by night or with superior forces?...

RIGHT AND WRONG.

Both "Machiavelli" and the author of the Protocols agree (Prot. p. 3, Geneva Dialogues, p. 11) almost in the same words that politics have nothing in common with morality. Right is described in the Protocols as "an abstract idea established by nothing," in the Dialogues as an "infinitely vague" expression. The end, say both, justifies the means. [Which is all a thorough reflection of Talmudic Jewish thinking.] "I pay less attention," says Machiavelli, "to what is good and moral than to what is useful and necessary." The Protocols (p. 4) use the same formula, substituting "profitable" for "useful."

According to the Protocols he who would rule "must have recourse to cunningness (sic) and hypocrisy." In the second Dialogue (p. 15) Montesquieu reproaches Machiavelli for having "only two words to repeat - 'Force' and 'guile.'" Both Machiavelli and the "Elders" of the Protocols preach despotism as the sole safeguard against anarchy. In the Protocols the despotism has to be Jewish and hereditary. Machiavelli's despotism is obviously Napoleonic.

There are scores of other parallels between the books.

Fully 50 paragraphs in the Protocols are simply paraphrases of passages in the Dialogues. The quotation per me reges regnant [by me kings reign], rightly given in the Vieille France edition of the Protocols (p. 29), while regunt is substituted for regnant in the English version (p. 20) [by me kings rule], appears on p. 63 of the Geneva Dialogues. Sulla, whom the English version of the Protocols insists on calling "Silla," appears in both books.

"After covering Italy with blood, Sulla reappeared as a simple citizen in Rome: no one durst touch a hair of his head." - Geneva Dialogues, p. 159.

"Remember at the time when Italy was streaming with blood, she did not touch a hair of Silla's head, and he was the man who made her blood pour out." - Protocols, p. 51.

[In our version of the Protocols, # 15 has Sulla twice. Graves seems to be nit-picking a misprint.]

Sulla, who after the proscriptions stalked "in savage grandeur home," is one of the tyrants whom every schoolboy knows and those who believe that Elders of the 33rd Degree are responsible for the Protocols, may say that this is a mere coincidence. But what about the exotic Vishnu, the hundred-armed Hindu deity who appears twice in each book? The following passages never were examples of "unconscious plagiarism."

Geneva Dialogues, p. 141:—

Machiavelli. - "Like the God Vishnu, my press will have a hundred arms, and these arms will give their hands to all the different shades of opinion throughout the country."

Protocols, p. 43:—

"These newspapers, like the Indian god Vishnu, will be possessed of hundreds of hands, each of which will be feeling the pulse of varying public opinion."

Geneva Dialogues, p. 207:—

Montesquieu. - "Now I understand the figure of the god Vishnu; you have a hundred arms like the Indian idol, and each of your fingers touches a spring."

Protocols, p 65:—

"Our Government will resemble the Hindu god Vishnu. Each of our hundred hands will hold one spring of the social machinery of State."

TAXATION OF THE PRESS.

The Dialogues and the Protocols alike devote special attention to the Press, and their schemes for muzzling and control thereof are almost identical, absolutely identical, indeed, in many details. Thus Machiavelli on pp. 135 and 136 of the Dialogues expounds the following ingenious scheme:-

"I shall extend the tax on newspapers to books, or rather I shall introduce a stamp duty on books having less than a certain number of pages. A book, for example, with less than 200 or 300 pages will not rank as a book, but as a brochure. I am sure you see the advantage of this scheme. On the one hand I thin (je rarifie) by taxation that cloud of short books which are the mere appendages of journalism; on the other hand I force those who wish to escape stamp duty to throw themselves into long and costly compositions, which will hardly ever be sold and scarcely read in such a form."

The Protocols, p. 41, has:-

"We will tax it (the book press) in the same manner as the newspaper Press - that is to say, by means of Excise stamps and deposits. But on books of less than 300 pages we will place a tax twice as heavy. These short books we will classify as pamphlets, which constitute the most virulent form of printed poison. These measures will also compel writers to publish such long works that they will be little read by the public and chiefly so on account of their high price."

Both have the same profound contempt for journalists. Geneva Dialogues, pp. 145, 146:-

Machiavelli. - "You must know that journalism is a sort of Freemasonry; those who live by it are bound... to one another by the ties of professional discretion; like the augurs of old, they do not lightly divulge the secret of their oracles. They would gain nothing by betraying themselves, for they have mostly won more or less discreditable scars..."

Protocols, p. 44:-

"Already there exists in French journalism a system of Masonic understanding for giving countersigns. All organs of the Press are tied by mutual professional secrets in the manner of the ancient oracles. Not one of its members will betray his knowledge of the secret, if the secret has not been ordered to be made public. No single publisher will have the courage to betray the secret entrusted to him, the reason being that not one of them is admitted into the literary world without bearing the marks of some shady act in his past life."

CONTEMPT FOR THE PEOPLE.

But this contempt is nothing compared to that which both Machiavelli and the Elders evince towards the masses whom tyranny is to reduce to a more than Oriental servitude.

Geneva Dialogues, p. 43:-

Machiavelli. - "You do not know the unbounded meanness of the peoples... groveling before force, pitiless towards the weak, implacable to faults, indulgent to crimes, incapable of supporting the contradictions of a free régime, and patient to the point of martyrdom under the violence of an audacious despotism... giving themselves masters whom they pardon for deeds for the least of which they would have beheaded twenty constitutional kings."

Protocols, p. 15:-

"In their intense meanness the Christian peoples help our independence - when kneeling they crouch before power; when they are pitiless towards the weak;

merciless in dealing with faults, and lenient to crimes; when they refuse to recognize the contradictions of freedom; when they are patient to the degree of martyrdom in bearing with the violence of an audacious despotism. At the hands of their present dictators, Premiers, and Ministers, they endure abuses for the smallest of which they would have murdered twenty kings."

ATTITUDE TO THE CHURCHES.

Both the Elders and Machiavelli propose to make political crime thoroughly unpopular by assimilating the treatment of the political criminal to that of the felon. Both devote not a little attention to police organization and espionage; the creator of Machiavelli had evidently studied Napoleon III's police methods, and suffered at the hands of his agents. Each proposes to exercise a severe control over the Bar and the Bench. As regards the Vatican, Machiavelli-Napoleon, with recent Italian history in mind, aims at the complete control of the Papacy. After inflaming popular hatred against the Church of Rome and its clergy, he will intervene to protect the Holy See, as Napoleon III. did intervene, when "the chassepots worked wonders." [Chassepots were the military rifles in use at the time in France.] The Learned Elders propose to follow a similar plan: "when the people in their rage throw themselves on to the Vatican we shall appear as its protectors in order to stop bloodshed." Ultimately, of course, they mean to destroy the Church. The terrible chiefs of a Pan-Judaic conspiracy could hardly have any other plan of campaign. Machiavelli, naturally, does not go so far. Enough for him if the Pope is safely lodged in the Napoleonic pocket.

Is it necessary to produce further proofs that the majority of the Protocols are simply paraphrases of the Geneva Dialogues, with wicked Hebrew Elders, and finally an Israelite world ruler in the place of Machiavelli-Napoleon III., and the brutish goyim (Gentiles) substituted for the fickle masses, "gripped in a vice by poverty, ridden by sensuality, devoured by ambition," whom Machiavelli intends to win?

The questions now arise, how did the originals become known in Russia, and why were the Protocols invented? (To be continued.)

[In any event, it is absolutely certain that the political control of all of the West today is indeed patterned after the model put forth in the Protocols, and by history alone Graves' false contentions are refuted.]

The following is excerpted from The London Times for Thursday, August 18, 1921, pp. 9, 10

THE PROTOCOL FORGERY. USE IN RUSSIAN POLITICS. METHODS OF SECRET POLICE. SOME CONCLUSIONS.

In articles from our Constantinople Correspondent, published yesterday and on Tuesday, we proved that the so-called "Protocols of the Elders of Zion," which have been believed by some since their publication in 1905 to indicate a Jewish plot against civilization, were a clumsy forgery.

To-day our Correspondent reviews the use to which the Protocols were put in recent Russian politics, and summarizes his conclusions.

[We will get right to the Graves' article, and comment later:]

The third of three parts was titled: THE PROTOCOLS IN RUSSIA.

(From Our Constantinople Correspondent.)

There is no evidence as to how the Geneva Dialogues reached Russia. The following theory may be suggested.

The Third Napoleon's secret police, many of whom were Corsicans, must have known the existence of the Dialogues and almost certainly obtained them from some of the many persons arrested on the charge of political conspiracy during the reign of Napoleon III. In the last two decades of the 19th century and in the early years of the 20th there were always a few Corsicans in the Palace Police of the Tsar, and in the Russian secret service. Combining courage with secretiveness, a high average of intelligence with fidelity to his chief, the Corsican makes a first-class secret agent or bodyguard. It is not improbable that Corsicans who had been in the service of Napoleon III., or who had kinsmen in his secret service, brought the Geneva Dialogues to Russia, where some members of the Okhrana or some Court official obtained possession of them. But this is only a theory.

[While the theory is far-fetched, it is apparently true that Corsicans were employed in the police forces and as body-guards not only by the French courts of the Napoleons and the Romish Popes, but also by the Tsars.]

SERGEI NILUS.

As to the Protocols, they were first published in 1905 at Tsarskoye Selo in the second edition of a book entitled "The Great Within the Small," the author of which was Professor Sergei Nilus. Professor Nilus has been described to the writer as a learned, pious, credulous Conservative, who combined much theological and some historical erudition with a singular lack of knowledge of the world. In January, 1917, Nilus, according to the introduction to the French version of the Protocols, published a book, entitled "It is here, at Our Doors!!" in which he republished the Protocols. In this latter work, according to the French version, Professor Nilus states that the manuscript of the Protocols was given him by Nicolaievich Sukhotin, a noble who afterwards became Vice-Governor of Stavropol.

According to the 1905 edition of the Protocols they were obtained by a woman who stole them from "one of the most influential and most highly initiated leaders of Freemasonry. The theft was accomplished at the close of the secret meeting of the 'initiated' in France, that nest of Jewish conspiracy." But in the epilogue to the English version of the Protocols Professor Nilus says, "My friend found them in the safes at the headquarters of the Society of Zion which are at present situated in France." According to the French version of the Protocols, Nilus in his book of 1917 states that the Protocols were notes of a plan submitted to the "Council of Elders" by Theodor Hertzl at the first Zionist Congress which was held at Basle, in August, 1897, and that Hertzl afterwards complained to the Zionist Committee of Action of the indiscreet publication of confidential information. The Protocols were signed by "Zionist representatives of the 33rd Degree" in Orient Freemasonry and were secretly removed from the complete file of the proceedings of the aforesaid Zionist Congress, which was hidden in the "Chief Zionist office, which is situated in French territory."

Such are Professor Nilus' rather contradictory accounts of the origin of the Protocols. Not a very convincing story! Theodor Hertzl is dead; Sukhotin is dead, and where are the signatures of the Zionist representatives of the 33rd Degree!

[In fact, Graves seems to have purposely created these seeming contradictions on his own, by citing disparate portions of Nilus' accounts, and as Webster and Bergmeister have shown, the accounts by both Nilus

and his son as to how he attained the Protocols were very consistent.]

Turning to the text of the Protocols, and comparing it with that of the Geneva Dialogues, one is struck by the absence of any effort on the part of the plagiarist to conceal his plagiarisms. [This can simply be attributed to the fact that the original author was not concerned about being accused in that manner, for which several alternative scenarios have been proposed which are just as valid.] The paraphrasing has been very careless; parts of sentences, whole phrases at times, are identical: the development of the thought is the same; there has been no attempt worth mentioning to alter the order of the Geneva Dialogues. The plagiarist has introduced Darwin, Marx, and Nietzsche in one passage in order to be "up to date"; he has given a Jewish colour to "Machiavelli's" schemes for dictatorship, but he has utterly failed to conceal his indebtedness to the Geneva Dialogues. This gives the impression that the real writer of the Protocols, who does not seem to have had anything to do with Nilus and may have been some quite unimportant précis writer employed by the Court or by the Okhrana, was obliged to paraphrase the original at short notice. A proof of Jewish conspiracy was required at once as a weapon for the Conservatives against the Liberal elements in Russia.

[The Protocols are certainly not a mere summary, or précis, of the Dialogues, since the material they share in common only represents a small portion of the body of the Protocols. Furthermore, the documented troubles which Nilus had getting the Protocols past Russian press censors is by itself enough proof that they were not produced by Russian police. We will address the error of Graves' assertions here more fully in our next portion of this series.]

Mr. X, the discoverer of the plagiarism, informs me that the Protocols, shortly after their discovery in 1901, four years before their publication by Professor Nilus, served a subsidiary purpose, namely, the first defeat of Monsieur Philippé, a French hypnotist and thought-reader, who acquired considerable influence over the Tsar and the Tsaritsa at the beginning of the present century. The Court favourite was disliked by certain great personages, and incurred the natural jealousy of the monks, thaumaturgies, and similar adventurers who hoped to capture the Tsar through the Empress in their own interest, or in that of various cliques. Philippé was not a Jew, but it was easy to represent a Frenchman from "that nest of Jewish conspiracy" as a Zionist agent. Philippé fell from favour, to return to Russia and find himself once more in the Court's good graces at a later date.

[This "Monsieur Philippé" was evidently a charlatan who claimed to be a seer and served as an advisor to the Tsar. One of the intelligence officers supposedly involved in the plot which created the Protocols, Pyotr Rachkovsky, is said to have been dismissed in 1902 for a report exposing this Philippé, but was brought back after the 1905 revolution.]

THE FIRST REVOLUTION

But the principal importance of the Protocols was their use during the first Russian Revolution. This revolution was supported by the Jewish element in Russia, notably by the Jewish Bund. The Okhrana organization knew this perfectly well; it had its Jewish and crypto-Jewish agents, one of whom afterwards assassinated M. Stolypin; it was in league with the powerful Conservative faction; with its allies it sought to gain the Tsar's ear. For many years before the Russian revolution of 1905-1906 there had been a tale of a

secret council of Rabbis who plotted ceaselessly against the Orthodox. The publication of the Protocols in 1905 certainly came at an opportune moment for the Conservatives. It is said by some Russians that the manuscript of the Protocols was communicated to the Tsar early in 1905, and that its communication contributed to the fall of the Liberal Prince Sviatopolk-Mirski in that year and the subsequent strong reactionary movement. However that may be, the date and place of publication of Nilus' first edition of the Protocols are most significant now that we know that the originals which were given him were simply paraphrases.

[We have already discussed the attestation of Nilus, that he had indeed brought the Protocols to the attention of the Grand Duke Serge Alexandrovitch, but was only told that it was too late to act on them, virtually the same words he had also attested to hearing from Sukhotin when the Protocols were first entrusted to him. Furthermore, Nilus first attempted to have the Protocols published as a smaller stand-alone book, and the Russian censors would not permit him for fear of undue reprisals against supposedly innocent Jews. This is in spite of the fact that they had also already been published as a series in a Russian newspaper in 1903. Therefore Graves' assertions here are rendered meaningless.]

CONCLUSIONS.

The following conclusions are, therefore, forced upon any reader of the two books who has studied Nilus's account of the origin of the Protocols and has some acquaintance with Russian history in the years preceding the revolution of 1905-1906:-

1. The Protocols are largely a paraphrase of the book here provisionally called the "Geneva Dialogues."

[Actually, only about 5% of the material in the Protocols is also found in the Dialogues, even if several passages are nearly identical.]

2. They were designed to foster the belief among Russian Conservatives, and especially in Court circles, that the prime cause of discontent among the politically minded elements in Russia was not the repressive policy of the bureaucracy, but a world-wide Jewish conspiracy. They thus served as a weapon against the Russian Liberals, who urged the Tsar to make certain concessions to the intelligentsia.

3. The Protocols were paraphrased very hastily and carelessly.

4. Such portions of the Protocols as were not derived from the Geneva Dialogues were probably supplied by the Okhrana, which organization very possibly obtained them from the many Jews it employed to spy on their co-religionists.

[The Okhrana did indeed employ many Jews. This is an odd statement by Graves, since it proves the Protocols to be exactly what they claim to be! This is striking. Why would Graves say this? Why did Webster not notice this, and if she did, why did she not take advantage of it, so far as we have seen?]

So much for the Protocols. They have done harm not so much, in the writer's opinion, by arousing anti-Jewish feeling, which is older than the Protocols and will persist in all countries where there is a Jewish problem until that problem is solved; rather, they have done harm by persuading all sorts of mostly well-to-do people that every recent manifestation of discontent on the part of the poor is an unnatural phenomenon, a factitious agitation caused by a secret society of Jews.

[Here Graves also admits an ages-old Jewish problem which needs to be solved. We can pick the rest of Graves' conclusions in these article apart, and we will. But in these last two, he actually helps our cause more than he hurts, and we can only wonder why he wrote these things while attempting to assist the Jews.

But here is the most glaring problem with Philip Graves' assessment of the Protocols: he admits not knowing who it was that wrote the Dialogues, all he has is a date, and therefore he could not have understood their actual origins or the entire motive behind their having been written. But he immediately jumps to conclusions that the Protocols are forged from them, when he can really only make assumptions about the true origin of the Protocols as well! So Graves claims to have the proof far before the pudding is mixed and set, and jumps to conclusions he would never be able to support as fact. So whether in the long run he is proven right or not is immaterial. This betrays the fact that his motives must have been predetermined: to use the Dialogues in order to discredit the Protocols in spite of any facts concerning the authorship of either.]

The Protocols of Satan

Part 6: The Protocols of Joly Refuted

In our last segment of The Protocols of Satan, we had presented three articles from The London Times which were presumably written by Philip Graves and had been published on consecutive dates in August of 1921. In Part 3 of this series, we had quoted the Russian historians Lev Aronov, Henryk Baran and Dmitry Zubarev, who in their 2009 article entitled Princess Catherine Radziwill and 'The Protocols of the Elders of Zion': the hoax as a lifestyle had written the following in reference to the Philip Graves articles:

Appendix 2 of the book Secret Societies and Subversive Movements, by Nesta Webster, which was evidently first published in 1924. When we first read of the Joly book in relation to the Protocols, we concluded that both works must have come from the same source, rather than the Protocols having been taken from Joly. Nesta Webster helped us to vindicate that position. In all honesty, the opinions put forth by the Russian

historians, Aronov, Baran and Zubarev, and the assertions of Philip Graves may be accepted, if it is taken for granted that the Protocols did not come into existence until after 1864, but only upon the basis that the Dialogue of Joly and the Protocols are the only literature of the 19th century which contain such ideas. Nesta Webster had also shown that in a June 12, 1920 article in a publication called the Spectator, a certain Mr. Lucien Wolf had declared that the Protocols were a forgery based upon a few parallels found in another political work of the period, Hermann Goedsche's Biarritz which was published in 1868, and that upon that basis Wolf made the declaration that "Nilus followed this pamphlet very closely." Evidently this claim did not stick in relation to Biarritz, but it is the same claim that Graves made a year later for the Protocols and Joly's Dialogue, after which the Goedsche

book was also claimed to have been a plagiarism of the Dialogue.

Nesta Webster accepted that the Protocols did indeed have many parallels similar to the Dialogue of Joly, and also admitted those in Goedsche's Biarritz. But Nesta Webster did not jump to the conclusion reached by Graves or, much more recently, by Aronov, Baran and Zubarev. Rather, Nesta Webster had shown that there were also many passages of the Protocols which were just as similar to the writings of members of the Illuminati and Adam Weishaupt, the Haute Vente Romaine and Picolo Tigre, the Alliance Sociale Démocratique and Mikhail Bakunin, the Jewish socialist Karl Marx, and the Marxist Bolshevik Vladimir Lenin, as well as others of those same persuasions.

Therefore, opinions that the Protocols are a mere plagiarism of Joly put forth by Aronov, Baran and Zubarev, and originally asserted by Philip Graves cannot be accepted, because the Dialogue of Joly and the Protocols are not the only literature of the 19th century which contain such similar ideas. Rather, all of these works together reflect a body of political thought which was being perpetuated in the Masonic Lodges and Secret Societies of 18th and 19th century Europe. All of the men who perpetuated them have connections to these Masonic Lodges, or to the Illuminati, or to other so-called Secret Societies. In that light, it must be understood that the Protocols are real, and those who claim they are a forgery are basing their claims on only a small glimpse of the entire picture.

We have seen Nesta Webster admit that there is indeed some material in the Protocols which is practically identical to passages from Maurice Joly's Dialogue. In his Times articles, Philip Graves had asserted that "There are scores of other parallels between the books. Fully 50 paragraphs in the Protocols are simply paraphrases of passages in the Dialogues". To this we replied: "However that material is only a small part of the total material of the Protocols, and most of the material in the Protocols is not found in the Joly book in any form. In turn, most of the material in the Joly book is not found in the Protocols in any form. Webster described some of the remaining material in the Protocols as prophetic, which indeed it seems to have been, and she explained that it could not be accounted for if the Protocols were a mere forgery on the part of Sergei Nilus or anyone else."

While we cannot take the time to assess and compare the complete body of both quite lengthy works on our own, we will take it for granted that perhaps Graves is correct about the "50 paragraphs". We will also take it for granted that the 10 paragraphs which Graves had included in his own articles showing parallels between the Protocols and Joly's Dialogue are accurate, and represent the most striking resemblances. We would expect Graves to publish the paragraphs with the strongest resemblances since he compared only 10 of the alleged 50 in his article, and sought to make a strong case for his claims.

However we did do a brief survey of the copy of the text of the Protocols and we found that the 24 chapters into which they are organized contain a total of 291 sections. Many of the sections are only a single paragraph, but some of the sections contain several paragraphs. But even if on average each section contained two paragraphs, then Graves' "50 paragraphs" would not amount to more than ten percent of the volume of the Protocols, and in reality the figure is actually less than that.

But here I am going to compare a portion of Joly's first dialogue with a portion of the first Protocol. I want to do this to show how the wrong conclusion can be reached based on a partial understanding of a document, or on a partial presentation of a document which is being made in order to support a particular agenda.

We may read in the first dialogue the words attributed to the Machiavelli character where he states "Political liberty is only a relative idea", and then we may read similar words in the first Protocol where it says "Political freedom is an idea but not a fact", and some of us may be convinced of a striking similarity. But here is a lengthier part of the passage in question from the Dialogue:

What restrains the devouring animals that one calls men? At the origin of society, there was brutal and unchecked force; later it was the law, that is to say, force still, ruled by forms. You have consulted all the sources of history; everywhere force appears before rights.

Political liberty is only a relative idea; the necessity to live is what dominates the States as well as individuals. In certain European latitudes, there are people incapable of moderation in the exercise of liberty. If liberty is extended there, it becomes license; civil or social war occurs and the State is lost, either it is divided into factions and dismembered by the effect of its own convulsions, or its divisions render it prey to foreigners. In such conditions, people prefer despotism to anarchy. Are they wrong?

And now here is a lengthier portion of the passage in question from the Protocols:

In the beginnings of the structure of society, they were subjected to brutal and blind force; after words - to Law, which is the same force, only disguised. I draw the conclusion that by the law of nature right lies in force. Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority.

This task is rendered easier if the opponent has himself been infected with the idea of freedom, SO-CALLED LIBERALISM, and, for the sake of an idea, is willing to yield some of his power.

It is precisely here that the triumph of our theory appears; the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.

Here it is obvious, that the writer of the Protocols and Joly's Machiavelli character in the Dialogues are expressing the same basic political philosophy of might and power in relation to law, and share many of the same sentiments expressed in similar terms. However while the philosophies are similar, the development of the idea does not share the same direction, and both are clearly completed in a manner which is independent one of the other.

This is because in European nations these same ideas had been wrestled with by political philosophers for a hundred years, and Machiavelli represents one side of the political spectrum, while Montesquieu represents the other. The Liberalism advocated by Montesquieu was the nemesis of Machiavelli, and despised by the authors of the Protocols, who sought to use it only in order to undermine Christendom and introduce their own Machiavellian tyranny.

We see these same things belabored in the mind of Thomas Jefferson, who was an admirer and follower of Montesquieu. The following is from a web page labeled The Jeffersonian Perspective, which bills itself as a "Commentary on today's social and political issues based on the writings of Thomas Jefferson":

In selecting excerpts from Montesquieu's Spirit of the Laws from those copied by Jefferson in his Commonplace Book, there appeared an interesting difference on the question of Liberty that throws light on Jefferson's view. He had copied the following passage from Montesquieu, Bk. XI, ch. 3:

"Political liberty does not consist in an unlimited freedom. In governments, that is, in societies directed by laws, liberty can consist only in the power of doing what we ought to will, and in not being constrained to do what we ought not to will."

So far, so good. Jefferson probably would have agreed with that statement, contingent only on how one defines "what we ought to will" and "what we ought not to will," as we shall soon see. But Montesquieu goes further, and here is where he and Jefferson part company.

Montesquieu:

"We must have continually present in our minds the difference between independence and liberty. Liberty is a right of doing whatever the laws permit, and if a citizen could do what they forbid he would be no longer possessed of liberty, because all his fellow citizens would have the same power."

Now, contrast that with Jefferson's statement on the limits of liberty:

"Of liberty I would say that, in the whole plenitude of its extent, it is unobstructed action according to our will. But rightful liberty is unobstructed action according to our will within limits drawn around us by the equal rights of others. I do not add 'within the limits of the law,' because law is often but the tyrant's will, and always so when it violates the right of an individual." -- Thomas Jefferson to I. Tiffany, 1819.

Both Jefferson and Montesquieu agree that rightful political liberty is not unlimited freedom. But Montesquieu defines the limits on liberty in terms of established law, whereas Jefferson defines those limits in terms of the equal rights of others, noting that the limits of the law cannot be taken as a standard, because "law is often but the tyrant's will, and ALWAYS so when it violates the right of an individual." To Jefferson, the overriding consideration is the EQUAL RIGHTS of individuals. Montesquieu's weaker position is the danger of anarchy that comes from being able to do what the law forbids. Jefferson founds his view of the limits of liberty, not on the need for order in a society, but on the fundamental notion that individuals possess "inherent and inalienable rights," and it is the fact that all other individuals possess those same rights that places the only rightful curbs on those rights.

Now Jefferson evidently cited his work and gave Montesquieu credit where he had quoted him. But there are many writings from the same period which reflect either Machiavelli or Montesquieu which are not so well cited, but that does not make them forgeries. It only means that the various writers had the same original inspiration. That is what must be true of the Protocols and the Machiavelli character portrayed by Joly in his Dialogues, as we have asserted before and as we have seen Nesta Webster illustrate at length.

Therefore, where Graves concluded at the end of his third article that "The Protocols are largely a paraphrase of the book here provisionally called the 'Geneva Dialogues'" and that "The Protocols were

paraphrased very hastily and carelessly", he is clearly lying. That is because even if one tossed out all of Grave's "50 paragraphs", the Protocols would still represent a body of political thought many times greater in size than the 50 paragraphs alone, which was developed independently of Joly's Dialogue.

Another of the conclusions made by Graves was that "They were designed to foster the belief among Russian Conservatives, and especially in Court circles, that the prime cause of discontent among the politically minded elements in Russia was not the repressive policy of the bureaucracy, but a world-wide Jewish conspiracy." This too is discredited by the much earlier testimony of Nilus, that he himself had brought the Protocols to the attention of the Grand Duke Serge Alexandrovitch, but was only told that it was too late to act on them, which were virtually the same words he had also attested to hearing from Sukhotin when the Protocols were first entrusted to him. We also explained that the Protocols were first published in Russian in a newspaper series in 1903. But Russian conservatives were not specifically acting against Jews after that time. And furthermore, we explained that Nilus first attempted in 1905 to have the Protocols published as a smaller stand-alone book, and the Russian censors would not permit him for fear of undue reprisals against supposedly innocent Jews. So knowing this, the conjecture of Philip Graves in this conclusion to his articles also disintegrates.

That leaves one final conclusion in Graves' list, where he also conjectured concerning the origin of the Protocols and he said that "Such portions of the Protocols as were not derived from the Geneva Dialogues were probably supplied by the Okhrana, which organization very possibly obtained them from the many Jews it employed to spy on their co-religionists." Now we must remember that this is Graves' own conjecture, but making it he is basically admitting his own belief that whatever material in the Protocols which did not come from the Dialogue must nevertheless have come from the Jews.

One listener to our last segment had asked in relation to this "Couldn't this be interpreted as Graves inferring that the Jews employed by the Okhrana were traitors to their own and as such probably falsified their reports to the Okhrana in order to paint Jews in a bad light?" But that is immaterial since it still stands, that Graves' conjecture admits his own belief that the material in the Protocols had nevertheless come from Jews, no matter the pretense. In other words, Graves conjectures the entire scenario, but any interpretation of it still leaves it evident that Graves admitted that the materials in the Protocols did indeed originate with Jews, for whatever reasons the Jews may have made them.

The Graves article had declared through the mouth of the mysterious "Mr. X.", in reference to Joly's Dialogue, "Read this book through, and you will find irrefutable proof that the 'Protocols of the Learned Elders of Zion' is a plagiarism." However what we have found in turn is that the Protocols are true, for all the reasons which we have already explained. But there is much more in that regard which can be discussed.

Researching for this series, I found a lengthy article called The Protocols of Joly, which at first glance I thought actually upheld the notions set forth by Philip Graves. So when I finished the presentation of the Bergmeister booklet and the claims of Radziwill and Count du Chayla, I came around to address the contentions of Graves concerning the Protocols. At this point I went back to The Protocols of Joly. But rather than a support of Graves, what I found was a thorough

refutation of Graves made from a perspective which was very much different than my own. And while I had come to my conclusions independently, I had nevertheless developed this refutation of Graves much more fully with help from Nesta Webster. However the refutation of Graves in The Protocols of Joly does not even mention Nesta Webster, and it only mentions secret societies where they are treated in the source materials, the Protocols or the Dialogue themselves. So it may be worth presenting a few of the ideas here which are found in the article The Protocols of Joly. Now this article copied to a word processor document in 12-point type is about 160 pages, so by no means can we even scratch the surface on all that it contains. But its initial premise is interesting, and may add to what we may esteem as an already thorough refutation of Philip Graves and the wrong-headed idea that the protocols are a mere forgery.

From The Protocols of Joly:

Anyone who starts looking into the Protocols of the Meetings of the Learned Elders of Zion will frequently encounter the old chestnut about a "hoax" or a "forgery". When Philip Graves made the allegation in 1921, long before the days of the internet and all the pages detailing the various logical fallacies, his target audience had never heard of a circular argument or a non sequitur. Debunking Graves is as easy as falling off a log.

Proponents of the "forgery" theory have an argument that runs like this: 1) Several passages within the Protocols of Zion were plagiarized from a previous work: Maurice Joly's The Dialogue in Hell Between Machiavelli and Montesquieu. 2) Only evil, racist, hate-filled anti-Semites could have resorted to plagiarism, since Jews are as innocent as newborn lambs. 3) This proves that evil, racist, hate-filled anti-Semites fabricated the Protocols of Zion, and the work is a fraud, a forgery and a hoax.

The forgery theorists will frequently not even bother to include part 2). By going from their premise 1) directly to their conclusion 3), their argument becomes a non sequitur. [A non sequitur is a conclusion or statement that does not logically follow from the previous argument or statement.] The conclusion does not follow from the premise. In order to get from 1) to 3), they must include other postulates such as 2). Although premise 1) is true, premise 2) and conclusion 3) are both false. Clearly, the hypothetical "anti-Semites", alleged by Jews to have authored the Protocols with the help of a bit of plagiarism, do not have a monopoly on copying other people's work. Jewish supremacists who were plotting world conquest had more motives for plagiarism than the alleged "anti-Semites". Both would have saved time and effort. Jewish supremacists also had a powerful motive in that if the Protocols was discovered, they would be able to blame "anti-Semites", citing the "forgery" charge as their 'proof'.

Ultimately, as we shall see, the decision to have the Protocols writers deliberately copy previous works in such a way that a number of parallel passages were strikingly obvious was taken by Alphonse de Rothschild. His inspiration for this contingency plan, of crying "forgery" in the event of discovery, can be traced to the fact that around 1889, at the time of his Protocols project, he discovered that merchants from countries such as Russia were bottling cheap wine and selling it with "Laffite Rothschild" labels on the bottles. Thus, with the pirates forging Rothschild's labels, the concept of forgery would have been playing on his mind. And

whatever his views were on Russians, the experience would hardly have changed them for the better! When the Protocols Deniers put up their non sequitur argument and don't explicitly state 2) [that "Only evil, racist, hate-filled anti-Semites could have resorted to plagiarism, since Jews are as innocent as newborn lambs"], they are aware that many of their dupes will implicitly assume 2), given how the mainstream media has conditioned many people to perceive Jews - and "anti-Semites". Alternatively, if they do include 2), they have inserted a false postulate, and thus their argument is circular. They have started out with their desired conclusion, and have set up a false proposition in order to obtain their conclusion.

Philip Graves states four "conclusions" as his 'evidence' of "forgery":

The Protocols are largely a paraphrase of The Dialogue in Hell Between Machiavelli and Montesquieu, or as Graves calls it, the Geneva Dialogues. As shown above, that is not evidence of forgery. Moreover, Graves is forced to concede that "there is no evidence as to how the Geneva Dialogues reached Russia", which is consistent with the Protocols originating somewhere other than Russia. How odd that when the Russians are supposed to be "forging" a document, instead of Russians in Russia writing it in Russian, it is supposed to be Russians in Paris writing it in French, according to the "forgery" proponents' own conspiracy theory!

The Protocols "served as a weapon against the Russian Liberals". Again, this is not evidence of forgery, since the Protocols would have served as a political "weapon" irrespective of who authored them. In order for "forged" Protocols to be as useful to the Russian conservatives as the genuine article, the forger would need to do an excellent job - and forgery proponents contend that the easily spotted parallel passages occurred as a result of a "rush job", as opposed to a deliberate planting of 'evidence' that was intended to be so obvious that it could hardly be missed in the event of the Protocols' discovery.

The premise of The Protocols of Joly amounts to this: that the Rothschilds had been responsible for having had the Protocols written, and that verbatim passages from Joly's Dialogues were intentionally included so that if the Protocols were discovered, they could make the claim of forgery, which they did. In any event, the included passages reflecting the philosophy of Machiavelli also agreed with the political philosophy espoused by the Protocols. Back to our article:

"The Protocols were paraphrased very hastily and carelessly." Again, if the paraphrasing was sloppy, that doesn't prove who did it. However, Jewish supremacists would be aware that the work might be discovered, and would plan accordingly. They would have a powerful motive to do a hasty job of paraphrasing, so that the plagiarism would be detected within two or three decades, would be more evident upon discovery, and "anti-Semites" could be blamed for the "forgery". Any hypothetical "anti-Semites" would have more motive to do a good job, so that their "fraud" might remain undetected and the Protocols would continue to serve a political purpose.

Where the Protocols are not derived from the Geneva Dialogues, they "were probably supplied by the Okhrana" (the Russian secret police). This is simply wishful thinking and baseless speculation on the part of Graves. As we shall see, the Okhrana's archives were saved, shipped to the US, and opened in 1957, and there was zero evidence of a plot to forge the Protocols.

Moreover, there is ample evidence that the Okhrana did not create the Protocols.

Here the article gives long examples of Jews caught in acts of forgery, ostensibly in order to show that Jews commit forgery on a regular basis. To these we would want to add the many Jewish forgeries committed at Alexandria where a plethora of so-called Christian documents were created, known today generally as the Gnostic Gospels and related writings. Back to our article:

Amusingly, the former French Chief Rabbi Gilles Bernheim, an Ashkenazi Jew, was recently exposed as a plagiarist who lied about his credentials. The Jewish Daily Forward tells of how Bernheim's 2011 book *Forty Jewish Meditations* was found to have "long passages [that] repeated word for word an earlier book by the eminent philosopher Jean-François Lyotard." Bernheim first attempted to invert the accusations, blaming Lyotard - who'd died in 1998 - for having plagiarized one of Bernheim's earlier works. This claim soon fell apart, and then Bernheim tried to blame a research assistant. But it gets even better - Bernheim was found to have plagiarized several other people, including Elie Wiesel! And then it turned out that Bernheim was not the intellectual that he purported to be; he claimed to have a doctorate in philosophy, but had never finished his degree.

The actor Shia LeBoeuf, born to a Jewish mother, which according to Jews makes him "a Jew" whatever he might believe, has got himself into a few scrapes. In February 2005 he rammed his car into the back of his neighbor's car, rather than wait a minute for the neighbor to finish chatting to his girlfriend and move out of the way, and later appeared at the neighbor's front door waving a kitchen knife. A little later at the age of 19, LeBoeuf went to a neighbor's apartment with a knife to confront him for insulting his mother, taking a friend for backup. They were seen off by the guy and six of his friends. LeBoeuf got into a fight and threatened to pull a knife in Vancouver in 2011, and in 2014 head-butted a man after an argument in a London pub.

But it gets better. LeBoeuf proved to be quite a plagiarist. His short film *Howard Cantour.com*, released December 2013, was found to have close similarities with a 2007 comic by Dan Clowes, including an identical opening monologue. When LeBoeuf apologized to Clowes, it was noted that the apology itself was lifted from a 2010 post on Yahoo! Answers. LeBoeuf's comic books were later found to have been plagiarized from Benoît Duteurtre's *The Little Girl and the Cigarette* and Charles Bukowski's *Assault*. Eventually, LeBoeuf's plagiarism was so prevalent that Time Magazine ran a piece entitled *A Brief History of Shia LeBoeuf Copying the Work of Others*, citing no less than fourteen examples.

According to Rabbi Avraham Yosef, son of the late Rabbi Ovadia Yosef, it is acceptable under Jewish law to plagiarize academic papers. If a student takes someone else's paper, copies it, and changes the wording in an attempt to conceal the plagiarism, Jewish law not only permits it, but the plagiarist would be doing "the mitzvah of charity".

Professor Lewis Wolpert, a British developmental biologist who was born into a South-African Jewish family, apologized after it was found that more than twenty passages in his 2011 book on aging, *You're Looking Well*, had been lifted from Wikipedia, academic websites and other online sources. He also apologized for having plagiarized other online sources for another unpublished book, and said, "after a gap of maybe

weeks or sometimes months, I simply did not recall that I had not written these passages myself".

In short, anyone who continues to claim the Protocols is a "forgery" because parts of it were plagiarized might as well have a tattoo branded on their forehead. There are two choices: "CRETIN", or "LIAR".

There is no denying that parts of the Protocols were plagiarised, and the plagiarism is strikingly obvious - exactly as if the writer had intended it to be found. For example, Joly's First Dialogue says:

"...bad instincts among men are more powerful than the good ones. Man has more enthusiasm for evil than for good; fear and force have more control over him than reason. [...] All men aspire to domination and there is none who would not be an oppressor if he could; all or almost all are ready to sacrifice the rights of others for their own interests.

What restrains the devouring animals that one calls men? At the origin of society, there was brutal and unchecked force; later it was the law, that is to say, force still, ruled by forms. You have consulted all the sources of history; everywhere force appears before rights.

Political liberty is only a relative idea; the necessity to live is what dominates the States as well as individuals." And from Protocol No. 1:

"It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorization, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare.

What has restrained the beasts of prey who are called men? What has served for their guidance hitherto?

In the beginnings of the structure of society, they were subjected to brutal and blind force; afterwards - to Law, which is the same force, only disguised. I draw the conclusion that by the law of nature, right lies in force. Political freedom is an idea but not a fact."

And some of those little differences arise from translation. Only the most diehard coincidence theorist would claim that the similarities are merely coincidental.

And of course this is the same passage which we had used as an example earlier, but maintain that the ideas were nevertheless developed along different lines sufficiently to prove that the Protocols were not a mere forgery. Back to our article:

The Protocols writer used Joly's metaphor from the Twelfth Dialogue about the hundred arms or hands of the god Vishnu, in Protocol Nos. 12 and 17.

And in the Thirteenth Dialogue, Joly's Machiavelli is discussing how he would deal with secret societies.

Those that could be infiltrated would be used as "a useful channel of information and a means to influence affairs", because the "underground world of secret societies is filled with empty-heads who [...] can take directions [and] represent a force that can be put in motion." Referring to those "empty-headed" secret society members, the fictional Machiavelli says: "These tigers have the souls of sheep. They're airheads." Protocol No. 15, referring to the "goyim" in the Masonic lodges, says: "These tigers in appearance have the souls of sheep and the wind blows freely through their heads."

However, if paragraphs where the plagiarism is strikingly obvious are taken out, that still leaves about 95% of the Protocols. Another source that's been

plagiarized is a chapter of a book by Hermann Goedsche, but after allowing for that, along with copying where the paraphrasing is more creative, there is still much original material in the Protocols. Rather than a simple plagiarism job, as the Jews love to pretend it is, it's mostly a superb blueprint for world conquest, but padded with some blindingly obvious plagiarism, the purpose of which was to allow the Jews to cry "forgery" in the event of discovery. Thus, their blueprint for world domination could be documented, and could exist in plain sight, yet anyone who pointed out the reality would be denounced as an "anti-Semite" or a "conspiracy theorist" who was citing nothing more than a "proven" "forgery".

It's been suggested that Joly himself plagiarized a previous document, but no one has been able to present any evidence for that. (The claim that Joly plagiarized Jacob Venedey cannot be substantiated, and was correctly refuted by Ronald S. Green; see below.) If Joly and Goedsche were employed by Jewry and working from some still undiscovered template that was also used to write the Protocols, that would account for their books happening to be available at the right time. However, it doesn't explain why the conspirators would wait a quarter of a century to write the Protocols, after Joly's Dialogue was published in 1864. And in that case, if Joly or Goedsche departed too far from the template, one of the Protocols writers would have still needed to plagiarize Joly, in order to make the plagiarized passages quite obvious, so they could have some newspaper 'expose' the parallel passages and the "forgery". There's no evidence that Joly or Goedsche were agents of Jewry, and there really is no need to postulate a conspiracy to account for the existence of Joly's and Goedsche's books. The best account of events is simply that the conspirators were aware of both books at the time they made the decision to plagiarize, and they chose to take advantage of them.

Joly was a French lawyer and a Mason, who worked for ten years for the French government. Likewise Goedsche was allegedly only a postal worker, but was also employed by Prussian secret police as a writer, agent provocateur, and forger of letters. He wrote several books of a political nature. Both men were within the purview of the Masonic Lodges and secret societies of the time, and their writings reflect the literature of those secret societies. None of this can be merely coincidental. To continue with our article: Protocols deniers and anti-Gentile Jewish supremacists have made several other clumsy attempts at refutation, of which the most recent features a rehash of earlier claims that Matvei (Mathieu) Vasilyevich Golovinski was the "forger". It turns out that their Golovinski conspiracy theory would require a suspension of the laws of causality, a willingness to see evidence where none exists, and a deliberate avoidance of the preponderance of evidence that refutes it, which makes it exactly the same as the official 9/11 conspiracy theory - absolute nonsense! But to see the Golovinski gambit in its proper context, we should first look into the program described in the Protocols and see how it corresponds with future events and Jewish behavior. That investigation yields some clues as to when and how the grand conspiracy was born, who is behind it, and what it involves. Then we can evaluate the Jews' conspiracy theories regarding the Protocols' creation, and compare with "anti-Semitic" accounts of how the work was apparently discovered, brought to Russia and published. Pro- and anti-Gentile alike mostly agree that the Protocols originated in Paris and was brought to Russia,

but the character of witnesses who testify in defense of the Jews, and the sheer ineptness of their claims, provides evidence of deceit on the part of anti-Gentile propagandists.

Amusingly, the Jews' star witness for their assertion that the Protocols is a "forgery" turns out to be a convicted forger, fraudster, blackmailer, briber and jailbird, who had been married to a German, and had to spend two hours at Ellis Island persuading (and most likely bribing!) the authorities to let her into the US twenty-three days after the US declared war against Germany in 1917, by telling them a bizarre story about having a "dead" "double" who was the forger, and about having a husband who was a German engineer who gave up his career to become an importer, and gave up his German citizenship to become a Swede. [Of course this is in reference to Katherine Radziwill, who is rather amusingly unnamed here.] From 1921 to 1935, Jewry continued to channel their physically impossible conspiracy theory through this proven fraudster after her antics had been thoroughly exposed, e.g., in The New York Times. It is inconceivable that Jewry's leaders were incapable of seeing through her deception throughout that time, rather like supporters of the War in Iraq were supposed to be too foolish to know that documentary 'evidence' of Saddam trying to obtain uranium yellowcake from Niger was a forgery, long after it had already been pointed out by those of a more rational - and honest - persuasion. It could hardly get much better than that!

Protocol No. 12 tells of a plan to control the Press. "Not a single announcement will reach the public without our control. Even now this is already being attained by us inasmuch as all news items are received by a few agencies, in whose offices they are focused from all parts of the world. These agencies will then be already entirely ours and will give publicity only to what we dictate to them. [...] All our newspapers will be of all possible complexions— aristocratic, republican, revolutionary, even anarchical—for so long, of course, as the constitution exists Like the Indian idol Vishnu they will have a hundred hands, and every one of them will have a finger on any one of the public opinions as required. When a pulse quickens these hands will lead opinion in the direction of our aims, for an excited patient loses all power of judgment and easily yields to suggestion. Those fools who will think they are repeating the opinion of a newspaper of their own camp will be repeating our opinion or any opinion that seems desirable for us. In the vain belief that they are following the organ of their party they will, in fact, follow the flag which we hang out for them."

In March 1893, The New York Times wrote, "Owing to the leading position of the Jews in the money markets of Europe..." For some, that's taking honesty too far. In 1896, Adolph Ochs, of Jewish descent, acquired The New York Times. Nowadays, the Jews themselves love to remind everyone about all the "Jews in the American Media". The situation is the same in Britain, for example, where the Jews admit they were already "a major factor in British journalism" by the middle of the 19th century.

At this point The Protocols of Joly article provides a long list of Jews in control of Western media, which is well known to our listeners, and also posted at Christogenea.org, so we will not repeat it here. Then after a conversation about certain media magnates imagined to be Jewish, we resume with the article: It would be the easiest thing in the world to compile a load of fantastic, unreferenced claims from

conspiratorially-minded websites and use them to 'prove' that some group - the "Vatican", the "Nazis", the "Islamists", the "lizards" or whatever - was secretly running the world. But that would be pointless. The internet contains some great information that cannot be found in daily newspapers or local bookstores, and thereby is irreplaceable as a superb tool for self-education. The more nonsense that is put online, the worse the signal to noise ratio on the internet, and the less valuable it becomes. The information on this page is based on mainstream sources and verifiable facts. From here The Protocols of Joly article provides a long list of statements from the Protocols, and many of the modern circumstances which demonstrate that the objectives of the Protocols have indeed been fulfilled, if the Protocols had their origin with certain of the Jewish Rothschilds. It then asserts:

The Rothschilds are Talmudists. It's the same culprits, but this time they've got their tentacles spread around the banks, the major political parties, the mainstream media, and the educational institutions, like secondary cancer tumors threatening major organs.

After offering some evidence, and some modern parallels illustrating the compatibility of the Rothschild agenda to the protocols, it goes on to say:

The Jewish Protocols writer certainly exhibits as one of the avaricious Rothschild school who are obsessed with getting all the "gold in [their] hands", who are also racist Talmudic supremacists who view the "goyim" as the equivalent of cattle. And the Protocols writer is being rather disingenuous in boasting about "his" people being behind the French Revolution, because progressive Jews such as Moses Mendelssohn or Haym Salomon would have had no truck with the Rothschild Talmudic program.

Before investigating the timeline of how the Protocols was brought to Russia and published, and refuting specific claims about the Protocols being an Okhrana "forgery", it is useful to consider how the Rothschild program emerged out of the earlier hatred and mischief of the Talmudic bigots, and developed into contemporary events such as Israel's staging of 9/11. The idea that there was an already pre-existing program for world conquest prior to the French Revolution, that Mayer Amschel Rothschild was in charge, and Rothschild drew up the plans for the Illuminati, perhaps as early as 1770, and then set up Weishaupt, a Crypto-Jew, as his front in 1776, might sound good, but isn't supported by the facts. And it portrays the conspirators as almost superhuman, and much cleverer than they actually were. The Talmudists certainly wanted to rule the world, but they didn't have a credible strategy in the 1700s. As mentioned above, the evidence points to the credible program for world domination crystallizing at the birth of Zionism, with its Machiavellian ideas such as control of the press plagiarized from Joly. There is no evidence that Weishaupt was a Crypto-Jew, was secretly a Rothschild front, or was the sort of person who would happily take orders from others. A more economical theory that fits the facts is that Weishaupt's Illuminati was all his own invention, Rothschild did not become aware of the Illuminati until later, and then decided to exploit it for his own ends, after he'd learned how a prince had become extremely wealthy - and decided to use the same system to create his own dynasty.

We must agree with this to the extent that of course it is evident that the Protocols authors did not invent the secret societies, but they themselves admit that they would infiltrate and use those societies for their own ends.

The Illuminati didn't survive, but the Rothschild conspiracy emerged out of it, Rothschild plagiarized Weishaupt's strategies of destroying Christianity and the nation-state, and unfortunately the conspiracy has not only survived to this day but has enjoyed unparalleled success.

One of the Illuminati members was Prince Charles of Hesse-Kassel, or Karl von Hessen-Kassel in German, (1744-1836). William I, Elector of Hesse (1743-1821), became William (or Wilhelm) IX, Landgrave of Hesse-Kassel upon the death of his father on 31 October 1785. Charles was William's younger brother. Mayer Amschel Rothschild (1743-1812), as a dealer in coins, became Court (or Crown) Agent to William of Hesse-Hanau in 1769. William described by Frederic Morton's *The Rothschilds*, [p. 44] as "Europe's most blue- and cold-blooded loan shark", entrusted part of his fortune to Mayer Amschel Rothschild as he fled Napoleon in 1806. (That's one version of the story. But either way, within a few years, Nathan Rothschild received at least £550,000 of William's fortune and used it to speculate on his own account, as described above.) The town of Hanau is located 25 km east of Frankfurt am Main; Kassel is 190 km north of Hanau. Thus, as early as 1769, Rothschild had a connection with the royal family of Hesse, at least one of whom went on to become an Illuminati member. Later, several acquaintances of Rothschild were Illuminati members.

However, since we are not assuming that Rothschild was behind the French Revolution, we do not need to postulate that Mayer Rothschild financed and controlled Weishaupt, or that Rothschild found out about the Illuminati when it was a secret society that did not admit Jews as members, prior to July 20, 1785 when Illuminati emissary Johann Jakob Lanz was struck by lightning and killed at Regensburg, formerly known as Ratisbon, and the Bavarian government subsequently published details of the Illuminati conspiracy after police discovered papers documenting the Illuminati's plans for international revolution hidden in Lanz's clothes, and the conspiracy was confirmed by further documents found in raids on the homes of Illuminati members. Rothschild might have learned about the Illuminati prior to 1785, but there is no need to presume that he was aware of it until people such as Robison and Barreul had published exposés.

So this is the premise of *The Protocols of Joly*, but it cannot be said that the Rothschilds are the sole beneficiaries of the plan of the Protocols or of the emerging world Jewish Supremacism, but the article does at great length demonstrate that Jews collectively have been the sole beneficiaries of this system to subvert Christendom which has been decried a forgery for a hundred years now, but all the while has been executed in full before our very eyes. It also shows at length that all attempts to somehow discredit the Protocols were themselves fraudulent, and in a few ways which we ourselves did not consider.

The fault of the Protocols of Joly writers is that they are putting the Rothschilds before the Jews, rather than the Jews before the Rothschilds. The Protocols originated in the Secret Societies, and apparently the Rothschilds were their most successful adherents, however many other Jewish families have been in their league, and they could not have done it all by themselves.

The Protocols are real, and the deception on the part of world Jewry to subvert and destroy Christendom has been executed in plain sight. The Protocols are successful in that their authors have successfully done what they said they would do: use the Masonic Lodges

and Secret Societies as their dupes to accomplish what

they have done. We see that plainly in all of the lodges and civic organizations of today.

The Protocols of Satan

Part 7: The Supposed Ford Apology

Our purpose here this evening is to discuss a federal lawsuit against Henry Ford which was filed by a Jew lawyer named Aaron Sapiro in 1925, and lasted until it was settled in 1927. While the lawsuit and its outcome have no bearing on the legitimacy of the Protocols of the Learned Elders of Zion, it was nevertheless taken advantage of in a ploy by prominent Jews to discredit the Protocols, for which they use it to this very day, and, as we shall see, that ploy of the Jews was used in turn by Henry Ford to get out of the lawsuit. Because of the popularity of Ford's publication of *The International Jew* among those who realize the veracity of the material in the Protocols, and because of the way in which Jews have mischaracterized the Sapiro lawsuit as another proof against the Protocols, we feel that no discussion of this lawsuit, and what really happened when Henry Ford allegedly apologized for his articles in *The Dearborn Independent* which were later compiled in the volumes titled *The International Jew: The World's Foremost Problem*.

Firstly, one major misconception must be clarified. The Sapiro lawsuit against Ford really had nothing to do with *The International Jew*, with the Protocols of Zion, or with most of the material ever published in *The Dearborn Independent*. The lawsuit only involved what certain articles in *The Dearborn Independent* had said of the Jewish lawyer Aaron Sapiro, who was engaged in organizing farm coops. Ford smelled a rat, and believed that through agents such as Sapiro, Jews were trying to corner the agricultural industry. According to a paper found at Harvard University, *Sapiro vs. Ford: The Mastermind of the Marshall Maneuver*, in reference to what Ford's newspaper said about Sapiro, "the New York Times summarized the accusations: "Mr. Sapiro was accused in the articles of being a cheat, a faker and a fraud". We would agree, even if we would not publish such accusations without some evidence. Although we do not perceive that Sapiro himself was an agent for Jews in general, that he was indeed acting out of greed and the desire for control of the production of others is a characteristic inherent among the typical members of his race.

But what the Sapiro lawsuit does reflect is this: the problems with an egalitarian society. For thousands of years, Christians have known that the Jews are devils. The Christian Messiah has fully informed us that the Jews are devils, and His apostles warned us consistently not to have anything to do with them. Great Christian men such as Thomas Aquinas and Martin Luther have warned us of the treachery of the Jews. In Medieval England, Jews were consistently portrayed as devils, even with the characteristic tails, pitchforks and horns of comic-book devils. In the Middle Ages, Jews were run out of the various principalities of Europe on hundreds of occasions. Yet in an egalitarian society such as ours, no matter how certain you are that the devil is up to no good, you cannot print it unless you can offer at least some proof in order to substantiate your claims. The *Dearborn Independent* accused the Jew Sapiro based on what he might do with the farm coops he was forming, and therefore Sapiro had grounds for a lawsuit

regardless of what his future intentions may have been. Devils, in modern legal terms, are not really devils until they are caught red-handed.

Here we shall read a synopsis of the lawsuit from the Benson Ford Research Center in Dearborn Michigan: Aaron Sapiro, a labor and agriculture cooperative activist, spent many years organizing farming cooperatives in an attempt to protect farmers through internal price controls and collective advertising. In 1924, Sapiro initiated a libel lawsuit against Henry Ford for anti-Semitic articles that appeared in the *Dearborn Independent* newspaper. The articles, appearing over Henry Ford's signature, accused Sapiro of using the cooperative movement to seize control of American farmers for Jewish bankers and financiers. Sapiro named Henry Ford in the lawsuit as opposed to the *Dearborn Independent* claiming that as the owner of the paper, Ford had final editorial approval over the content of the paper. Ford's defense, however, centered around William Cameron and Ernest Liebold, who claimed editorial control of the newspaper over Henry Ford. Hoping to avert additional negative publicity and avoid taking the stand in court, Ford agreed to an out of court settlement with Sapiro involving a cash payment and a written apology in the *Dearborn Independent*.

There is more to Ford's agreement than that, however, and there was much drama caused by both sides in the beginnings of a trial which had resulted in a mistrial, along with the promise of a new trial. During the first trial, the strategy of Ford's lawyer backfired when a writer for the paper offered testimony which conflicted with the assertions of Cameron and Liebold. Then Ford's car was run off a road and he suffered injuries which necessitated a short hospitalization. It was at that point that Ford sought an agreement to settle the case. We are going to read a review from *Legal Affairs Magazine* of a book titled *Suing Henry Ford*, by Victoria Saker Woeste and Susam Radomsky, who are evidently both Jewesses. But while the article is rather candid concerning the actual circumstances of the case of the Henry Ford lawsuit and the apology - its conclusion concerning the apology which had supposedly been extracted from Ford, an apology that Ford never saw beforehand, has one obvious discrepancy with a crucial first-hand account. Otherwise, the article also contains several obvious political biases. Those biases are made even more evident where the author Woeste has written other articles connected to this book. For instance, an article written for the American Bar Association is entitled *Suing Henry Ford: America's First Hate Speech Case*, but that characterization of the case is an obvious lie. The Sapiro lawsuit was not a "Hate Speech Case". Rather it was a case of simple libel which may have worked out better for the plaintiff if he were not a Jew. The book is also misleadingly subtitled: "The trial that forced the automaker to apologize for his anti-Semitism." The Harvard *Sapiro vs. Ford* paper calls Woeste "the most prominent scholar on the case." But in reality, Henry Ford himself never apologized. Ford had apparently only allowed an apology to be issued in his name, to get out of the pains of another trial in a million-dollar libel case which he was very likely to lose.

Here we shall read the review of Woeste's book from Legal Affairs Magazine:

EMPLOYEES, SUPPLIERS, AND ENTHUSIASTS of Ford Motor Company were invited to spend five days in June celebrating the company's hundredth birthday at the Henry Ford II World Center in Dearborn, Mich. Among the event's biggest draws was its "Headlining History" concert, staged to pay tribute to a legendary company and its legendary founder, Henry Ford. Promotional materials touted Ford's innovative use of the assembly line, and his personal relationship with fellow inventors like Thomas Edison and George Washington Carver. But though Ford's contribution to industry is worthy of praise, a fuller portrait of his character should also take into account his dealings with a little-known lawyer named Aaron Sapiro.

Henry Ford's antipathy toward Jews has occupied many biographers. It first surfaced publicly during World War I, which he blamed on Jewish financiers and industrialists. Unable to peddle his views through the mainstream press, Ford bought his own weekly newspaper, The Dearborn Independent, in 1918. Between 1920 and 1922, Ford's paper ran 91 articles based on excerpts from The Protocols of the Elders of Zion, a book describing a Jewish conspiracy to achieve world domination. Even after The Protocols was exposed by The Times of London as a forgery - it was concocted by the Russian secret police to shore up support for the Czar's government - Ford stubbornly defended his decision to publish them. "The only statement I care to make about The Protocols is that they fit in with what is going on," he said. Ford continued to sell articles adapted from The Protocols in a separate pamphlet titled The International Jew, eventually distributing over 500,000 copies. But by 1927, Ford's public stance on Jews had changed. He released a statement offering his "friendship and goodwill" to the Jewish people and promised to halt publication of The International Jew. Strangely, the series of events that led Ford to make this promise began with a fight over the future of American agriculture. On one side was Ford, the founder of the nation's largest automaker and its wealthiest man, who believed in the tradition of small independent farms. His opponent was Aaron Sapiro, a leading proponent of farming collectives at the time who is now mostly forgotten.

THE POST-WORLD WAR I PERIOD was a time of recession in the United States, and farmers were hit particularly hard. Congress tried to help the farm sector by exempting it from federal antitrust law. Sapiro, a Chicago lawyer who was formerly legal counsel for a California state regulatory agency that oversaw private markets, used the new exemption to set up roughly 60 farming cooperatives that used their collective strength to keep prices up. A leading agricultural economist of the day credited Sapiro with changing "the whole direction of the [cooperative] movement."

Ford opposed Sapiro's work, believing that the future of agriculture depended upon small farms that remained independent. For Ford, the solution to the farm problem lay in finding new technology to help small farmers operate more efficiently. It was a vision at least partially inspired by Ford's own experience growing up on a small farm outside Detroit, and most small farmers embraced the automaker as one of their own. In contrast, Sapiro's claims to rural leadership rested on professional expertise in law and markets. He was a city-bred Jewish lawyer, someone easily labeled an outsider. In 1924, Ford's newspaper did just that,

attacking Sapiro as an exemplar of the nefarious influence of the "International Jew" in American life. In its 1924 attack, The Independent offered Sapiro's work in cooperative marketing as proof that the conspiracy theory of The Protocols was sound. "Jewish Exploitation of Farmers' Organizations" screamed one headline. According to the paper, Sapiro was manipulating his clients to put American agriculture under the thumb of Jewish speculators. The paper accused Sapiro of spreading the "vicious doctrines" of Communism and imposing Soviet-style controls on American agriculture.

Sapiro was not The Independent's only target. Its pages also assailed other prominent Jews, including the constitutional lawyer Louis Marshall, War Industries Board chairman Bernard Baruch, and Paul Warburg, a creator of the Federal Reserve Bank. These men, members of the East Coast establishment, chose to ignore the attacks. Like many prominent Jews of the time, they thought that calling attention to ugly rhetoric was out of keeping with the genteel image of successful assimilation that they wanted to maintain.

Sapiro saw no reason for restraint. In 1925, he sued Ford for libel in federal district court in Detroit, where he could look forward to cross-examining his adversary. At a time when President Calvin Coolidge earned \$75,000 a year, Sapiro got the public's attention by asking for damages of \$1 million. He hired William Henry Gallagher, a flamboyant Irish-Catholic trial lawyer in Detroit. "Henry Ford's attacks mean but one thing," Sapiro said, "that Ford and his hirelings are bent upon eliminating the Jew from agriculture."

Ford retained Senator James A. Reed, a Democrat from Missouri with his eye on the presidency, to serve as his lead counsel. Reed was paid \$100,000 to preside over a stable of in-house lawyers and investigators. His objective, as he wrote in his notes, was to use Ford's considerable resources to "harass and impoverish the plaintiff."

Reed dispatched investigators and lawyers to search for proof of The Independent's allegations. They visited nearly every state to take depositions, generating over 40,000 pages of documents in sessions that Gallagher attended at Sapiro's expense. These tactics delayed the trial for 15 months until the presiding district judge, Arthur Tuttle, told Ford that he would have to start paying Sapiro's expenses if he wanted another continuance. Reed responded with an affidavit from his client that stated Tuttle was prejudiced against Ford because of his wealth. Under existing law, such an allegation required the judge to recuse himself. Disgusted, Tuttle complied.

THE TRIAL FINALLY GOT UNDER WAY - before a new judge - in March 1927. In his opening statement, Reed argued that the case was not about anti-Semitism, only the paper's decision to report on Sapiro's scheme of "controlling the farmers throughout the United States for the purpose of enriching himself." Gallagher countered that the anti-Semitic content of the articles and their many factual errors demonstrated malice, a necessary component of a libel case. In his opening statement, he pointed out that the paper's use of incendiary phrases such as "the Jewish submarine in America" and "the Jewish grip" underscored its bias. First to take the stand was The Independent's editor, William J. Cameron, who testified that he alone was responsible for the newspaper's content. But the next witness, a former Independent writer named James Martin Miller, told the jury that Ford had instructed him to write an article that would "expose" Sapiro. "Let's

print something that will 'upset the apple cart,'" Miller remembered Ford saying.

Reed cross-examined Sapiro for three weeks, hoping to showcase his abilities as an orator for his presidential run. But Sapiro held up under the attack. The Detroit Jewish Chronicle reported that Sapiro "answered [Reed's questions] with such swiftness that frequently he had completed his reply before Senator Reed had terminated the question." In the end, it was Reed who folded, taking to his hotel bed in exhaustion in mid-April.

Gallagher followed this spectacle by announcing that he intended to call Ford as his next witness. It had taken 16 months to serve Ford with a witness subpoena, and courthouse observers greeted the news with excitement. But Ford had no intention of taking the stand. He'd been humiliated when he testified in a 1919 libel suit against The Chicago Tribune, revealing his limited education and provincial ideas. (He named 1812 as the date of the American Revolution, identified Benedict Arnold as a writer, and declared his opposition to military preparedness.)

Reed promised Judge Tuttle's replacement, Judge Fred M. Raymond, that he would produce his client at the appropriate time. But soon afterwards, the senator announced that Ford had recently been injured in a car accident, of all things. Hardly anyone in the press believed it, and Gallagher prepared a motion to have his own doctors verify the injury.

Before that could happen, Ford's team moved to end the proceedings. Harry Bennett, Ford's top bodyguard, obtained 14 affidavits from jurors and others in the courthouse making the bizarre allegation that Sapiro had tried to bribe one of the jurors in the libel case with a box of candy. When Raymond refused to grant a mistrial, Bennett arranged to have a local reporter interview the juror in question, a Detroit housewife named Cora Hoffman. Hoffman angrily denied that anyone had bribed her, but she pointed to the affidavits as evidence that the defense was desperate "to have the case thrown out of court." Gallagher told reporters that the development carried "the mark of a perfect frame-up," but because Hoffman's statement showed her to have a predisposition against Ford, Judge Raymond was forced to grant the defense a mistrial. He promised Sapiro that he would convene a new trial shortly.

At this point, Ford sought a way out. The case had become personally embarrassing and a public relations nightmare. With his auto company's new Model A scheduled to debut in December, Ford had reason to get the trial behind him. He dispatched his friend Earl Davis, a former assistant U.S. attorney then in private practice in Detroit, to New York to negotiate an end to the case with Jewish leaders. Once in New York, Davis made his way to Louis Marshall, the president of the American Jewish Committee and a leading civil rights lawyer.

Marshall wasn't interested in helping Sapiro, whose lawsuit he'd opposed from the beginning. Though he had built a career crusading for civil rights, Marshall stayed away from cases about anti-Semitism.

Approached by Davis, Marshall saw the negotiations as a chance to broker a resolution that served the wider interests of the Jewish community. He told Ford that to make good, he needed to repudiate The International Jew. And he handed Bennett a sample apology script to read to Ford over the telephone:

"To my great regret, I have learned that Jews generally, and particularly those of this country, not only resent these publications as promoting anti-Semitism, but

regard me as their enemy," the draft read. "Had I appreciated even the general nature, to say nothing of the details of these utterances, I would have forbidden their circulation without a moment's hesitation." Accepting every word, Ford authorized Bennett to sign his name to the statement. It hit the newspapers on July 8, 1927.

The apology, which Marshall never thought would be accepted verbatim, was a masterpiece of evasion. It didn't mention Sapiro's name, and it let Ford maintain his posture at trial - that he was unaware of The Independent's anti-Semitic content. For Marshall these concessions were easily worth Ford's promise to halt publication of The International Jew. He assumed Ford's newfound contrition would allow Sapiro to settle his case easily.

The apology drew mixed reactions from the press. Though satirical parodies of the statement appeared in several newspapers and magazines, most influential newspapers accepted Ford's statement at face value. David Mosessohn, the editor of The Jewish Tribune, wrote, "It was with a feeling of profound satisfaction that I read of Mr. Ford's apology." The Pittsburgh Sun editorialized, "Let the ugly chapter now be closed. Mr. Ford's retraction is complete and earnestly sincere on its face."

With the majority of the Jewish press lauding the apology - and Marshall's role in it - Sapiro felt obliged to accept a resolution he privately regarded as hollow and stolen. "I got everything I was fighting for," Sapiro told the press. "I am glad that I have helped a great big man" - Ford - "get right." He settled with Ford in exchange for a full retraction and a payment of about \$140,000 toward his expenses. Afraid of looking like an opportunist, Sapiro accepted a sum far less than his actual costs, which included a significant outlay for private investigators whose work he had kept secret. The libel case nearly bankrupted him.

After the settlement, Sapiro moved from Chicago to New York, where the Jewish community treated him like a hero. But in the years that followed, his career went into free-fall. When he worked with Chicago businesses to raise their prices through trade associations, he was indicted, along with 23 others, on charges of conspiring to restrain trade.

Touted by prosecutors as a blow against corruption, the "Chicago racket trial," as it was called, linked Sapiro and other prominent professionals (including a University of Chicago economist and a local alderman) with gangsters like Al Capone. It was the longest criminal proceeding in Cook County history. All of the defendants were acquitted, but for Sapiro it would be the beginning of a series of professional setbacks.

In 1934, a former client accused Sapiro's firm of investigating the jurors in one of his cases and not reporting the incident to the court. Sapiro was again cleared of criminal wrongdoing, but his reputation suffered. Already on the FBI watch list because of his Chicago indictment, he was disbarred by the state and federal courts in New York.

Broke and discredited, Sapiro moved back to California in 1937 and retreated from public view. He was still a member of the state bar there and practiced law quietly in Los Angeles, providing legal services to friends, including the actor John Barrymore and the composer Igor Stravinsky. Though Sapiro ended his career in obscurity, he never expressed regret for his fight against Ford. He died in 1959 at the age of 75.

As for Ford, his apology to the Jews cost him little. After Marshall died in 1929, no one stepped forward to hold

the automaker to his promise of withdrawing The International Jew from circulation, and the pamphlet became hugely popular in Nazi Germany. Ford remained devoted to his cars and his prejudices. On his 75th birthday in 1938, he accepted the Grand Service Cross of the Supreme Order of the German Eagle from Hitler's Third Reich. The award recognized his achievements as a manufacturer and an industrialist. Few contemporary observers missed the symbolism. In his heart and mind, Ford wasn't sorry at all. Now we are going to present a different side of this story, from a rather despised individual and long-time Ford employee named Harry Bennett. Bennett was fired by Ford's grandson, Henry II, in 1945, two years before the death of Henry Ford. The following is from a book first published in 1951, but which is now available in reprints, titled Ford: We Never Called Him Henry, by Harry Bennett as told to Paul Marcus (who, rather ironically, was a Jew). We are going to include enough of this story so that some of Harry Bennett's own biases are illustrated.

There were times when Mr. Ford tried to convert me to prejudice. But I'd never had any feeling of that kind, and the training I had got from my mother, who was a fine, principled woman, saved me from being susceptible.

And now I want to talk about two men: Ernest Liebold and Bill Cameron. This is a good place to do it, since Cameron had become editor of the Dearborn Independent, and Liebold, Mr. Ford's business secretary, was, among his other duties, general manager of the parent company, the Dearborn Publishing Company. Both of them, but particularly Cameron, were constantly stirring up Mr. Ford. During all the time I was with Mr. Ford, I was completely antagonistic to both Cameron and Liebold. I made endless attempts to fire them. It is hard for me to say which one I disliked most, but I guess honors would go to Liebold.

Liebold was squat, heavy-set, had a short, bull neck and close-cropped hair; he looked like a typical Prussian, and often acted like one. He had a Gestapo of his own within the Ford Motor Company; he kept elaborate files and had something there about everyone.

Bill Cameron was a short, stout, round-faced man; he looked and talked a lot like W. C. Fields, with the difference that Fields was funny. I have heard that he was once a preacher in Brooklyn, Michigan. He came to the Ford Motor Company from the Detroit Daily News. Cameron and I were enemies almost from the very beginning. Back in the early days when Cameron was very close to Mr. Ford, and I had but little standing in the company, I slapped Cameron's face in my office for using profanity before a young woman. He took it, too; backing out of the room, he said, "By God, I didn't think you had the nerve." After a while, our mutual hostility grew so that Cameron refused to talk to me in person, and if I called him on the phone, he just hung up.

For the thirty years that I knew him, Bill Cameron was quite a drinker. When he became the commentator on the Ford Sunday Evening radio hour in 1934, two men were assigned to the job of getting him to the studio. Mr. Ford, inconsistent in so many things, was also inconsistent in his hatred of drinking. He might fire a workman in the plant caught with liquor on his breath, but when it came to someone like Cameron, his attitude was different.

Well, to get back to the Sapiro trial. It began on March 15 in Detroit's Post Office Building in the court of Federal Judge Fred M. Raymond. Mr. Ford was

represented by a legal staff of seven attorneys, headed by Senator James M. Reed of Missouri: Sapiro was represented by William Henry Gallagher, a Detroit attorney who was an Irish Catholic. Mr. Ford considered Gallagher a "Christian front" for Sapiro, and after that always spoke of the Catholics as "tools of the Jews."

A jury of six men and six women was selected that first day. The trial began with Cameron as the first witness. He testified that Mr. Ford had had no knowledge of the Sapiro articles at the time they were published. Over a period of about five days on the witness stand, Cameron took all responsibility for everything that had ever appeared in the Dearborn Independent, and said, in effect, that Mr. Ford had no connection whatsoever with the editorial policy of the paper. He testified: "I run the paper and use my own judgment."

I don't know about that. During the time Cameron was speaking of, Mr. Ford dropped in to Cameron's office just about every day of the week.

When Cameron's testimony was finished, he disappeared somewhere in Canada. It took us days to find him.

Sapiro took the stand as the next witness.

Meanwhile, Mr. Ford, who had been subpoenaed by Sapiro to appear as a witness and had expected to testify at the opening of the trial, began to lose his nerve. On the day when Sapiro went on the stand, I had taken Mr. Ford down to the Post Office Building to see if they were ready for him.

"Well, Harry," Mr. Ford said, when I came back to where I had left him sitting in the car, "I want to stop this. I'm not coming down here again."

Two days later the newspapers called me at my home. They said Mr. Ford had been in an automobile accident, and what did I know about it? The story, embodied in a formal statement issued by Cameron, was then on their presses.

It said that Mr. Ford had been driving alone in a Ford coupe from the Dearborn laboratories to his residence; that a big touring car driven by two men had knocked Mr. Ford's car off a bridge crossing the Rouge River. It was stated, further, that after a period of unconsciousness, Mr. Ford had walked to his gatehouse in great pain, that the gatekeeper called Mrs. Ford, who took Mr. Ford to the Residence and summoned Mr. Ford's physician. Mr. Ford's physician had stayed with Mr. Ford two days, and then taken him by ambulance to the Henry Ford Hospital, where an operation had been performed. The story said the statement had been held up two days because of the "unavoidable and, unfounded inferences that may be drawn" - thus, neatly, inferring that Sapiro and/or his agents had made an attempt to kill Mr. Ford.

I went to the Residence, and there saw Mr. Ford. He looked all right to me. I said: "The papers said you have a broken rib."

"Did they?" Mr. Ford said. "Well, maybe I have."

I said: "I'm going to find out who knocked you into the river if it takes me the rest of my life."

"Now," Mr. Ford said, "you just drop this - probably it was just a bunch of kids."

I kept at it. I was half indignant, and half skeptical. On my way to the Residence, I had stopped at the scene of the "accident" and looked around, and there were things that seemed phony to me. I said: "No, I'm not going to drop it. If someone has tried to kill you, I'm going to find out about it. I don't have to work for you to do that - I can do that on my own."

Finally, he saw there was no way to put me off, and he said: "Well, Harry, I wasn't in that car when it went down into the river. I don't know how it got down there. But now we've got a good chance to settle this thing. We can say we want to settle it because my life is in danger." The case dragged along for a few more weeks. Sapiro was kept on the stand by an exhaustive cross-examination from Senator Reed.

We had a large number of investigators checking the courtroom and following people around, to see what we could "get" on someone, thinking we might settle the case that way, but without results.

Finally, one day when I was with Mr. Ford, he gave me some information that had been brought to him; which purported to be an attempt at bribing a juror. I thought this evidence pretty slim, but I saw a chance to use it. From the very beginning of the trial, I had been persistently followed everywhere I went by a man named Hutcheson, a Hearst correspondent who had been covering the trial. It seemed that everywhere I went, he popped up.

So I now said to Mr. Ford: "Do you want to settle this thing? If you do, I'll give your tip to this fellow Hutch. He'll print it, and the judge will toss the jury out. Then you can settle it." Mr. Ford told me to go ahead.

I approached Hutch and told him about Mr. Ford's information. "Mind," I said, "this isn't something I can prove. It's just something we've heard."

Our lawyers then took Mr. Ford's allegations up with the judge. They gave him fourteen affidavits alleging irregularities. The judge turned this information over to the FBI for investigation. Sapiro was not informed of this development. Judge Raymond called in all the newspapermen covering the case and warned them to print nothing about the matter. Hutch was conspicuous by his absence.

Hutch wrote a story based on the affidavits that our attorneys had filed with the judge and turned it in to the Detroit Times. They printed the story in screaming headlines.

When the Times appeared on the streets, Judge Raymond at once said that the story constituted contempt of court and that he would start proceedings against the paper.

Mr. Ford's attorneys now filed an application for a mistrial. Judge Raymond granted the mistrial the next day, April 21. He also completely exonerated Sapiro of any charges of jury tampering.

A few months passed, and before the case could come up for retrial, Mr. Ford settled it out of court. Not much of that story is known.

A man whose name has never been publicly mentioned in connection with the Aaron Sapiro case is Herman Bernstein. He had more to do with Mr. Ford's repudiation of anti-Semitism than anyone else.

Bernstein, editor of The Jewish Tribune, had gone to Europe in 1915 with Mr. Ford on the "Peace Ship." He came to see Mr. Ford before the Sapiro trial began. They had a long and bitter discussion about Mr. Ford's bigotry, and Mr. Ford claimed that nothing he had ever caused to be printed had "hurt anyone." Bernstein insisted it had stimulated real physical violence against Jews in Europe. "If you can prove that," Mr. Ford said, "I'll take back everything I've ever said."

Bernstein promptly departed for Europe. He made a five months' tour, returning to New York on June 9, 1927, after the mistrial had been granted. He brought to Mr. Ford documentary evidence that Mr. Ford's Dearborn Independent had indeed "hurt" a great many people.

When he saw this evidence; Mr. Ford decided he was ready to quit publishing anti-Semitic material.

Mr. Ford sent me to New York to settle the case.

I got in touch with Arthur Brisbane, and through him learned that the American Jewish Committee could settle the matter. I entered into negotiations with Samuel Untermyer and Louis Marshall of that organization, and with Brisbane. They drew up the now-famous "apology," which was to be the basis for a settlement. In this formal statement, it was said that Mr. Ford would see to it that no more anti-Semitic material circulated in his name and that he would call in all undistributed copies of The International Jew, which were booklet reprints of the Independent's articles. For the rest, the "apology" said that Mr. Ford had had no knowledge of what had been published in the Dearborn Independent, and was "shocked" and "mortified" to learn about it. Arthur Brisbane brought this statement to me at 1710 Broadway. I phoned Mr. Ford. I told him an "apology" had been drawn up, and added: "It's pretty bad, Mr. Ford." I tried to read it to him over the phone, but he stopped me.

"I don't care how bad it is," Mr. Ford said. "The worse they make it, the better. You sign it, and settle the thing up."

So I signed Mr. Ford's signature to the document. I had always been able to sign his name as realistically as he could himself. I sent the statement to Untermyer and Marshall. The signature was verified, and the case was closed.

All this was done without Mr. Ford's taking anyone else into his confidence. Edsel knew nothing about it, and Cameron and Senator Reed heard about it by reading the papers.

Cameron's reaction was quoted by the newspapers: "It's all news to me and I cannot believe it is true."

Mr. Ford paid Aaron Sapiro's legal expenses, and he also paid Bernstein's expenses incurred on his trip.

Neither man would take a cent over that.

The "apology" was printed in the Dearborn Independent, and the paper ceased publication early in 1928.

Actually, the last edition of the paper was December 31st, 1927. The Ford heirs hated Harry Bennett, and this book, and when it was published they allegedly sought to buy up all of the copies in order to keep it from the public. Used copies of various 1951 publications - there seem to have been at least two editions of the book - are available online.

So the Protocols are not a forgery, but the signature on Henry Ford's supposed apology for telling us about them, that is a forgery. Regardless of what we may think or learn of Harry Bennett, his testimony - that Ford never saw nor heard the supposed apology which he also never signed, conflicts with the story which we presented earlier from the book on the Ford lawsuit by the Jewess Victoria Woeste, who admitted the same circumstances except to claim that Ford did hear every word the apology. The only testimony available from first-hand eyewitnesses is this from Harry Bennett, the guy who was talking to Ford on the phone, so we see that Victoria Woeste has told another lie. Harry Bennett certainly had no reason to lie about this. While Bennett expressed concern over the truth behind the Auto accident, Ford may have only been trying to get him to disregard it. Ford had been dead for 4 years when his book was first published. Bennett himself was fired from Ford Motor Co. for 6 years before his book was published. The Jewish writer Bennett got to do the book with him had even less reason to lie. So we must accept

Bennett's testimony to be credible, and it unplugs Louis Marshall and Victoria Woeste as well as so many other analysts of the so-called Ford "apology". How can someone analyze words attributed to Ford, if Ford never uttered, and never even saw or heard them before they were published? That is a joke, and it is why we will not offer the apology itself here this evening.

Even Jewish publications such as the online newspaper Haaretz freely admit that the Jew Louis Marshall had written the so-called apology of Henry Ford. But they do not admit that Ford never saw it before it was published, and Ford never signed it himself. The ADL does make a partial admission in this regard in its own article entitled *The Sapiro Trial and Ford's Apology* where it says "Though Ford apologized for The International Jew and closed the Dearborn Independent, he later accepted the Grand Cross of the German Eagle from Hitler's Nazi government in July, 1938. Some remain skeptical of his apology, claiming that Ford himself neither wrote nor personally signed it." We must note, that we had not yet determined with certainty whether the closing of The Dearborn Independent was directly related to the settlement of the case. But according to Harry Bennett, it was evidently only connected to the agreement Ford made with his old acquaintance Herman Bernstein, and not at all to the Sapiro settlement.

But when all things are considered, Aaron Sapiro was thrown under the bus by his fellow Jews, so that they could capitalize on his libel case and get a retraction from Ford for what they considered to be his greater crime of anti-Semitism. But Ford had nothing to do with the apology, never heard it, and only wanted out of an embarrassing position if the second trial of the case were to commence. Ford was obviously in danger of losing the case, and the opportunistic willingness of Louis Marshall and Samuel Untermyer gave Ford that way out, with much less bad publicity and at a fraction of the cost that Ford would have incurred if the case had not been settled. Having already been run off the road, even if Jews were not responsible for that incident Ford also may have believed that his life was endangered if the case continued.

G. F. Green, the editor for the popular abridged version of *The International Jew: The World's Foremost Problem* which is still available in print but which is also now found on many websites, including the Saxon Messenger at Christogenea, said this in his own introduction to the book written in 1948:

IN an interview published in the New York World February 17, 1921, Mr. Henry Ford put the case for the "Protocols of Zion" tersely and convincingly. He said: "The only statement I care to make about the Protocols is that they fit in with what is going on. They are sixteen years old and they have fitted the world situation up to this time. They fit it now." He made this statement when Jewish leaders and the Jewish Press in America were fulminating against a series of articles printed in Ford's newspaper The Dearborn Independent during the years 1920 to 1922. After some years of pressure such as only organized Jewry can conceive or inflict, Henry Ford was made to apologize to Jewry in a letter addressed to Louis Marshall, then leader of the American Jewish Committee, dated June 30, 1927. Ford's apology was abject, but neither then nor since did he ever deny the truth of the articles.

Green evidently believed that Henry Ford apologized, but he probably could not have learned of the true circumstances of the so-called apology before the Harry Bennett book was published in 1951.

Another figure, one who probably had the opportunity to realize differently, was Elizabeth Dilling. She also seems to have taken it for granted that Ford actually apologized, at least as she expressed in her 1964 book *The Jewish Religion: Its Influence Today* in a portion of chapter 12, which was subtitled *The Jews and the Communization of Russia*, where she had written: Ford "Apologizes" to Jewry

Even one of the most wealthy and powerful men in the World was not immune to Jewish power and intimidation. The unqualified crawl, even the misstatement that he had been unaware of the contents of his Dearborn Independent, appeared over Henry Ford's signature, June 30, 1927, just about six-and-a-half years after the above article appeared. The apology was addressed to Louis Marshall as head of the American Jewish Committee.

The renowned theologian, Dr. James M. Gray, head of the Moody Bible Institute, wrote, concerning this apology by Ford (Moody Monthly, September, 1927): "This confession in our opinion is another link in the chain of prophecy. As we read it we were impressed that the great millionaire went further than the circumstances of the case required him to do. To put it another way, we do not believe the editor of the Independent, Mr. Ford's paper, was either as foolish or as wicked as the confession of its proprietor would make him appear. We believe he had good grounds for publishing some of the things about the Jews which he did publish ... Indeed, the pressure brought to bear upon Mr. Ford to make his confession was in itself such corroborative evidence. This pressure came from Jews all over the world, and in the face of it Mr. Ford was panic-stricken. He is one of the richest men in the world, and of course, conscious of the power that money brings with it; but he was made to feel that the Jews have more money and hence more power than he, and that in such a cause their money and their power can be quickly mobilized against an opponent and with crushing consequence ..."

Dr. Gray knew what he was talking about, having been subjected to Jewish threats himself. But he refused to recant his assertions that the Protocols of Zion represent the program of Talmudic World Jewry. I knew Dr. Gray. Large numbers of my book *The Red Network* were sold in the Moody Bookstore. I spoke in the Moody Church and over the Moody radio. Unfortunately Dr. Gray's successor has quieted down many matters in favor of Jewry.

The context of Elizabeth Dilling's statements here were in a larger chapter characterizing the political and economic pressure which the Jews of the period had exerted against many notable men who stood in their way, including former US President Howard Taft. However she is quoting a source from 1927 which also took it for granted that Henry Ford had actually issued an apology, when in fact it is only true that an apology that Henry Ford had never seen nor signed was issued in his name by an employee. Because the apology was never seen nor signed by Ford himself, all attempts to analyze its contents are vain. The apology only reflects the wishes of the Jews, and not the thoughts of Henry Ford.

With this, we shall read the better summary of Ford's thoughts after the matter was finished as they were related by Gerald L. K. Smith:

At the apex of his business career Henry Ford, the industrial genius sensed that a terrific effort was being made to take his business from him and manipulate it into the hands of the money-changers. Mr. Ford had the

impression that these manipulators were being engineered by powerful Jewish financiers. He called to his office the most intelligent research men within his acquaintance. He commissioned them to make a thorough study of the International Jew and publish their findings in "The Dearborn Independent," which at that time was the official organ of the Ford Motor Company. No expense was spared, and it is estimated that literally millions of dollars were spent by Mr. Ford on this project. The original articles were carried first in "The Dearborn Independent," and then published in book form.

I have in my possession every copy of "The Dearborn Independent." This complete set is beautifully bound in Morocco leather and was given to me by an inner-circle member of Mr. Ford's personal staff.

When the report on "The International Jew" was originally published it opened each chapter with a text taken from "The Protocols of the Learned Elders of Zion," or from the published statements of world prominent Jews. The moment the manuscripts dealing with the Jewish problem reached the public, a terrific howl went up from official Jewry. If I were to summarize the campaign of reprisal and abuse which was carried on against Mr. Ford and his Company, this summary alone would require a book. Every instrument of torture and abuse which could be imagined was carried on against Mr. Ford – smear, character assassination, ridicule, physical threat, boycott. The pressure was constant, consistent and endless. The most powerful and enigmatic pressures imaginable were brought to bear on Mr. Ford to stop the publication of "The International Jew." Finally the order came through to cease publication and to destroy the copies which were available. Jews and others went into the book stores and bought and destroyed all copies which could be found. Sneak thieves were commissioned to visit libraries and steal the report out of the libraries. This made the book so rare and unfindable that it became a collector's item. The day finally came when the one ambition of the Jews was fulfilled. Mr. Ford apologized for publishing "The International Jew" and blamed subordinates for the deed.

In 1940 I interviewed Mr. Ford on numerous occasions. In fact, on the day before his first automobile was put under glass, he and Mrs. Ford invited Mrs. Smith and myself to be their guests at Dearborn. On this occasion he told me the whole story of his first car and how he happened to make it. Among the precious souvenirs which have come to Mrs. Smith and myself is a New Testament autographed by Mr. Ford, and handwritten letters from Mrs. Ford commenting favorably on some of my speeches and expressing in her own handwriting Mr. Ford's appreciation for my activities.

It was on the occasion of one of these personal visits with Mr. Ford that he gave me a sensational and shocking report. He said: "Mr. Smith, my apology for publishing 'The International Jew' was given great publicity, but I did not sign that apology. It was signed by Harry Bennett."

For the information of the reader Harry Bennett was a very officious and aggressive employee of the Ford Motor Company. He presumed his way into the confidence of Mr. Ford and later became known as an enigmatic and obnoxious personality. Space will not permit a thorough discussion of the activities of Harry Bennett. Mr. Ford's personal secretary for 34 years, Mr. Ernest Liebold, told me that one of the worst things that ever happened to the Ford Motor Company was the employment of Harry Bennett. For a certain period of

time Bennett exerted virtually a dictatorial control over the affairs of the Company. His alleged deeds, if summarized might make rather a scandalous book. [And we have read how badly Bennett had spoken of Ernest Liebold as well as William Cameron in his own book.] When Mr. Ford told me that he had not signed the apology, it seemed almost unbelievable. In fact, I could scarcely believe my own ears. Furthermore, on the occasion of this same visit, Mr. Ford said: "Mr. Smith, I hope to republish 'The International Jew' again some time." He showed no signs of regret for having published it in the beginning. [So we see that for once, the ADL was right about something.]

I did not report this conversation even to my most faithful followers because the original 'apology' had been so thoroughly publicized that I knew it would be difficult to make people believe what I had heard from Mr. Ford's own lips.

After Mr. Ford died, the man Harry Bennett evidently was very much disillusioned and embittered by the fact that he did not share generously in the inheritance. He collaborated with a Jew by the name of Paul Marcus in the writing of a book entitled "'We Never Called Him Henry.'"

Here is Mr. Bennett's own story concerning the much publicized "apology" Mr. Ford is supposed to have made for exposing the machinations of the International Jew. Here are Mr. Bennett's own words:

"I got in touch with Arthur Brisbane, and through him learned that the American Jewish Committee could settle the matter. I entered into negotiations with Samuel Untermyer and Louis Marshall of that organization, and with Brisbane. They drew up the now-famous 'apology,' which was to be the basis for a settlement. In this formal statement, it was said that Mr. Ford would see to it that no more anti-Semitic material circulated in his name and that he would call in all undistributed copies of 'The International Jew,' which were booklet reprints of the (Dearborn) Independent's articles. For the rest, the 'apology' said that Mr. Ford had had no knowledge of what had been published in the Dearborn Independent, and was 'shocked' and 'mortified' to learn about it.

"Arthur Brisbane brought this statement to me at 1710 Broadway. I phoned Mr. Ford. I told him an 'apology' had been drawn up, and added 'It's pretty bad, Mr. Ford.' I tried to read it to him over the phone, but he stopped me.

"So I signed Mr. Ford's signature to the document. I had always been able to sign his name as realistically as he could himself. I sent the statement to Untermyer and Marshall. The signature was verified, and the case was closed.

"All this was done without Mr. Ford's taking anyone else into his confidence. Edsel knew nothing about it, and Cameron and Senator Reed heard about it by reading the papers.

"Cameron's reaction was quoted by the newspaper: 'It's all news to me and I cannot believe it is true'."

Later, Mr. Bennett's story appeared in abbreviated form in True Magazine. The above quotation appeared on page 125 of that magazine for October, 1951.

I give the reader this information in order that he may read what follows without the risk of any deception concerning the Ford apology.

To summarize:

1. The press quoted Mr. Ford as apologizing for the publication of "The International Jew."
2. Mr. Ford told me in the presence of Mrs. Ford, Mrs. Smith and Mr. Ernest Liebold (his secretary for 34

years) that he hoped to republish it and that he did not sign the apology.

3. Mr. Bennett, who at one time was one of the three most powerful individuals connected with the Ford Motor Company, admits that Mr. Ford did not sign the apology but that he (Bennett) copied Mr. Ford's signature with accuracy and that this signature is the only one which appeared on the formal apology.

As far as I am concerned, I am willing to base my Conclusions relative to the report ("The International Jew") on the personal statement which Mr. Ford made to me.

Whatever the case may be, the report in its original form as well as the abridged edition herewith, speaks for itself and is supported by the logic of its contents. Concerning "The Protocols of the Learned Elders of Zion" Mr. Ford said on February 17, 1921: "The only statement I care to make about the Protocols is that they fit in with what is going on... They have fitted the world situation up to this time. They fit it now. It must be observed that when Mr. Ford made this statement concerning the Protocols in relationship to

his publication "The International Jew," this document, which is allegedly the secret minutes of the Elders of Zion, was only 16 years old. The Jews had advertised to the world that "The Protocols of the Learned Elders of Zion" were forgeries. Mr. Ford wasted no time arguing this question. He merely said to his friends: "No matter what they are, they fit what is going on."

...

Thus we conclude our presentation of the Ford apology which never happened, for a lawsuit that was never about the Protocols of the Learned Elders of Zion, or The International Jew in the first place. Only the Jews made it that way, to procure an apology which never really came. Just as our Messiah and His apostles have warned us, when a Jew moves his lips, he is lying. This probably concludes our introductory materials to a planned presentation of the Protocols themselves. I say probably because in my ongoing research, I never really know where I am going to be led to next. I hope to commence with that project perhaps in early November, if Yahweh God is willing.

The Protocols of Satan

Part 8: The Masters of Discourse

This evening we are really just going to make an introduction to the Protocols, offer some new commentary, and recap some of the things which we have already presented in this series, because it has been so long since we left it. To date we have presented seven parts of our Protocols of Satan, which were really only designed to establish their authenticity and refute all of their refutations. Then, because we felt we needed a firm historical basis for an understanding of the Protocols, we presented eleven parts of a series titled The Jews in Medieval Europe, and we feel that it is important to understand that material before we continued with a presentation of the actual Protocols. But for now, what we have here we hope serves as our final introduction to the Protocols themselves. The alleged scholar David Duke has labeled the Protocols of the Learned Elders of Zion a "literary fantasy", along the lines of George Orwell's 1984. Duke's thesis as to how the Protocols came into existence merely regurgitates the long-discredited defensive Jewish claims. His comparison to 1984, however, is downright childish. George Orwell rather astutely saw what was already on the horizon, having observed the results of Bolshevism in the East and the trends of Liberalism in the West, and only then had he rather prodigiously depicted one possible result of the established political trends, some of which we now see and some of which have not yet materialized. But the Protocols are quite different, because when they were written there was nothing in the world like them that was already in place. Therefore, as the design which they described came to be plainly manifest in the world within a scant several decades of their publication, we should distinguish them as being representative of a definite plan for the undermining of society by those who would benefit from that undermining. Therefore, as crudely as they were written, the Protocols are real. It is David Duke who is a fake. He may be good at explaining Jewish power in society today, but the actual depth of his historical inquiry is severely wanting. Duke claims that it is unimportant to find who actually wrote the Protocols, and with that we would generally

agree. It does not matter whether they represent an arrogant boastfulness or a prescient warning. Duke also claims that whether small parts of the Protocols appeared in the works of Machiavelli is irrelevant. However while it is evident that some of the material in the Protocols is a reflection of the political philosophy of Machiavelli, it is much plainer that much of the material is found in the The Dialogue in Hell Between Machiavelli and Montesquieu by French attorney and civil servant Maurice Joly, who was also a mason and member of the Paris Commune before the French Revolution. But, as we have seen at great length here from Nesta Webster and others in earlier segments of this series on the Protocols, just as importantly, elements of the Protocols appear in many of the writings of the other secret societies of 19th century Europe, in writings both Jewish and not Jewish, as well as in the writings of the Bolsheviks. Since the design in the Protocols calls for the destabilization of society so that it may be restructured in a manner favoring those who aspired to participate in its subversion, this is indeed significant and, since this has indeed been accomplished to a great degree, we can see the definite plan that the authors of the destabilization had announced to us in advance. The real problem is that we, 'we' meaning White Christians collectively, accepted the enemies' denials of the plan even as it was being executed in front of our faces. Most of us continue in denial, preferring our own comfort, and the authors of the Protocols understood that as well. Furthermore, the Protocols are not a plan outlining how the authors would aspire to take over society, or the world, as it is known. Rather, we see the Protocols as a plan for society as the authors were already assured that they had won the victory, and that they had the power to bring it to fruition. So the plan illustrates how the Jews would consolidate and maintain their power. In fact, in 1543 Martin Luther testified that the Jew had already boasted of controlling Germany, in chapter 10 of his treatise, On the Jews and Their Lies, where speaking of the Jews, he said in part that "They let us work in the sweat of our brow to earn money and

property while they sit behind the stove, idle away the time, fart, and roast pears. They stuff themselves, guzzle, and live in luxury and ease from our hard-earned goods. With their accursed usury they hold us and our property captive. Moreover, they mock and deride us because we work and let them play the role of lazy squires at our expense and in our land. Thus they are our masters and we are their servants, with our property, our sweat, and our labor.” In Luther’s day, control of Germany was control of nearly all of Europe, since Germany was the crown jewel of the Holy Roman Empire which covered nearly all of Europe. In fact, in 1879 the German journalist Wilhelm Marr had written a booklet titled *The Victory of Judaism over Germanism: Viewed from a Nonreligious Point of View*, and he was rather late to the game when he realized that it was already over. This was over twenty years before the Protocols were first published in any language. Here we will read a passage from Adolf Hitler’s [Mein Kampf](#), Book 1 Chapter 11, written about twenty years after the Protocols were published:

As long as the Jew has not succeeded in mastering other peoples he is forced to speak their language whether he likes it or not. But the moment that the world would become the slave of the Jew it would have to learn some other language (Esperanto, for example) so that by this means the Jew could dominate all the more easily. We must interject, that today the world is speaking English, which may be to our advantage. But that is only because the Jew decided in the 17th century to use England as his base for world conquest, rather than Germany, France or Holland, after being ejected from Spain and Portugal. Hitler continues:

How much the whole existence of this people is based on a permanent falsehood is proved in a unique way by The Protocols of the Elders of Zion, which are so violently repudiated by the Jews. With groans and moans, the *Frankfurter Zeitung* [a prominent Jewish newspaper of the time] repeats again and again that these are forgeries. This alone is evidence in favour of their authenticity. What many Jews unconsciously wish to do is here clearly set forth. It is not necessary to ask out of what Jewish brain these revelations sprang; but what is of vital interest is that they disclose, with an almost terrifying precision, the mentality and methods of action characteristic of the Jewish people and these writings expound in all their various directions the final aims towards which the Jews are striving. The study of real happenings, however, is the best way of judging the authenticity of those documents. If the historical developments which have taken place within the last few centuries be studied in the light of this book we shall understand why the Jewish Press incessantly repudiates and denounces it. For the Jewish peril will be stamped out the moment the general public come into possession of that book and understand it.

Here we must interject, that Adolf Hitler gave White Europeans far too much credit. As a whole, they simply do not have the degree of intelligence and discernment that he had perceived in them. Again, Hitler continues: In order to get to know the Jew properly it is necessary to study the road which he has been following among the other peoples during the last few centuries. One example will suffice to give a clear insight here. Since his career has been the same at all epochs--just as the people at whose expense he has lived have remained the same--for the purposes of making the requisite analysis it will be best to mark his progress by stages. For the sake of simplicity we shall indicate these stages by letters of the alphabet....

We will leave Herr Hitler here, where he goes on by giving a synopsis of Jewish activity in Germany from the earliest times, which, relatively speaking, are not actually all that early. However what is important is that Hitler noticed that the Jewish pattern of behavior has never changed from epoch to epoch.

This is where men like David Duke fail miserably. He and most other critics of the Protocols look to the records concerning the protagonists of the Old Testament for information which they think explains Jewish activity. But if the ancient Israelites were really Jews, then Joshua would have had them invade the land of Canaan with briefcases and dishonest scales rather than with swords and hatchets. Men like Duke love to quote the Talmud in relation to the Protocols, but their eyes are too dim to see that the spirit of the Talmud is absolutely contrary to the spirit of the Old Testament writings, and the two works could not have had similar authors. The ancient pagan Greek historians such as Diodorus Siculus recognized that Moses was a great man, a law-giver and the founder of civilizations, activities which are absolutely contrary to the patterns of behavior exhibited by the Jews. [We documented this in Part 4 of our presentation of the Book of Amos, given here in February of 2013.]

The Protocols are put into proper historical and Biblical perspective only when it is realized that their authors, as well as the authors of the Talmudic literature which they so closely correlate, are the antagonists of both Old and New Testaments, and they are not the protagonists. But that realization is not convenient for shallow dandies like David Duke. So here we hope to offer a commentary on the Protocols from a viewpoint which is not burdened by Jewish lies concerning their own identity.

Now, we are going to address another aspect of criticism concerning the Protocols, and for that we will first quote from Zionism and Russia, which is a series of lectures given in 2006 by one Valdas Anelauskas, which were delivered at a frequently controversial symposium called the Pacifica Forum at the University of Oregon. Concerning the Protocols, Anelauskas quotes from a work attributed to Aleksandr Solzhenitsyn, and, with the sometimes imperfect English grammar of an Eastern European immigrant, he says the following: The Jews pretend that the Protocols were concocted by two members of the secret police of Russia. Suppose, but the whole prophetic program has since turned into reality!!! How was it possible for two Russian police officials to alter completely the face of the whole world, to overthrow thrones and to destroy empires? How did they succeed in accumulating all the gold of the world in their hands, to ruin entire nations and to muzzle the press???

Today, yes, many people do think The Protocols of the Elders of Zion is anti Semitic "hate literature" and a fraud. But Nobel Prize winning novelist Alexander Solzhenitsyn wrote that the book exhibits "the mind of genius." Pretty good for a hoax, would you say? The difficulty of the Protocols is in an uncanny dissonance between its uncouth language and deep social and religious thought. It is a rude parody-like rendering of a satanic, subtle and well-thought out plan, wrote Solzhenitsyn [Evrei v SSSR i v budushei Rossii, 2001 (in Russian)] in his (written in 1966 and published in 2001) analysis of the Protocols:

[The citation of Solzhenitsyn’s original is probably incorrect, but we have no better example. Some editions have “Evrei v SSSR i v budushei Rossii.” – WRF]

"The Protocols show a blueprint of a social system. Its design is well above abilities of an ordinary mind, including that of its publisher. It is a dynamic process of two stages, of destabilization, increasing freedom and liberalism, which is terminated in social cataclysm, and on the second stage, new hierarchical restructuring of society takes place. It is more complicated than a nuclear bomb. It could be a stolen and distorted plan designed by a mind of genius. Its putrid style of an anti-Semitic grubby brochure [intentionally] obscures the great strength of thought and insight."

Referring to the publisher of the Protocols, Solzhenitsyn is evidently speaking of Sergei Nilus, who published them in Russian in 1905. The word intentionally is in brackets, but seems to have belonged to Solzhenitsyn. Anelauskas continues by stating that:

Solzhenitsyn is aware of faults of the Protocols:

"Its style is that of a filthy leaflet, the powerful line of thought is broken and fragmented, mixed up with ill-smelling incantations and psychological blunders. The system described is not necessarily connected with the Jews; it could be purely Masonic or whatever; while its strongly anti-Semitic current is not an organic part of the design".

Solzhenitsyn makes a textual experiment, removes words "Jews," "Goyim" and "conspiracy" and finds many disturbing ideas. He concludes: "The text demonstrates impressive foresight on the two systems of society, the Western and the Soviet one. While a strong thinker could possibly predict the development of the West in 1901, how could he grasp the Soviet future?"

Here we must interject, that the Soviet model of society seems to have been inspired by Machiavelli, compared to the Western liberalism of Montesquieu. There is no doubt, however, that the Soviet system was inspired by Jews, designed by Jews, and implemented by Jews. As for Machiavelli and Montesquieu, we see one more artificial dichotomy by which Christians have been entrapped. To continue with Anelauskas:

Solzhenitsyn braved the Soviet regime, dared to write and publish the mammoth Archipelago Gulag, an indictment of the Soviet repression, but even he stalled and did not publish his research of the Protocols. He asked it to be published after his death only, and it was printed against his will in a very small number of copies in 2001.

The Protocols identify the moving force of the New World Order with a powerful group of extremely chauvinist, manipulative and domination-obsessed Jewish supremacist leaders. The leaders, according to the Protocols, despise ordinary community members; they utilize and support anti-Semitism as the means to keep their "lesser brethren", innocent ordinary folk of Jewish origin, in thrall to their rule. The leaders are described as pathological goy haters, bent on destroying culture and traditions of other nations while preserving their own. Their goal is to create world government and rule the homogenized and globalized world.

We would assert that it is rather natural for the "innocent ordinary folk of Jewish origin" to follow along the same paths of treachery outlined by their rabbis. Not very many White Christians would naturally support Sodom and Gomorrah, or the Jews would not have had to work so hard to force them to accept it. Continuing with Anelauskas:

Their aims and intentions are stated in extremely contrarian and obnoxious way. Solzhenitsyn concluded that no sane person would deliver his favourite ideas in such self-demeaning and self-defeating way. "We

extract gold from their blood and tears", "our power is based on workers' hunger", "revolutionaries are our human tools", "brutish minds of Goyim" are, in his opinion, words ascribed to the Jews by their enemies. A Jew would rather put such ideas in an oblique way, he felt.

Well, it is not a water-tight argument. Some people speak in [an] oblique way, others prefer a direct one. David Ben Gurion, the first Prime-Minister of the Jewish state, for example, coined an equally arrogant maxim: "Who cares what Goyim say? What matters is what the Jews do!" This sentence is an almost direct quote from the Protocols.

The Protocols ascribe to the Elders a saying, "Each Jewish victim is worth in the sight of God a thousand goyim"... This line, a pinnacle of arrogance, is not a vain invention of an anti-Semite. Two ministers of Sharon's government, Uri Landau and Ivet Lieberman demanded to kill one thousand Palestinian goyim for each Jewish victim. A Jewish extremist at a rally for the Jewish Temple Mount (Nov. 18, 2002) called each Jew to kill one thousand Palestinian goyim. Apparently, some ideas of the Protocols are not foreign to some Jews.

The late Israeli scholar Israel Shahak and an American Jewish writer Norton Mezvinsky present in their book, Jewish Fundamentalism in Israel, a plethora of sayings by Jewish Rabbis that wouldn't be out of place in the Protocols. "The difference between a Jewish soul and souls of non-Jews is greater and deeper than the difference between a human soul and the souls of cattle" (p. ix). Shahak and Mezvinsky proved the rage of the Jewish chauvinists does not differentiate between Palestinians, Arabs and Goyim in general. In other words, whatever happened to Palestinians could happen to any Gentile community standing in the way of the Jews.

And though they claim that the Protocols are forgeries (the definition of forgery is an unauthorized copy of the original!), and have spent a fortune to suppress and discredit them, even making it illegal to possess them in some countries, they have never attempted to address or answer the real question that the existence of such a document raises: Have they fulfilled the Protocols while claiming they did not write them? Yes.

Then, what is the difference whether they wrote them or not?

Numerous scholars have noted the correspondence between the prophecies of the Protocols and their fulfillment. We can see the Protocols being carried out word-by-word in the world-power the Jews at the top have achieved. These Jews at the top, the ones who are conspirators against all of mankind today and always have gained power and maintain it through world domination and control of all means of communication (the media.) What these Jewish power brokers have attained today is too glaring to be set aside or deemed as merely coincidental.

Indeed, if the Protocols would have no relation to reality, they probably wouldn't be as popular as they are.

Have you ever noticed that Protocol deniers never attack the tenets that are actually being laid out in the Protocols? Only their existence?!?

As already stated, their authenticity cannot be proven either. It would be best to stay clear of theories and simply look at events. Events are plain enough and speak loudly enough.

One may shrug off the Protocols as "forgeries" (of what?), but one cannot deny that their prophecies are being fulfilled...

If the Protocols are fraudulent, I would like to hear them explained. They aren't like, say, the writings of Nostradamus, which are so vague and convoluted that they can be interpreted to mean anything. The Protocols, whatever they are, ARE happening. That is impossible to deny.

We talk about it because there is nothing written today which more clearly explains current events.

One who has digested the Protocols cannot look out into the world without seeing the fulfillment of that much maligned document. Having read the Protocols many, many times, I still can't give a truly plausible opinion as to whether they're genuine or fraudulently authored. But I can honestly say that whoever the authors may have been, they were prophetically accurate. For spurious shots in the air to hit a target so many times on centre seems little short of miraculous.

Therefore, my point of view is, yes, that the question of who wrote it is not all that important. What is important is that it is clearly seen as having transpired. A person would have to be well-nigh brain-dead not to realize the awesome success of some brilliantly organized purpose in bringing all men to the state they are in today. The document itself is amazing in its theoretical design. If it were simply created for show, it was created by genius since in it there is seen clear understanding of how human beings are manipulated.

On February 17, 1921, very influential at that time [an] American newspaper, The New York World, published an interview with Henry Ford, in the course of which he was asked: "Is your belief that the Jews are endeavoring to control the world based in any degree on the so-called Protocols... said to have been formulated by the Elders of Zion? You know, of course, that these have been denounced as forgeries or inventions. Do you believe they are genuine?" Ford replied: "The only statement I care to make about the Protocols is that they fit in with what is going on. They are sixteen years old and have fitted the world situation up to this time. They fit it now." Indeed they do!

As we have seen, the Protocols were first published in Russian by Sergei Nilus in 1905, so Henry Ford evidently had a fair understanding of their history.

Continuing with Anelauskas:

So even if you don't believe in the authenticity of this remarkable document, one thing you can't deny is their fulfillment. You can toss the Protocols out the window if you want, but you can't deny the fact that everything they plotted, planned and predicted has either already happened, or is happening now. The ideas of power development depicted in it move on our contemporary stage, play the parts foretold and produce the events foreseen. This is the greatest proof of their authenticity: That they are now fulfilled.

Not only does this document illuminate the reason for the massive success of international Zionism, but it also provides profound insight into every single political situation of the last century and sheds great light on much of what has transpired for the past 100 years on the world stage. Stunningly, virtually everything planned for and predicted in the Protocols has provably come to pass. This document is as pertinent today as it was when it first came to light in 1905.

The Protocols at their penning and discovery looks, yes, kind of fishy to me, but since the Jews seem to be following them (intentionally or not), it makes the Protocols legitimate by default.

In the balance of his lecture which follows this, Anelauskas continues by citing the same comments from Adolf Hitler on the Protocols that we have already

cited this evening. But then he goes on to state that "Now, if Adolf Hitler sounds too extreme for you, here I have various quotations from writings of great variety of people (Jews and Gentiles)", and he goes on to give a number of similar assessments of the Protocols, recent and not so recent, and from sources both Jewish and not Jewish.

Many other writers in various print and internet media have described Solzhenitsyn's assessment of the Protocols of the Learned Elders of Zion very similarly to what we have just seen here. But doing so, they nearly all cite an article by a Jew named Israel Shamir, who wrote an article titled The Elders of Zion and the Masters of Discourse. Wanting to avoid trusting the Jew as a source, we found these lectures on Zionism by Valdas Anelauskas, a Lithuanian, which are quite interesting and which we will look into further as time affords. Of course, it cannot escape our notice that he himself quotes many Jews, but has evidently done so only to illustrate his points concerning what the Jews have said about themselves. So the reason for quoting Jews is just as important as whether or not Jews are quoted. Anelauskas has also done lectures on the Frankfurt School and other Jewish influences in the West.

But we do not agree with all of his conclusions, or those of Solzhenitsyn, but the matter of disagreement is usually only one of perspective. First, the Protocols do not contain any prophecy, but rather they express aspirations for the fulfillment of a definite plan. The plan was successfully executed, but that does not make it a prophecy. As Satan had boasted to Christ on a hilltop in Palestine, "for that is delivered unto me; and to whomsoever I will I give it", speaking of his power over all of the kingdoms of the world, so we have the Protocols as a statement and a boast from those who knew that they already had the power to bring them into fruition.

Furthermore, it does not really matter who wrote the Protocols. Earlier in this series, we had already discussed much of the speculation and some of the theories concerning their authors. And it does not even matter that whoever let them into the public seems to have done so purposely. But what does matter is that they originated in the same places where the plans that they illustrate had already been put into motion. This should have become apparent to us as we reviewed the work of Nesta Webster, seeing that so many of the objectives of the Protocols, as well as statements found in the Protocols, were circulated not only in the writings of the Bolshevik Jews, but much earlier in the literature of the 19th century secret societies, and many of them long before Maurice Joly's famous Dialogue in Hell was even published.

In fact, in the Preface to his publication of the Protocols, which we shall discuss below, Boris Brasol, if indeed he is the author of The Protocols and World Revolution, had written the following:

There is not, and in the nature of the case there hardly can be, any direct evidence as to the authenticity of the Protocols. There is, however, a considerable body of facts having a bearing upon this question which the publishers of this book put before the reader, leaving him to draw his own conclusions.

The facts to which we refer may be roughly grouped under three heads:

(a) There is a remarkable similarity between the policies of destruction outlined in the Protocols and the actual measures of destruction put into effect by the Bolshevik

régime in Russia, and there is evidence that this régime is under the control of Jewish leaders.

(b) There is also a striking parallelism between certain passages in the Protocols and the statements of recognized Jewish leaders, both religious and political, appearing in their published writings and speeches.

(c) Finally, certain Jewish activities outside of Russia coincide in a remarkable degree with certain parts of the Protocols.

As we proceed through the Protocols themselves, we hope to put on display the evidence spoken of here by Brasol, and add to it from other sources, all of which certainly does establish that the Protocols are genuine. Almost exactly a year ago, we presented the first seven parts of this series, from August 15th through early October of last year. In those first seven parts, we discussed the appearance and early publications of the Protocols themselves, and we hope to have illustrated the controversies and disputes concerning the Protocols which arose shortly after they were published. Of course, we could not fully elucidate the original source of the Protocols beyond speculation. But their veracity is proven by their very existence at a time when the plans for society which they outline were on the verge of being put into effect by those same parties who are credited with having created them. Making that exhibition, we hope to have already demonstrated in great degree just why and how the Protocols are legitimate documents, and not so-called forgeries. We hope to have demonstrated just how the Protocols are indeed a product of Jewry, and represent the collective objectives of the people named as their authors as they had already acquired the ability to subvert Christian society.

So while we discussed the original publication of the Protocols by Sergei Nilus, we made an exhibition of the booklet *The Jewish World Conspiracy: The Protocols of the Elders of Zion before the Court in Berne* by Dr. Karl Bergmeister 1938. In that booklet, Bergmeister defended the authenticity of the Protocols against some of the evidence presented at the Berne trial of 1934-1935, where a lawsuit had been tried against certain Swiss politicians because they had used the Protocols as propaganda in their campaigns. Following that, we presented material from chapter 10 of Nesta Webster's book *World Revolution*. Webster had demonstrated that much of the underlying political philosophy found in the so-called Protocols of the Learned Elders of Zion was actually expressed before the Protocols were ever published, by many of the key figures in the European secret societies of the 18th and 19th centuries. Doing this, Webster had compared some of the writings of Adam Weishaupt, Piccolo Tigre, Mikhail Bakunin, Vladimir Lenin and other revolutionaries to statements that had been made in the Protocols.

In the course of this, we are confident that we exposed all of the protests made against the authenticity of the Protocols by Catherine Radziwill, Philip Graves and others, protests which the Jews use as their defense against accusations concerning the Protocols to this very day. We also examined the Protocols of Joly, which attempts to rebut the idea, which the Jews also trumpet today, that the Protocols are simply an extract of a work of fiction published in the mid-19th century by French writer Maurice Joly, called *The Dialogue in Hell Between Machiavelli and Montesquieu*. It was Philip Graves who supposedly "discovered" the many parallels between Joly's book and the Protocols. Doing this, we said that "The premise of The Protocols of Joly amounts to this: that the Rothschilds had been responsible for

having had the Protocols written, and that verbatim passages from Joly's *Dialogues* were intentionally included so that if the Protocols were discovered, they could make the claim of forgery, which they did. In any event, the included passages reflecting the philosophy of Machiavelli also agreed with the political philosophy espoused by the Protocols."

Then, in our own conclusions, we said the following:

"Joly was a French lawyer and a Mason, who worked for ten years for the French government. Likewise Goedsche was allegedly only a postal worker, but was also employed by Prussian secret police as a writer, agent provocateur, and forger of letters. He wrote several books of a political nature. Both men were within the purview of the Masonic Lodges and secret societies of the time, and their writings reflect the literature of those secret societies. None of this can be merely coincidental.

Then, where the Protocols of Joly insists that the Rothschilds were solely responsible for having the Protocols written, and purposely copied from Joly so that they could claim forgery in case they were detected, we further concluded:

"So this is the premise of The Protocols of Joly, but it cannot be said that the Rothschilds are the sole beneficiaries of the plan of the Protocols or of the emerging world Jewish Supremacism, but the article does at great length demonstrate that Jews collectively have been the sole beneficiaries of this system to subvert Christendom which has been decried a forgery for a hundred years now, but all the while has been executed in full before our very eyes. It also shows at length that all attempts to somehow discredit the Protocols were themselves fraudulent, and in a few ways which we ourselves did not consider.

"The fault of the Protocols of Joly writers is that they are putting the Rothschilds before the Jews, rather than the Jews before the Rothschilds. The Protocols originated in the Secret Societies, and apparently the Rothschilds were their most successful adherents, however many other Jewish families have been in their league, and they could not have done it all by themselves.

"The Protocols are real, and the deception on the part of world Jewry to subvert and destroy Christendom has been executed in plain sight. The Protocols are successful in that their authors have successfully done what they said they would do: use the Masonic Lodges and Secret Societies as their dupes to accomplish what they have done. We see that plainly in all of the lodges and civic organizations of today."

In summary, we believe that Nesta Webster successfully demonstrated that the ideas expressed by the Protocols were found in all the writings of the Secret Societies before Joly wrote his book, and Joly being involved with those societies, and being a lawyer and a politician himself, was very familiar with the concepts, the issues, and the plans which were produced from them before he wrote his book.

And finally, in the last segment of our series, we discussed Henry Ford, the *Dearborn Independent*, the publication of *The International Jew*, and the lawsuit which is popularly described as having been initiated by the Jews against Ford for his own exposition of the Protocols. In truth, the lawsuit was only filed by a particular Jew for particular statements which were published about that one Jew, and it was never about *The International Jew* or the *Dearborn Independent*. While the Jews also claim a victory there, that too is a spurious claim, and Henry Ford never recanted or

renounced any of that work. Ford never actually apologized for his “anti-Semitism”, in spite of the claims of the Jews.

Now at this point in our presentations of the Protocols, we realized that we needed to lay some groundwork, a foundation for understanding the degree of influence which the Jews had gained in Medieval society, and also in the so-called secret societies, and especially Freemasonry. Without understanding these things, there is no basis for understanding how the Jews had gotten themselves into the position to execute the plans set forth in the Protocols. We hope to have done that, or at least, to have done most of what we set out to accomplish since we do not yet consider the endeavor to be complete, in our recent series of eleven presentations entitled *The Jews in Medieval Europe*. There, we first employed a chapter of a book by E. Michael Jones, *The Jewish Revolutionary Spirit and its Impact on World History*, to demonstrate how the Jews were able to subvert society in Spain and Portugal, and how when they gained power over the predominantly Christian nations, they acted in the same manner and with the same attitude that is exhibited 500 years later in the Protocols. Hopefully we will draw on that exhibition again in our coming discussions of the Protocols.

Then we discussed the Reuchlin Affair at great length, in spite of the fact that we had already discussed it two years ago, from a slightly different perspective, in our series on Martin Luther (another ongoing series which we have not yet finished). We did this in order to elucidate just how the Jews had co-opted the emerging sciences by convincing certain influential Christian scholars that their Jewish Kabbalah was an authority in the studies of mathematics, alchemy (the forerunner to chemistry), astrology (the forerunner to astronomy) and other fields. Convincing Reuchlin of the value of the Kabbalah, Reuchlin fought to preserve the Jewish writings of the Kabbalah and the Talmud at a time when many traditional Christian authorities understood their danger and openly sought to destroy them. Even Martin Luther had later joined that cause. But Reuchlin, while losing his own personal battle, forestalled the destruction of the Jewish books, and the Jews eventually prevailed. In the closing years of his life, Reuchlin was restored to an academic position, was greatly respected amongst the growing numbers of humanists, and promoted the Kabbalah to many younger minds, both directly and through his many writings. And after Reuchlin, we made exhibitions of the life of John Dee, the English scholar who followed in Reuchlin’s footsteps and popularized the Kabbalah in England. And while we did not discuss it explicitly, it should have become evident as we discussed the life of John Dee that many of the German scholars had also followed Reuchlin. By the 17th century, the Kabbalah was the authority of the emerging sciences, and the Jewish rabbis were its masters.

We had also seen quite vividly that great numbers of these Medieval scholars were also occultists. While astrologists developed tools to track the movements of stars and planets, advancing the science of what we now know as astronomy, they also believed that they could foretell the future and the destiny of men’s lives by that same means. While alchemists studied the material world in a manner which led to the science of chemistry, they also sought to make gold out of lesser-valued substances, and their studies were driven by greed.

While the study of Hebrew gave men a better understanding of Scriptures, we had seen that men such as Reuchlin and Dee also thought they could use it to harness the creative powers of God, or at least to gain control of the world through the ability to issue commandments to the angels of God. It was through the acceptance of the Kabbalah that generations of young Christian scholars became Judaized, and that process was in full swing as the stonemason’s lodges became transformed into something quite different, as homes for the emerging speculative masonry.

In that same series, we hope to have exhibited that Freemasonry is Jewish in all of its stated objectives, and also in its myths and rituals. It corrals Christians into pursuing Jewish objectives not only related to Zionism, but also related to the ultimate Jewish goal of world Jewish supremacy. And we had illustrated how the stonemason’s lodges of Scotland in the time of the famous King James were opened to non-masons, who were called speculative masons. These followed James to England as he became the king there, and they followed his sons to France as they lived there in exile. These lodges of speculative masons became known as Freemasons, and were soon filled with Judaized scholars who had long been engaged in the studies of the Kabbalah and the emerging sciences which had already been heavily influenced by Quabbalists, which we had seen discussing the legacies of Johann Reuchlin, John Dee, and the many men who followed after them, some of whom we also discussed, such as the German polymath Heinrich Cornelius Agrippa and the Swedish theologians John Bureus and Emanuel Swedenborg. We have not yet fully elucidated the connections between and the transformation from late-17th century English Freemasonry to 18th century French and German Freemasonry, which were much more militant and revolutionary, however one day soon we hope to do that. However it is quite clear in the early history and throughout the past few centuries, that Freemasonry has been a chief vehicle through which the political objectives of world Jewry have been accomplished, and is still a tool in the hand of international Jewry today. So it should be no wonder, that Nesta Webster found some of the precepts of the Protocols in the writings of early Freemasons, and it should be no wonder that the Freemason Maurice Joly was so intimately familiar with the precepts later found in the Protocols.

So now, we would assert that our recent series *The Jews in Medieval Europe* is also necessary prerequisite to understanding the presentation which we hope to make of the Protocols of the Learned Elders of Zion, if one is not already familiar with the history which we have attempted to illustrate. And in spite of the fact that we do not yet think that series is finished, we do think we have presented sufficient material so that we can begin to present the Protocols themselves. Of course, our listeners may have already caught onto the fact that this evening’s presentation is only meant to be yet another long introduction, and we will not be getting on to the actual text of the Protocols so quickly.

There are two translations of the Protocols available to us, and of course both of them are from the Russian-language edition of Sergei Nilus. From what we have observed, the translation by Victor E. Marsden, which is the one that we ourselves have posted at the Christogenea Mein Kampf Project, is the one which is most commonly found on the Internet. The following is from the Preface to Marsden’s translation:

The author of this translation of the famous Protocols was himself a victim of the Revolution. He had lived for

many years in Russia and was married to a Russian lady. Among his other activities in Russia he had been for a number of years a Russian Correspondent of the Morning Post, a position which he occupied when the Revolution broke out, and his vivid descriptions of events in Russia will still be in the recollection of many of the readers of that Journal. Naturally he was singled out for the anger of the Soviet. On the day that Captain Cromie was murdered by Jews, Victor Marsden was arrested and thrown into the Peter-Paul Prison, expecting every day to have his name called out for execution. [Captain Cromie was a British Naval Intelligence officer in St. Petersburg at the start of the Bolshevik Revolution. Both he and the Peter-Paul prison where the Jews were holding many political prisoners are mentioned frequently in the Russia No. 1 reports.] This, however, he escaped, and eventually he was allowed to return to England very much of a wreck in bodily health. However, he recovered under treatment and the devoted care of his wife and friends. One of the first things he undertook, as soon as he was able, was this translation of the Protocols. Mr. Marsden was eminently well qualified for the work. His intimate acquaintance with Russia, Russian life and the Russian language on the one hand, and his mastery of a terse literary English style on the other, placed him in a position of advantage which few others could claim. The consequence is that we have in his version an eminently readable work, and though the subject-matter is somewhat formless, Mr. Marsden's literary touch reveals the thread running through the twenty-four Protocols.

It may be said with truth that this work was carried out at the cost of Mr. Marsden's own life's blood. He told the writer of this Preface that he could not stand more than an hour at a time of his work on it in the British Museum, as the diabolical spirit of the matter which he was obliged to turn into English made him positively ill. Mr. Marsden's connection with the Morning Post was not severed by his return to England, and he was well enough to accept the post of special correspondent of that journal in the suite of H.R.H., the Prince of Wales on his Empire tour. From this he returned with the Prince, apparently in much better health, but within a few days of his landing he was taken suddenly ill, and died after a very brief illness. His sudden death is still a mystery.

May this work be his crowning monument! In it he has performed an immense service to the English-speaking world, and there can be little doubt that it will take its place in the first rank of the English versions of "The Protocols of the Meetings of the Learned Elders of Zion."

So that is the background on Victor Marsden, and there is not much else known about him except that he was a British writer born in June of 1866, who died at the relatively young age of 54 in October of 1920.

The other translation of the Protocols which we have available to us is attributed to Boris Brasol, who was born in Ukraine in 1885. The following is from our presentation, The Protocols of Satan, Part 1: However another book by Sergei Alexander Nilus, The Protocols and World Revolution, was translated into English and supposedly, as some sources refute the account, edited by Boris Brasol and published in Boston in 1920 by Maynard, Small & Co. The Nilus book, from its second Russian edition published in 1905, contained a copy of the Protocols, and they were apparently the first version available in English. [The Marsden translation was evidently not published until after his death, in 1923.] Boris Brasol is a story in himself. He was a Russian lawyer who prosecuted a blood libel case against Jews in 1912. He was an officer in the Tsar's army during the first great war, and was fortunate to have been sent on a mission to the United States, where he was during the Jewish takeover of Russia in October 1917, and where remained thereafter, remaining a writer [and publisher] for several decades and writing several books against Soviet socialism.

Presenting the Protocols throughout the subsequent portions of this presentation, we will be following both of these translations, although we may employ the Brasol edition as our primary source. That is because we think it is the more polished of the two, in the literary sense. In any event, as we proceed, we will give careful attention to any significant differences between them.

For our commentary, we will draw from the edition of The Protocols and World Revolution attributed to Brasol, as well as from The International Jew and other historical sources. Of course, we hope to also offer sufficient of our own commentary to put the Protocols into a proper perspective from our Christian Identity worldview.

But we are going to close on this note: What if the Protocols had never existed? And perhaps this is why the Jews made certain that the Protocols existed. Because if they had not, perhaps we would be able to convince White Christians more easily that the Jews have purposely undermined our society, rather than spending endless hours debating over whether this document which outlines their plans is a forgery, since they are convinced that the Jews would never want to reveal to us their plans in so haphazardly a manner. So the existence of the Protocols has certainly helped to advance the cause of Satan which is outlined in the Protocols.

The Protocols of Satan

Part 9: Rule of the Brambles

After spending eight segments of this program presenting introductory material in an endeavor to help establish the veracity of the claims of legitimacy for the so-called Protocols of the Learned Elders of Zion, which we prefer to call the Protocols of Satan, we are finally approaching a presentation of the material in the Protocols themselves. We have chosen to do this using the translation found in the book The Protocols and World Revolution attributed to Boris Brasol, and published in Boston in 1920 by Maynard, Small & Co.

[We will attach a PDF copy of the book to this program when it is posted at Christogenea.] This translation is of course somewhat different than the one which is posted at our Mein Kampf Project at Christogenea, which was made by the British journalist Victor Marsden. However when we began comparing it with the translation of Marsden, we found it preferable to read. As we proceed through the Protocols, we will make note of any significant differences in meanings between the two

translations, if indeed we notice them and find them worthy of note.

But before we proceed, we would like to present just some of the material found in the Introductory Statement of The Protocols and World Revolution, which is important in order to set the historical backdrop for these publications of the Protocols. The Russian Empire had only recently been conquered from within by World Jewry, and fears in the East were that the Jews would take the rest of the world in that same manner as they had Russia. Americans, and most of the West, were kept oblivious of the real truth of the situation by their own Jewish-controlled press.

As early as 1901, in a book entitled *The Great within the Small, and the Antichrist as a Political Possibility in the Near Future*, Sergei Nilus, who was a pious Russian Christian, was writing about the Jewish threat to Christendom. In 1905, after having obtained a copy of the Protocols, he published them in a second edition of his book. This edition he then distributed among the highest officials of the empire, to no avail. Then subsequent editions were printed in 1911 and in 1917, on the eve of the Bolshevik Revolution, where he had changed the title to the more alarming "He is at the Doors!" After the Bolshevik Revolution, the copy of the Protocols published by Nilus were translated into English by both Marsden and Brasol. Marsden was a British journalist in Russia who barely escaped the terror of the Jewish regime after suffering a long period of imprisonment, and Brasol was a Russian army officer who was fortunate enough to have been in America, and able to stay there, when the Bolshevik Revolution took place.

As a digression, Boris Brasol had taken part in the prosecution of a Jew named Menahem Beilis in a famous blood libel case, which was conducted in Kiev from 1911 through 1913. If he were caught in Russia he would certainly have been at the top of the lists of those who were executed. We have a record of the Beilis Affair posted at Christogenea, at the Saxon Messenger, titled *Ritual Murder in Kiev*. Beilis was assuredly guilty, but Jewish money was able to exonerate him at that time. The Jewish press in America took advantage of the notoriety of the case to gain sympathy for Jews abroad through the usual accusations of antisemitism and cries of oppression. Justinas Pranaitis, the Catholic priest famous in certain circles in the West for his book, *The Talmud Unmasked*, served as an expert witness in the case against the practices of Judaism. The novelist Maxim Gorky, a so-called Russian atheist and later a close friend of Vladimir Lenin, wrote abroad in defense of the Jew, as did a host of other more-or-less famous and presumably Russian or Ukrainian authors, most of whom had lucrative careers in writing or politics after the Bolshevik Revolution.

The struggle between Christian Russia and the Jews in Russia had persisted for quite some time before the Bolshevik Revolution. Because the Jews had already controlled a great deal of the press, Christians remained oblivious to the danger. Now that the objectives of the Protocols are for the most part fulfilled, most Christians still remain oblivious to the danger, and those few who have become concerned cannot find the answers. So with this background, we will proceed by presenting some of the introductory material provided as a preface for *The Protocols and World Revolution* which is attributed to Boris Brasol: The world is in the midst of a crisis not less serious than that of the great war. While it was inevitable that the period following the war should be fraught with grave

problems for civilization, these problems have been made much more difficult by the presence of a new danger, namely, the destructive force of Bolshevism. Russia was the first victim of what proves to be a movement of an international character, Russia being used as the base of operations. While powerful Bolshevik armies are overrunning Asia and menacing the European countries to the West, an equally dangerous force of Red propagandists, directed from Moscow, is operating on several continents, spreading its social poison throughout the world and threatening the destruction of the social and industrial morale of civilized nations.

With the triumph of the Bolshevik revolution in Russia, a group of internationalists, most of whom were members of the Jewish race, seized the machinery of government and have held it ever since.

The complete destruction of Russian civilization, which for centuries had been essentially a Christian civilization, and the reduction of the great majority of the Russian people to a state of abject misery and ruin, are accomplished facts. The Bolshevik leaders, however, not content with this destruction and the establishment of a cruel despotism in Russia, are making every effort to extend their revolution and their control to other countries.

In the meantime, the Jewish press in the West consistently portrayed Christian Russia as a land of poverty and oppression, where progress was non-existent, and all but the nobility were disenfranchised. This image of Tsarist Russia still persists in the mythos of the West today. But nothing is further from the truth. In his book *The Third Rome: Holy Russia, Tsarism & Orthodoxy*, which we shall cite further on in this presentation, Matthew Raphael Johnson documents an accurate account of a pre-Soviet Russia which was every bit as advanced and as civilized as any of the other 19th-century nations of Central Europe....

From further on in Brasol's introduction:

That the Bolshevik revolution was from the beginning almost entirely led and controlled by Jews is a fact which has gradually thrust itself upon the attention of the world. The Jews in many instances have admitted the dominating role which members of their race have played in international Bolshevism and have sought to defend it. Some of their recognized leaders have proclaimed their pride in Trotsky. The fact that the Jewish race has taken such an active part in the Russian Bolshevik movement, with its international ramifications, has been attributed in some quarters to the motive of revenge on the part of the Jews for what they regard as a long era of persecution. If this be so, is it impossible that Jews in various parts of the world imagine that now is their chance not only for revenge but for world domination?...

The document referred to is entitled, "Protocols of the Meetings of the Zionist Men of Wisdom," [the original title of the document as it was published by Sergei Nilus] and was published for the first time in 1905 at Tsarskoje Selo in a Russian book entitled "The Great in the Little," written by Serge Nilus, a well-known Russian author. The Protocols set forth a comprehensive program for the substantial destruction of all Christian states, and propose certain practical methods for achieving world domination by the Jewish nation. So far as is known, the Protocols have never been repudiated publicly by recognized Jewish authorities. Quite recently the well-known firm of Eyre & Spottiswoode, Ltd., printers for the British Government published a pamphlet under the title, "The

Jewish Peril, Protocols of the Learned Elders of Zion." In the preface of this pamphlet it is explained that the Protocols referred to were translated from the Russian into English from Serge Nilus' book which appeared in Russia in 1905. While the editors do not give the title of Nilus' book, they say:

"A copy of the original may be seen at the British Museum Library, under NO. 3926-d-17, stamped British Museum, 10th August, 1906."

They state also that the publication of the English pamphlet at present is justified by the growing menace of Bolshevism throughout the world. The pamphlet concludes with the warning:

"GENTILES, BEWARE!"

It seems obvious that the publishers, Eyre & Spottiswoode, Ltd., have used Nilus' book "The Great in the Little," published in Russia in 1905.

A specific reference to the Protocols is to be found also in the French weekly magazine La Vieille-France, No. 160, published in February, 1920. In the editorial article entitled "The Jews Have Created Bolshevism" (pages 10-13) the following extract from the Zionist Protocols, as published by Nilus, is given in French:

"A nous, son Peuple d'élection, Dieu a donné le pouvoir d'expansion, et ce qui semble être notre faiblesse a été notre force. Nous sommes au seuil de la domination universelle. Il reste peu a construire sur ces bases," etc. etc.

[The French paragraph seems to read "To us, his chosen people, God gave the power of expansion, and what seems to be our weakness is our strength. We are at the threshold of universal domination. There is little to build on these foundations...", which is a misinterpretation of Scripture. The Israelites were never to spread in the manner that the Jews have, and the Jews are not Israelites at all. The role of Israel was to become many nations, and supplant the ones before them, which they accomplished. The role of Satan is to creep in unawares and subvert, which is the role which the Jews have fulfilled.]

The article asserts that Bolshevism is nothing but a phase of Judaism, and also states that the Jewish Bolshevik leaders in Russia were subsidized by Jewish banking houses in the United States and Germany. In January, 1917, Mr. Nilus published another book under the title "It is Near, At the Door," and in this book the Protocols were again published in full...

LEDGER

27, 1919 The Weather (Showers today and probable rain tomorrow. Details on Page 21.)

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RED "BIBLE" COUNSELS APPEAL TO VIOLENCE

"Right Is Might" Is Cardinal Text of Doctrines Ex-
pounded in Guidebook of World
Revolutionists

Bolshevist Propaganda Seized

Special Telegram to Public Ledger

Boston, Oct. 26.—Pamphlets and other I. W. W. literature containing rules and instructions for burning buildings and shooting from concealed places have been seized by army intelligence officers here. The "Red" literature was discovered by the military authorities. An organized campaign is being waged by the War Department against Bolshevist propaganda, anarchists and the I. W. W.

By CARL W. ACKERMAN
(Public Ledger Correspondent
August 28, 1918, by Public Ledger Co.)

New York, Oct. 26.—A prominent American diplomat today placed at his disposal a Russian document which bears every evidence of being the guidebook of the world revolution. It is a booklet of twenty-four protocols, written by one of the leaders of the Bolshevik move-

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While the Protocols are generally unknown here [in the United States], it is worthy of note that on October 27-28, 1919, the Philadelphia Public Ledger printed long excerpts from them in an article calling the attention of the American people to the document and to the terrible program which it presents. The article in the Ledger was somewhat misleading, however, since it was published under the captions "Red Bible" and "Bolshevist Propaganda." All words in the text itself indicating that the Protocols were of Jewish origin were omitted. The Hebrew word "Goys," signifying "Gentiles," used in the Protocols, nowhere appears in the Ledger article. Furthermore, wherever in the Protocols the expressions "our people" or "we"—meaning the "Jewish people" or the "Jews"—are used, the author of the article makes it appear that the people thus referred to are the "Bolshevists," and speaks of the Protocols as a "Russian document," which clearly it is not. Mr. Nilus shows that the Protocols came into his hands in 1901. In 1901 the Bolshevik Party did not exist, for it was founded only in 1903 and was not really organized for work until several years later. Nowhere in the Protocols does the word "Bolshevist" appear, while the word "Jews" is used many times, although the writer more frequently uses the word "we" when speaking of the Jews. There is only one hypothesis upon which the Protocols could possibly be considered "Bolshevist," namely, that the Bolshevik movement was of Jewish origin, in which case the plan outlined in the Protocols might have become "Bolshevist" by adoption. The very fact that a document purporting to be written by a Jew for Jews could be so easily described as "Bolshevist Propaganda" is of interest.

Now, for the first time, the document entitled by Mr. Nilus "Protocols of the Meetings of the Zionist Men of Wisdom" is published in full in the United States, correctly translated from the Russian. For this purpose we have used the Russian text as it appears in Mr. Nilus' book, "It is Near, At the Door," 1917, published in the printing office of the Sviato-Troitsky Monastery. From here, the editors of The Protocols and World Revolution proceed by recounting how the Protocols had come into the possession of Sergei Nilus, and we

had presented much of that information at length earlier in this series.

Then Serge Nilus' own conclusions concerning the nature of the Protocols is cited:

In his last book Mr. Nilus writes:

"These Protocols produced a scarcely noticeable impression upon the world outside of the Christian church. The periodical press, which in the main is in Jewish hands, or under the guidance and influence of the Jews, sought to conceal their publication, scarcely mentioning them or referring to them as a fallacious invention or a fairy tale. Among loyal Christians, however, the Protocols bore fruit and created a success for my book far greater than could have been anticipated, for they spread the knowledge of the hidden mysteries of our time in a wide circle of those belonging to the Christian family. Since then my book, with all the Protocols, has appeared in its fourth edition; but only now I learn authoritatively from Jewish sources that these Protocols are nothing else than a strategic plan for the conquest of the world, putting it under the yoke of Israel, the struggler-against-God [Nilus was forced to misinterpret the Scripture thinking that it belongs to the Jews], a plan worked out by the leaders of the Jewish people during the many centuries of their dispersion, and finally presented to the Council of Elders by "The Prince of Exile," Theodor Hertzl, at the time of the first Zionist Congress, summoned by him at Basle in August, 1897." [We have not yet found corroboration of this quite plausible statement, which must reflect information known to Nilus.]

Again he writes:

"In what way these documents, constituting the Holy of Holies of the hopes of Israel [sic, Jews], the century-old mystery of its leaders, reached the general mass of the uninitiated has not been ascertained. As already mentioned, they were given to me in 1901. In that year, in circular No. 18, as well as in others dispatched to the Zionists on behalf of the Zionist 'Actions Committee', Theodor Hertzl stated that certain confidential information, notwithstanding the admonition, has not been kept secret, and has been given undesirable publicity."

Finally Mr. Nilus declares:

"The Protocols are signed by the Zionist Representatives of the 33rd (highest) Degree of Initiation. These Protocols were secretly removed from the complete file of Protocols which, as we now know, pertained to the first Zionist Congress, held in Basle in August, 1897. All this was taken from the secret vaults at the main Zionist office which, at present, is located in French territory."

In 1918 the "Protocols" were again published in Russian by a book publishing firm, "The Sentinel" at Novocherkassk, South Russia. The pamphlet referred to bears the title "Zionist Protocols. The plans for the Conquest of the Universe by the Judo-Masons." In the introduction to the pamphlet it is stated: "The 'Protocols' are a program carefully worked out in all its details for the conquest of the universe by the Jews. The greater part of this program has already been realized, and if we will not come back to our senses, we are inevitably doomed." In the concluding part of this introduction the publishers state as follows: "The 'Protocols,' indeed, are not only the key to our first unsuccessful revolution, but they are also the key to the second, in which Jewry played such a sinister role for Russia...." For us, who are witnesses of the self-destruction of Russia, for us who hope for her regeneration, this document is all the more significant

as it discloses the means of the enemies of Christendom for our enslavement. Only after having obtained the knowledge of the means it may become possible to successfully combat the enemies of Christ and of Christian culture."

In earlier segments of this presentation, we have already cited some of the remaining material discussing the nature of the Protocols in this introduction. Here we will move on to Brasol's summary of the contents of the Protocols:

SUMMARY OF THE PROTOCOLS

The title under which the Protocols are presented in Mr. Nilus's text, according to the literal translation from the Russian, is:

"Protocols of the Meetings of the Zionist Men of Wisdom"

The word "Protocols" can be used in several senses, but in the present case the context would indicate that the word means simply the written minutes of certain meetings—i.e. meetings of the Zionist Men of Wisdom. The arrangement is in twenty-four separate Protocols, each Protocol apparently recording the contents of an address to the meeting by one of its members. The context would also indicate that all the addresses were delivered by the same person, and it should also be noted that each Protocol deals with a more or less distinct part of one complete subject, like the chapter of a book.

In the first Protocol it is stated that the speaker undertakes to formulate "our system both from our point of view and from that of the Goys." The word "Goys" or "Goyims" is an old Hebrew word signifying Gentiles, or persons who are not Jews. [Originally it means only nation or, in the plural, nations.] All of the following Protocols, whether they are the utterances of the same person who speaks in the first Protocol or not, are a continuation of the same general subject.

Taking the set of documents as a whole [meaning the 24 portions of the Protocols], they clearly purport to formulate a strategic plan for united action of the Jews as a nation, or a people, to obtain certain ends. These ends are nothing less than complete political and religious domination of the world. The means by which this universal domination is to be achieved are set forth with great clearness and considerable elaboration.

The document as a whole is of the most extraordinary character, and while to some readers it may seem fanatical or visionary, others will be more impressed with its profound cleverness, with the cold logic of the reasoning, and with the general orderliness of statement and argument, indicating that the work, whatever the underlying motive may be, is the result of careful thought and mature deliberation.

In our last segment of this series we saw a very similar assessment of the Protocols attributed to the respected Russian writer Aleksandr Solzhenitsyn.

The strategic plan of action is Machiavellian and ruthless in the extreme, and is expressly founded on the propositions that "might is right" and that "politics have nothing in common with morals." It is also explicitly stated that the end in view is to "subjugate all government to our super-government," and the Jewish super-government is to be an autocracy with a Jewish Sovereign at its head.

So we cannot expect to see a direct one-world government, as so many conspiratorially-minded Christians have been so anxiously awaiting for many decades now. Rather, the Jews have already subjugated all world governments to themselves, they have destroyed, or are in the process of destroying, those

who do not cooperate completely, and most Christians still remain oblivious. The Protocols profess that the power of gold would replace the liberal governments, and it did, so it is more likely that a banker has been the appointed Jewish sovereign, and certainly not a politician. Meanwhile, returning to Brasol, we shall not comment at length on his summary of the Protocols here, but we shall comment on each of these features of the Jewish plan for world domination as we present the Protocols themselves. So he continues:

Briefly summarized, the means by which this world domination is to be achieved are as follows:

1. The national power of non-Jewish states is to be broken down by the fomenting of internal revolutions through appeals to class hatred, and by pretended efforts to obtain greater freedom and privileges for certain classes of the people, using the words "liberty, equality, and fraternity" merely as catch-words to gain recruits for the Jewish cause. Autocratic governments, which alone are strong, must be weakened in the first instance by the introduction of liberalism, which will pave the way to anarchy.

2. All wars must be "shifted to an economic basis," allowing no territorial advantages to result from war, and thus tending to make the Jewish control of wealth the determining factor in war.

3. The Jewish international rights are to be strengthened at the expense of the national rights of the several Gentile nations.

4. The non-Jewish states are to be further weakened by promoting false and conflicting political policies; by obtaining secret control over the actions of public officials; by manipulation of the press, and by the gradual elimination of free speech.

5. The authority of governments where liberalism prevails is to be weakened by the destruction of religion (other than the Jewish religion), since it is the conservative and moral force which makes liberal governments possible.

6. In order to overcome the resistance of those states which are unwilling to make submission to the new Jewish power, there must be no hesitation in resorting to violence, cunning, hypocrisy, bribery, fraud, and treason, or to the seizure of the property of others.

7. The destruction of the social and economic structure of Christian states will also be brought about by the destruction of industrial prosperity, through speculation and constant strikes, "throwing masses of workmen out of employment," artificially raising wages, thus increasing the cost of the necessities of life, and finally by bringing about a general economic crisis and the disorganization of financial systems. The financial strength of the various non-Jewish states will also be undermined by causing them to overburden themselves with foreign and national loans on an ever increasing scale, which will ultimately lead to bankruptcy.

8. Upon the social and political chaos created by these various means a Jewish dictatorship is to be gradually built up, principally through the "terrible" Jewish power of the purse and through the other great Jewish powers of control over the press and over the revolutionary labor movement.

9. During the period of transition from Gentile to Jewish political control in every state there will be a secret government by the Jews, brought about through the manipulation of the press, misleading public opinion, mass terror, weakening the initiative of the Gentiles, misdirecting their education, and sowing discord among them.

An examination of the history of the formerly Christian states of the West fully vindicates all of those who sought to warn us about the Jewish intentions outlined in what we prefer to call the Protocols of Satan. Even in our own lives here in America, and especially in the 1950's through the 1970's, society was set on its head through the ongoing degradation of education, the use of Civil Rights revolutions, sexual revolutions, feminist revolutions, union strikes, deindustrialization, and now, sodomite revolutions, further Negro revolutions, and the so-called war on terror, which is exactly what Brasol outlines here from the plan set forth by Protocols published 95 years ago. In the end, we have an openly obvious form of Jewish world supremacy, just as the authors of the Protocols had intended.

With this, we shall begin to present the text of the Protocols themselves, and comment on them or offer the comments of others wherever we feel that we can illustrate their meaning and impact, as well as explain their premises:

PROTOCOL NO. I

Let us put aside phraseology and discuss the inner meaning of every thought; by comparisons and deductions let us illuminate the situation. In this way I will describe our system, both from our own point of view and from that of the Goys (The Goys — the Gentiles):

It must be remembered that people with base instincts are more numerous than those with noble ones; therefore, the best results in governing are achieved through violence and intimidation and not through academic discussion. Every man seeks power; every one would like to become a dictator if he possibly could; and rare indeed are those who would not sacrifice the common good in order to attain personal advantage. What has restrained the wild beasts we call men? What has influenced them heretofore?

In the early stages of social life they submitted to brute and blind force; afterwards — to the Law, which is the same force but disguised. I deduce from this that according to the laws of nature, right lies in might.

If one believes in the Jewish theories of the dawn of man, built up around the concept of evolution and the beginnings of society rooted in a primitive state, the image of the cavemen as the forefather of modern men, then one may be deceived into thinking that the Protocols are accurate in this regard. The Jewish estimation of man is indeed very crude, but it is only manifest when man is by force reduced to a bestial state. But it was not that way in the beginning.

The patriarchy and the clan, Christian concepts of authority that have been undermined by the Jew, have long been the ruling force of White, or Adamic, society, and they are the natural authority and mechanisms for the defense of the race. In the days before Nimrod, the Hebrew Bible reflected that same form of government, the Adamic patriarchy. When Nimrod rose up to rule over his fellow men by force, that was a beginning of troubles. In the Judges period, the Kingdom of God was once again a collection of clans, or tribes, led by a patriarchy, associated by race, and joined by a common law and custom. When God was king, the people submitted to His law. When the people demanded a man as King, that was the beginning of further troubles.

This Jewish estimation of the nature of man was discussed at length by Henry Ford in *The International Jew*, Volume 1, in chapter 11, which so happens to be titled "Jewish" Estimate of Gentile Human Nature. It was originally published in *The Dearborn Independent* issue of 31 July 1920. Here we shall offer a portion of

that, although it begins with a more general assessment of the Protocols themselves, that is only a brief digression before it reaches our topic:

The Protocols, which profess themselves to be an outline of the Jewish World Program, are found upon analysis to contain four main divisions. These, however, are not marked in the structure of the documents, but in the thought. There is a fifth, if the object of it all is included, but this object is assumed throughout the Protocols, being only here and there defined in terms. And the four main divisions are great trunks from which there are numerous branches.

There is first what is alleged to be the Jewish conception of human nature, by which is meant Gentile nature. It is inconceivable that such a plan as that which the Protocols set forth could have been evolved by a mind that had not previously based the probability of success on a certain estimate of the ignobility and corruptibility of human nature -- which all through the Protocols is referred to as Gentile nature.

Then, secondly, there is the account of what has already been accomplished in the realization of the program -- things actually done.

Thirdly, there is a complete instruction in the methods to be used to get the program still further fulfilled -- methods which would themselves supply the estimate of human nature upon which the whole fabric is based, if there were nothing else to indicate it.

Fourth, the Protocols contain in detail some of the achievements which, at the time these words were uttered, were yet to be made. Some of these desired things have been achieved in the meantime, for it should be borne in mind that between the year 1905 and the year 1920 there has been time to set many influences in motion and attain many ends. As the second quotation at the head of this article would indicate, the speaker knew that events were "rushing in a stream of great crises," a knowledge which is amply attested by Jewish sources outside the Protocols.

If this series of articles represented a special pleading upon the Jewish Question, the present article would seek to win the reader's confidence by presenting first the set of facts which are described under "secondly" in the above list of main divisions. To begin with the estimate of human nature here disclosed is to court alienation of the reader's interest, especially if the reader be a Gentile. We know from abundant sources what the Jewish estimate of human nature is, and it tallies in all respects with what is disclosed in the Protocols, but it has always been one of the fallacies of Gentile thought that human nature is, now, full of dignity and nobility. There is little question, when the subject is considered in all its lights, that the Jewish conception is right. And so far as these Protocols are concerned, their low estimate of mankind, though harsh to human pride and conceit, are very largely true.

This agreement with the Jews on the qualities of the nature of man is somewhat disappointing to us, however we must observe that the author himself is stuck inside the proverbial box: the box of liberalism and capitalism which has already been created for him by the Jewish money powers of the 19th century. We shall assess this perspective more completely as we finish that which offered by Ford:

Just to run through the Protocols and select the salient passages in which this view is expressed is to find a pretty complete philosophy of the motives and qualities of human beings. Take these words from the First Protocol:

"It should be noted that people with evil instincts are more numerous than those with good ones; therefore, the best results in governing them are attained by intimidation and violence, and not by academic argument. Every man aims for power; everyone desires to be a dictator, if possible; moreover, few would not sacrifice the good of others to attain their own ends."

"People in masses and people of the masses are guided by exceptionally shallow passions, beliefs, customs, traditions and sentimental theories and are inclined toward party divisions, a fact which prevents any form of agreement, even when this is founded on a thoroughly logical basis. Every decision of the mob depends upon an accidental or prearranged majority, which, owing to its ignorance of the mysteries of political secrets, gives expression to absurd decisions that introduce anarchy into government."

"In working out an expedient plan of action, it is necessary to take into consideration the meanness, the vacillation, the changeability of the crowd * * * It is necessary to realize that the force of the masses is blind, unreasoning and unintelligent, prone to listen now to the right, and now to the left * * *"

"Our triumph has also been made easier because, in our relations with the people necessary to us, we have always played upon the most sensitive strings of the human mind -- on calculation, greed, and the insatiable material desires of men. Each of these human weaknesses, taken separately, is capable of paralyzing initiative and placing the will of the people at the disposal of the purchaser of their activities."

In the Fifth Protocol, this shrewd observation on human nature is to be found:

"In all times, nations as well as individuals, accepted words for acts. They have been satisfied by what is shown them, rarely noticing whether the promise has been followed by fulfillment. For this reason we will organize 'show' institutions which will conspicuously display their devotion to progress."

And this from the Eleventh Protocol:

"The Gentiles are like a flock of sheep * * * They will close their eyes to everything because we will promise them to return all the liberties taken away, after the enemies of peace have been subjugated and all the parties pacified. Is it worth while to speak of how long they will have to wait? For what have we conceived all this program and instilled its measures into the minds of the Gentiles without giving them the possibility of examining its underside, if it is not for the purpose of attaining by circuitous methods that which is unattainable to our scattered race by a direct route?" And we are going to leave the rest of this chapter of The International Jew for latter presentations of the Protocols. But here we shall address these ideas from our own perspective.

Firstly, there have always been base men of sorts among us, whether of our own, or from among those "clouds without water", as the apostle described them, who have managed to infiltrate from early times. However the assessment of the Jew, which is agreed upon by the writers of The Dearborn Independent, is only related to man without a shepherd, to man who is isolated as an individual in a capitalistic society, which for its own profit promotes man as an individual and forces him to compete against his fellows. The Jew was able to use Humanism and Liberalism to smite the shepherds, and the sheep were scattered. But it was not that way from the beginning.

Contrary to the Dearborn Independent, Adolf Hitler better understood the animal nature, and the ability of

man to rise above that nature, where he wrote the following, in Volume 1, Chapter 11 of *Mein Kampf*: Among the most primitive organisms the instinct for self-preservation does not extend beyond the care of the individual ego. Egotism, as we call this passion, is so predominant that it includes even the time element; which means that the present moment is deemed the most important and that nothing is left to the future. [This is the observable attitude of the Negro and the Mexican, and in most ways also the Oriental.] The animal lives only for itself, searching for food only when it feels hunger and fighting only for the preservation of its own life. As long as the instinct for self-preservation manifests itself exclusively in such a way, there is no basis for the establishment of a community; not even the most primitive form of all, that is to say the family. The society formed by the male with the female, where it goes beyond the mere conditions of mating, calls for the extension of the instinct of self-preservation, since the readiness to fight for one's own ego has to be extended also to the mate. The male sometimes provides food for the female, but in most cases both parents provide food for the offspring. Almost always they are ready to protect and defend each other; so that here we find the first, though infinitely simple, manifestation of the spirit of sacrifice. As soon as this spirit extends beyond the narrow limits of the family, we have the conditions under which larger associations and finally even States can be formed.

So we shall see in the Protocols that the Jew would also seek to destroy the concept of the family unit. To continue with Hitler:

The lowest species of human beings give evidence of this quality only to a very small degree, so that often they do not go beyond the formation of the family society. With an increasing readiness to place their immediate personal interests in the background, the capacity for organizing more extensive communities develops.

The readiness to sacrifice one's personal work and, if necessary, even one's life for others shows its most highly developed form in the Aryan race. The greatness of the Aryan is not based on his intellectual powers, but rather on his willingness to devote all his faculties to the service of the community. Here the instinct for self-preservation has reached its noblest form; for the Aryan willingly subordinates his own ego to the common weal and when necessity calls he will even sacrifice his own life for the community.

As Hitler well knew, Jewish Capitalism eradicates this instinct in the Aryan man. For this, the Jew hated Hitler nearly as much as they hate Jesus Christ, who is the original opponent of Jewish capitalism, and who also set the ultimate example for those who would be willing to die in sacrifice for their Aryan community.

We have already discussed the patriarchal government outlined by the Book of Judges. In such a government, authority is granted by right of birth, and the leaders of clans confer with their peers within the tribal unit by natural consent and mutual respect, but especially if they recognize the authority of their mutual God. In this sort of society, not any man can be a leader, and no man can be a king except over his own household. Men who have a desire for excellence must find another way to do so. But when a man held his allegiance to his God and his people, he found his value in what he could do for his community, in how he could edify or when necessary, how he could help to defend his brethren. This is the Christian model of government. And in many

aspects, the societies of old Europe were not far removed from many of these principles.

Here, to support the assertion concerning medieval society, I am going to cite a rather unlikely source. This is from *English Houses 1300-1800: Vernacular Architecture, Social Life*, by a different Matthew Johnson:

Early nineteenth century Romanticism [as Liberalism and Capitalism were emerging] fed into Victorian thinking on architecture, the arts, design and material culture. Such thinking took both conservative and radical forms, and could be found equally on the political Left as on the Right. A powerful link was argued between a "medieval" or pre-industrial way of life that involved a sense of community and closeness to Nature on the one hand and the technical and aesthetic principles of hand-made 'medieval' art and individually designed architecture on the other. Both were seen by many Victorians to relate to a sense of community and a more human, less alienated way of ordering human affairs that had been lost with industrialisation. The study of earlier forms of art and architecture, then, became for the Victorian mind a moral and political, as much as an historical, exercise. To contemplate a medieval building was not simply to look at something beautiful, it was also to contemplate a way of living, an ordering of human communities, whose passing was to be mourned.... The Oxford Movement linked veneration of the values of medieval Catholic religion, of architectural forms, and of a sense of tradition and community, in a single conservative political vision. Here the author blamed the loss of community in the transformation from medieval to Victorian England attributed to industrialization. However that industrialization was made possible by the rise of Liberal government and the capitalist system where economic self-interest became the primary basis for society. The loss of community naturally results when men are compelled to compete against one another, rather than for one another, as they had in the medieval past.

In the liberal democratic society, where the people choose their own leaders and rulers, or at least think they choose them, base men may rise to the top by dishonest means. The door is opened to social climbers, often recruited from the Masonic lodges, who would do anything in their greed for power. And in a capitalistic society, men derive their sense of value not from their service to their community, but from the values of their worldly assets, which are often accumulated at the detriment of their community. This is the system of Liberalism by which the Jew has thrived. But, like Henry Ford, since this is the only system we have experienced, we do not understand just how alienated White Christian men are one from the other, and we do not comprehend the alternatives.

Today, whether White men know it or not, the only cure for Liberalism and Jewish World Supremacy is to return to Christ, and seek the Christian version of that Judges-period model of government instituted by Yahweh our God at Sinai, where, as the apostles of Christ had said, every man is king and priest and we do not seek to rule over one another. Here I am going to quote from an article at *Christogenea* titled *Bible? Or Bureaucracy?*, and this segment was in turn based on a portion of an older podcast from early 2012. We do not agree that every Christian man wants to become a dictator, except over his own house. Most Christian men would rather pursue more noble endeavors:

Until Christians do choose Christ, repent for their national sins, and seek the government of Yahweh God and a return to His Law, they will continue to be oppressed by the vilest of men. This is inevitable, and it is best explained in an obscure parable which is found not in the New Testament, but in the Old: in Judges chapter 9. This parable is best called the parable of the trees of the forest, from Judges 9:8-15:

“8 The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. 9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? 10 And the trees said to the fig tree, Come thou, and reign over us. 11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? 12 Then said the trees unto the vine, Come thou, and reign over us. 13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? 14 Then said all the trees unto the bramble, Come thou, and reign over us. 15 And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.”

The olive tree, the fig tree and the vine would not abandon the good and productive things which they were accustomed to do in exchange for any desire to rule over their fellow trees. But the bramble, when asked as a last resort, said “if in truth ye anoint me king”, because being the lowest of the trees it did not even believe that it was asked to reign over the other trees. The lesson here is that when men seek earthly kings to reign over them, they shall naturally end up with the lowest and most useless sorts as their rulers. Once they do, they must subject themselves to the scum of the earth or be devoured by them. So in that manner the lowest of men gain the advantage over the most noble. The useless brambles acquire the power to destroy the magnificent cedars.

The parable was originally written as a warning to those men who would seek a worldly king, as the model of

government for the period recognized only the God of Israel as King. So we do not agree, that in a natural community of men under God, that every man seeks his own advantage, or that men are wild beasts, or that men are oppressed by the rule of law, as the Protocols herein suggest.

In the Gospel accounts, Yahshua Christ exhibited the only way to overcome these base instincts, where He was offered rule over all of the kingdoms of the world by the devil himself, if only He would worship that devil. As it is recorded in Matthew chapter 4: “8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

So we do not agree that every man desires to rule over others. These things would not happen in the Kingdom of God, where men are compelled to love their brethren rather than compete against them. But the Jews, by their own admittance, sought to destroy God, and in the post-Christian world of Jewish and Capitalist Liberalism, most men are reduced to these levels that the Protocols describe. That is the only world that Henry Ford seems to have known, and that is the only world that the Jew can understand.

Part of my purpose here has been to contrast Godly Christian thoughts and intentions, reflected in the Spiritual aspect of the Adamic man and explained in the Scriptures, with the base and fleshly mind of the Jew. The Jew understands the carnal nature of man, but cannot experience the Spiritual nature. It is alien to him. I also hope to continue in that endeavor throughout our presentations of these Protocols of Satan, as the opportunities arise.

Here is a reprint of the Philadelphia Ledger article on the Protocols mentioned above, from the Atlanta Constitution, November 3rd, 1919:

The Protocols of Satan Part 10: The Poison of Liberalism

In the last segment of our presentation of the Protocols of Satan, we finally began to present the text of the so-called Protocols of the Learned Elders of Zion, employing the translation found in the book The Protocols and World Revolution attributed to Boris Brasol, and published in Boston in 1920 by Maynard, Small & Co.

Upon beginning to present the text of the Protocols, we did not get very far. But here we will nevertheless attempt to summarize what we have presented:

The first Protocol is subtitled The Basic Doctrine, and it sets forth a viewpoint of mankind and the world which perceives man as a merely primitive animal concerned exclusively with his own preservation and how he may dominate his fellows. There it becomes evident that the Protocols are predicated upon the godless evolutionary view of the origins of man, which we perceive to be the view that Jews favor and promote incessantly in their media and their pseudo-academic writings. (The Jews have no truly academic writings.) They then assert that in the formation of societies, man submitted to law only under threat of force, the might-is-right theory of

society, which is once again predicated upon godlessness. This is indeed a Satanic view of human origins and human behavior. It is also the antithesis to true Christianity.

But as we also witnessed, Henry Ford in The International Jew agreed with this assessment of human behavior which is found in the Protocols. We perceive that the authors of The International Jew, having only experienced society in a capitalist system where man is indeed reduced to the status of beast, seems to have agreed with the Protocols on that basis. Now we may add, that they also experienced society only from the viewpoint of world empires, and their concept of nationhood was highly diluted by that experience. Among the general masses of people in the West today, the fact that there is no true concept of nationhood buttresses our position.

We would assert that it was not that way from the beginning. The Jewish view of man as beast only becomes evident under a Jewish economic system and a Jewish system of government. As we had also asserted earlier in this series, the authors of the Protocols

understood that they had the power to implement the plans which it outlines because they were already in control of the society which they planned to conquer. Man did not begin as the self-indulgent beast that the Jew portrays him to be in the Protocols. Rather, capitalism and democracy reduce man to that beastly state, where he is forced to compete against the members of his own community rather than cooperate with them as brethren.

So presenting those first points of the Protocols, we countered their opinions in several ways. Firstly, we gave a description of the basis for nationhood which was explained by Adolf Hitler in *Mein Kampf*. Hitler properly explained that love for one's nation begins with one's immediate family and nurturing, and extends to the wider circle of ones own kindred, from which a nation naturally develops. For love of one's kindred people, one sacrifices himself for the sake of the community, but one may also find a greater prospect of self-preservation in that very ideal. Jewish capitalism and the promotion of individualism marginalizes and eventually eradicates that instinct in the Aryan man. From Judges chapter 9 and the parable of the trees of the forest, we addressed the Jewish claim that all men wish to rule over others. In truth, only the basest of men desire to rule over their fellows. However once again, the capitalist system has compelled a greater number of men to incline towards that base element of their nature. Originally, man understood that only God could be their rightful king, and men who understood that would not seek to rule over others. The parable teaches us that the noble man seeks his sense of value from what he may do for his community, and not from how he may enrich himself at the expense of his community. And here is where an understanding of true Christianity is of the utmost importance. True Christianity is the only potent antithesis to the structure of Satanic world rule outlined in the Protocols. If men practiced that love for their brethren and their kindred which Christianity demands, Satan would not be able to coax them into competing with one another like beasts, and Satan would not be able to conquer and rule over them. If men understood that only God could be their king, and that God's law must therefore be maintained by each individual among them, then they would not seek to rule over one another with their own opinions of righteousness, and once again Satan would not be able to conquer and rule over them. When men are of one mind in Christ, and keep that mind in every aspect of their community life, the devil cannot overcome them. These basic differences between the Satanic objective to rule over men and the Christian objective for the Kingdom of God must be kept in mind when reading the Protocols. Men will never be united against Satan under the systems of man. But man can be united against Satan under his God and Christ. The Jew exploits men by dividing one against another, so that the Jew may rule over each and every one of them, and that is the premise upon which the Protocols continue, as we proceed from the point where we left off last week. PROTOCOL NO. I, continued:

Political freedom is not a fact but an idea. One must know how to employ this idea when it becomes necessary to attract popular forces to one's party by mental allurements if it plans to crush the party in power. The task is made easier if the opponent himself has contradicted the idea of freedom, the so-called liberalism, and for the sake of the idea yields his power. [The word contradicted certainly seems to be an error. The Marsden text reads the same sentence thusly:

"This task is rendered easier if the opponent has himself been infected with the idea of freedom, so-called liberalism, and, for the sake of an idea, is willing to yield some of his power."] It is precisely here that the triumph of our theory becomes apparent: the relinquished reins of power are, according to the laws of nature, immediately seized by a new hand because the blind force of the people cannot remain without a leader even for one day, and the new power merely replaces the old, weakened by liberalism.

The apostle Peter, in his second epistle where he warns of the eternal subverters of Society, warned against Liberalism specifically where he said: "17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. 18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. 19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage."

In that passage, Peter is not making a prediction, but rather he is outlining a pattern, a pattern which has often been followed in history. The medieval Christian society had for a long time been free of "them who live in error". But once the Jew infiltrated that society and began to promise them liberty, enticing them with fleshly desires, the Christian society became enslaved to the gods set forth by the Jew. Now the formerly Christian peoples are indeed enslaved to the servants of corruption.

An honest examination of history reveals that the dawn of Liberalism heralded the ability of the Jew to undermine Christian society. For as it was in Russia, it was also in the West in the centuries which preceded Russia's fall. In his book *The Third Rome: Holy Russia, Tsarism & Orthodoxy* by Matthew Raphael Johnson, the author quotes a Russian writer named Sergei Pushkarev who wrote in *The Emergence of Modern Russia, 1801-1917* that "The common belief that the revolutionary movement in Russia began only as an answer to the reactionary policy of the government does not correspond to the facts. For the revolutionary movement among the intelligentsia began precisely at the height of the liberal reforms, in the period between the emancipation of the peasants and the introduction of the zemstvo and judicial reforms of 1864." [A zemstvo was a system of elected councils to administer local affairs which was established under the liberal reforms conceded by the Czar.] So under the guise of "liberal reforms", in the name of Liberalism the Czar agreed to give up some of his power in order to placate and accommodate certain restless elements among the people, and in that the Jew found the opportunity he needed to exploit a weakness and ultimately undermine Christian Russia exactly as we see outlined here in the Protocols. Other factors, such as the war against Germany, only assisted the cause.

Now we are not promoting any particular political ideology of men, although we respect some of the ideologies of men, and only seek the truth of history. In *The Doctrine of Fascism* by Benito Mussolini and Giovanni Gentile, we read the following comparison of Fascism and Liberalism. The text has many footnotes and citations, which we will have to omit here, but a complete copy, along with a serial presentation in three podcasts, is posted at the *Mein Kampf Project* at Christogenea:

Fascism wants man to be active and to engage in action with all his energies; it wants him to be manfully aware of the difficulties besetting him and ready to face them. It conceives of life as a struggle in which it behooves a man to win for himself a really worthy place, first of all by fitting himself (physically, morally, intellectually) to become the implement required for winning it. As for the individual, so for the nation, and so for mankind. Hence the high value of culture in all its forms (artistic, religious, scientific) and the outstanding importance of education. Hence also the essential value of work, by which man subjugates nature and creates the human world (economic, political, ethical, and intellectual). The Fascist conception of life is a religious one, in which man is viewed in his immanent relation to a higher law, endowed with an objective will transcending the individual and raising him to conscious membership of a spiritual society. "Those who perceive nothing beyond opportunistic considerations in the religious policy of the Fascist regime fail to realize that Fascism is not only a system of government but also and above all a system of thought.

In the Fascist conception of history, man is man only by virtue of the spiritual process to which he contributes as a member of the family, the social group, the nation, and in function of history to which all nations bring their contribution. Hence the great value of tradition in records, in language, in customs, in the rules of social life. Outside history man is a nonentity. Fascism is therefore opposed to all individualistic abstractions based on eighteenth century materialism; and it is opposed to all Jacobinistic utopias and innovations. [This refers to all of those Jewish ideas promoted through Freemasonry and the other Jewish secret societies, and culminating in the Protocols.] It does not believe in the possibility of "happiness" on earth as conceived by the economic literature of the XVIIIth century, and it therefore rejects the theological notion that at some future time the human family will secure a final settlement of all its difficulties. [This is from the perspective of a worldly viewpoint in which all races and even Jews are considered "human".] This notion runs counter to experience which teaches that life is in continual flux and in process of evolution. In politics Fascism aims at realism; in practice it desires to deal only with those problems which are the spontaneous product of historic conditions and which find or suggest their own solutions. Only by entering in to the process of reality and taking possession of the forces at work within it, can man act on man and on nature.

Anti-individualistic, the Fascist conception of life stresses the importance of the State and accepts the individual only in so far as his interests coincide with those of the State, which stands for the conscience and the universal, will of man as a historic entity. It is opposed to classical liberalism which arose as a reaction to absolutism and exhausted its historical function when the State became the expression of the conscience and will of the people. Liberalism denied the State in the name of the individual; Fascism reasserts the rights of the State as expressing the real essence of the individual. And if liberty is to be the attribute of living men and not of abstract dummies invented by individualistic liberalism, then Fascism stands for liberty, and for the only liberty worth having, the liberty of the State and of the individual within the State. The Fascist conception of the State is all embracing; outside of it no human or spiritual values can exist, much less have value. Thus understood, Fascism, is totalitarian, and the Fascist State - a synthesis and a unit inclusive

of all values - interprets, develops, and potentates the whole life of a people.

Both the Fascists and the National Socialists were actually political reactionaries who saw the dangers of liberalism, properly identified its origins and its objectives, and observed the resulting decadence of society wherever it was implemented. So both the Fascists and the National Socialists sought to repair it, defeating Liberalism and restoring their nations to some form of Christian values and non-Jewish, nationalist economic control. That is self-preservation, but it is called anti-semitism by the Jew. That is the primary reason why the Jew has demonized those systems of government above all others, and had to eliminate them by enticing all of the other nations under Jewish control to make war against them and to destroy them.

And this represents the bind that man has gotten himself into as he mistakenly believes that he should govern himself. Liberalism was sold to the people of Europe as the answer to absolutism, or the rule of the more-or-less hereditary kings and princes. But as we shall see here in the Protocols, and as we have now witnessed in history, the forces that labeled the rule of the nobles as despotism, and overthrew them through liberalism, only wanted to introduce a new despotism, and they did: the despotism of money. Man, enticed into the belief that he could rule himself, broke free from his kings only to fall into slavery to those who had money in their own power.

Here we shall read the assessment of this passage of the Protocols from The International Jew, Book 1 Chapter 11, from page 61. The authors put together a thread of connected passages from throughout the Protocols which reveal the true intentions of the authors, and we shall follow it in part:

Now, all this is accomplished, not by acts, but by words. The word-brokers of the world, those who wish words to do duty for things, in their dealings with the world outside their class, are undoubtedly the Jewish group - the international Jews with which these articles deal - and their philosophy and practice are precisely set forth in the Protocols.

Take for illustration these passages: The first is from the First Protocol:

"Political freedom is an idea, not a fact. It is necessary to know how to apply this idea when there is need of a clever bait to gain the support of the people for one's party, if such a party has undertaken to defeat another party already in power. This task is made easier if the opponent has himself been infected by principles of freedom or so-called liberalism, and for the sake of the idea will yield some of his own power."

Or consider this from the Fifth Protocol:

"To obtain control over public opinion, it is first necessary to confuse it by the expression from various sides of so many conflicting opinions that the Gentiles will lose themselves in the labyrinth and come to understand that it is best to have no opinion on political questions, which it is not given to society at large to understand but only to the ruler who directs society. This is the first secret.

"The second secret consists in so increasing and intensifying the shortcomings of the people in their habits, passions and mode of living that no one will be able to collect himself in the chaos, and, consequently, people will lose all their mutual understanding. This measure will serve us also in breeding disagreement in all parties, in disintegrating all those collective forces which are still unwilling to submit to us and in

discouraging all personal initiative which can in any way interfere with our undertaking."

And this from the Thirteenth Protocol:

"* * * and you may also notice that we seek approval, not for our acts, but for our words uttered in regard to one or another question. We always announce publicly that we are guided in all our measures by the hope and the conviction that we are serving the general good. "To divert over-restless people from discussing political questions, we shall now bring forward new problems apparently connected with the people - problems of industry. In these, let them lose themselves as much as they like. Under such conditions we shall make them think that the new questions have also a political bearing."

(It is to be hoped that the reader, as his eye passes over these details of the Program, is also permitting his mind to pass over the trend of events, to see if he may detect for himself these very developments in the life and thought of the past few years.)

"To prevent them from really thinking out anything themselves, we shall deflect their attention to amusements, games, pastimes, excitements and people's palaces. Such interests will distract their minds completely from questions on which we might be obliged to struggle with them. Becoming less and less accustomed to independent thinking, people will express themselves in unison with us because we alone offer new lines of thought - of course, through persons whom they do not consider as in any way connected with us."

So today we have so-called White Nationalists who worship screwballs such as that pawn of Jewry named Friedrich Nietzsche.

In the same Protocol it is plainly stated what is the purpose of the output of "liberal" theories, of which Jewish writers, poets, rabbis, societies and influences are the most prolific sources:

"The role of the liberal Utopians will be completely played out when our government is recognized. Until that time they will perform good service. For that reason we will continue to direct thought into all the intricacies of fantastic theories, new and supposedly progressive. Surely we have been completely successful in turning the witless heads of the Gentiles by the word 'progress.'"

We can conjecture that this part of the plan of world Judaism was fulfilled when the Berlin Wall came down. That wall was brought down because East and West became close enough to one another in ideology that it no longer mattered. By that time, the rule of global capital was recognized the world over and there is no more talk of any other utopian paradigm to replace it. Here is the whole program of confusing, enervating, and trivializing the mind of the world. And it would be the most outlandish thought to put into words, were it not possible to show that this is just what has been done, and is still being done, by agencies which are highly lauded and easy to be identified among us.

A recent writer in a prominent magazine has pointed out what he calls the impossibility of the Jewish ruling group being allied in one common World Program because, as he showed, there were Jews acting as leading minds in all the divisions of present-day opinion. There were Jews at the head of the capitalists, Jews at the head of the labor unions, and Jews at the head of those more radical organizations which find even the labor unions too tame. There is a Jew at the head of the judiciary of England and a Jew at the head of Sovietism

in Russia. How can you say, he asked, that they are united, when they represent so many points of view?

The common unity, the possible common purpose of it all, is thus expressed in the Ninth Protocol:

"People of all opinions and of all doctrines are at our service, restorers of monarchy, demagogues, Socialists, communists and other Utopians. We have put them all to work. Every one of them from his point of view is undermining the last remnant of authority, is trying to overthrow all existing order. All the governments have been tormented by these actions. But we will not give them peace until they recognize our super-government." So even today we have the Jews at Breitbart who have jumped in front of the so-called alt-right parade. The alt-right people act as though they do not even notice this, and now a new conservative movement was captured by the Jews, the same way the old Tea Party conservative movement was captured by the Jews ten years ago, and the entire situation is a comedy. But we digress, so here we shall return to The International Jew:

The function of the idea is referred to in the Tenth Protocol also:

"When we introduced the poison of liberalism into the government organism, its entire political complexion changed."

The whole outlook of these Protocols upon the world is that the idea may be made the most potent poison. The authors of these documents do not believe in liberalism, they do not believe in democracy, but they lay plans for the constant preaching of these ideas because of their power to break up society, to divide it into groups, to destroy the power of collective opinion through a variety of convictions. The poison of an idea is their most relied-on weapon.

The plan of thus using ideas extends to education:

"We have misled, stupefied and demoralized the youth of the Gentiles by means of education in principles and theories, patently false to us, but which we have inspired." - Protocol 9.

It extends also to family life:

"Having in this way inspired everybody with the thought of his own importance, we will break down the influence of family life among the Gentiles, and its educational importance." -- Protocol 10.

And in a passage which might well provide the material for long examination and contemplation by the thoughtful reader, this is said:

"Until the time is ripe, let them amuse themselves * * *

Let those theories of life which we have induced them to regard as the dictates of science play the most important role for them. To this end we shall endeavor to inspire blind confidence in these theories by means of our Press * * *

"Note the successes we have arranged in Darwinism, Marxism, and Nietzscheism. The demoralizing effect of these doctrines upon the minds of the Gentiles should be evident at least to us." -- Protocol 2.

That this disintegration and division of Gentile society was proceeding at a favorable rate when the Protocols were uttered is evident from every line of them. For it must be remembered that the Protocols are not bidding for support for a proposed program, but are announcing progress on a program which has been in process of fulfillment for "centuries" and "from ancient times." They contain a series of statements regarding things accomplished, as well as a forelook at things yet to be accomplished. The split of Gentile society was very satisfactorily proceeding in 1896, or thereabouts, when these oracles were uttered.

So the authors of The International Jew are found to be in basic agreement with Benito Mussolini, where he wrote with much more brevity that "Fascism is therefore opposed to all individualistic abstractions based on eighteenth century materialism; and it is opposed to all Jacobinistic utopias and innovations. It does not believe in the possibility of "happiness" on earth as conceived by the economic literature of the 18th century....."

We also see that the Jews themselves do not believe in any of the political or social paradigms that they have promoted through the societies or their media. Rather, they only use those paradigms as propaganda tools to maintain the continual divisions among the various peoples who subscribe to one or the other.

The National Socialists also sounded the alarm against the dangers of Liberalism. The relationship between Liberalism and individualism, which divides the members of a community one against another, were noticed in Positive Christianity in the Third Reich, which we shall quote briefly:

The whole attitude of National Socialism shows a striking difference on comparison with all that is to be included in the name of Liberalism. Every singling out of human individuals, every separation of interests, confusion of opinions, every irregular appearance of selfish interests, everything that calls forth and emphasizes differences between individuals and between various groups is repellent to the spirit of National Socialism, since it disturbs the unity of the Volk, breaks up the team spirit and menaces the powerful solidarity of the nation.

America more than any other nation is now embroiled in identity politics. Black Lives Matter, LGBTQDEAD, so-called gay marriage, and before that is was one and another group seeking rights of one sort or another for the past several decades. All of these promote the rights of certain individuals over the right of the nation as a whole, according to the plan outlined in the Protocols. Adolf Hitler had written in Volume 1, Chapter 3 of Mein Kampf that "Manchester Liberalism", as he had called it, "was Jewish in its fundamental ideas". It was the plan of the Jew to offer men the false idol of political freedom through Liberalism, and then to create so many divisions of interests and parties and political dogmas, as it says in the 9th Protocol, that "People of all opinions and of all doctrines are at our service, restorers of monarchy, demagogues, Socialists, communists and other Utopians. We have put them all to work." The result is that "that no one will be able to collect himself in the chaos, and, consequently, people will lose all their mutual understanding", as it says in the 5th Protocol, while at the same time they also "prevent them from really thinking out anything themselves, we shall deflect their attention to amusements, games, pastimes, excitements and people's palaces", as it says in the 13th Protocol.

All of this is still transpiring today. Whenever we see a man define himself as a Democrat, or a Republican, or a Tea Party member, or from the so-called "alt-right", or a Green, or a Socialist, he is caught in one of these pigeon-holes designed by the Jew and made to accommodate the assurance of continued Jewish control of the political argument. And in addition to all of these the Libertarians are the biggest "cucks", the worst of the whores for Satan.

But the Jews are right, that political freedom is only an idea, and it is one that has never been successfully implemented in all of history. As soon as the Jews sold Europe on the idea of political freedom, they had

already begun to subvert Europe and impose their own political supremacy through the power of gold and the control of the media, which is the precise plan set forth in the Protocols. Unto this very day, men argue over party politics, and take sides with the ideas that the Jewish media and Jewish pseudo-academics have created for them: libertarianism or socialism or republicanism or democracy or some other corrupt variant of godless government.

However Paul of Tarsus, in explaining that such government was really imposed upon men as a punishment from God, said that "Every soul must be subject to more powerful authorities. Since there is no authority except from God, then those who are, by God are they appointed." Then in that same chapter of the epistle to the Romans, Paul continued by explaining that worldly governments were permitted to exist under the permissive will of God as a method of punishment of disobedient men. As long as men are disobedient to God, Satan will rule over them, until men themselves choose to have their God rule over them. Therefore the only way to overthrow the Jew is to turn to Christ.

PROTOCOL NO. I, continued:

In our day the power of gold has replaced liberal rulers. There was a time when faith ruled. The idea of freedom cannot be realized because no one knows how to make reasonable use of it. Give the people self-government for a short time and it will become corrupted. From that very moment strife begins and soon develops into social struggles, as a result of which states are set aflame and their authority is reduced to ashes.

This assertion by the Protocols invokes the old maxim frequently attributed to Mayer Amschel Rothschild which says "Permit me to issue and control the money of a nation, and I care not who makes its laws!"

The natural result of Liberalism is that the power of gold can anoint any man it desires to the offices of power, something that was difficult to do in the age of monarchy. In this manner the Jew attained to the age-old boast of Satan, where having showed Christ all of the kingdoms of the world he said "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." While Christ wisely declined this offer which was made to Him by the devil, there are plenty of men today who have accepted the offer gladly.

This also helps to explain the history of America from the Abolitionist and Suffrage movements down to the modern LGBT and Black Lives Matter agitation, every one of which Jews have filled the leading positions, or have at least assisted and financed in the background when they would be too conspicuous as leaders. All of these movements have served to destroy the original intentions of the American founders outlined in the Constitution, which were predicated upon elements of liberalism, but which were still not liberal enough for the Jews.

Adolf Hitler commented on liberalism, but he did not focus upon it, because while liberalism was indeed contrary to National Socialism, liberalism was not his enemy. As we see the Protocols proclaim here, liberalism had already been replaced as king by the power of gold. This Adolf Hitler understood, that his fight was against the international bankers who had already come to rule the world, and who were pillaging the German people, having had control of Germany in the Weimar Era. The National Socialists interfered with that control, and for that Hitler knew that the Jews were brewing a new war.

However even before Hitler's party came to power, he wrote the following in Volume 2, Chapter 13 of *Mein Kampf*, speaking of the diplomatic policies of the various nations in relation to Weimar Germany, and this reveals the power of gold at work over the relations of nations in the years leading up to the First World War: From the political point of view it is not in the interests of Great Britain that Germany should be ruined even still more, but such a proceeding would be very much in the interests of the international money-markets manipulated by the Jew. The cleavage between the official, or rather traditional, British statesmanship and the controlling influence of the Jew on the money-markets is nowhere so clearly manifested as in the various attitudes taken towards problems of British foreign policy. Contrary to the interests and welfare of the British State, Jewish finance demands not only the absolute economic destruction of Germany but its complete political enslavement. The internationalization of our German economic system, that is to say, the transference of our productive forces to the control of Jewish international finance, can be completely carried out only in a State that has been politically Bolshevized. But the Marxist fighting forces, commanded by international and Jewish stock-exchange capital, cannot finally smash the national resistance in Germany without friendly help from outside. For this purpose French armies would first have to invade and overcome the territory of the German Reich until a state of international chaos would set in, and then the country would have to succumb to Bolshevik storm troops in the service of Jewish international finance.

Hence it is that at the present time the Jew is the great agitator for the complete destruction of Germany. Whenever we read of attacks against Germany taking place in any part of the world the Jew is always the instigator. In peace-time, as well as during the War, the Jewish-Marxist stock-exchange Press systematically stirred up hatred against Germany, until one State after another abandoned its neutrality and placed itself at the service of the world coalition, even against the real interests of its own people.

The Jewish way of reasoning thus becomes quite clear. The Bolshevization of Germany, that is to say, the extermination of the patriotic and national German intellectuals, thus making it possible to force German Labour to bear the yoke of international Jewish finance - that is only the overture to the movement for expanding Jewish power on a wider scale and finally subjugating the world to its rule. As has so often happened in history, Germany is the chief pivot of this formidable struggle. If our people and our State should fall victims to these oppressors of the nations, lusting after blood and money, the whole earth would become the prey of that hydra. Should Germany be freed from its grip, a great menace for the nations of the world would thereby be eliminated.

It is certain that Jewry uses all its subterranean activities not only for the purpose of keeping alive old national enmities against Germany but even to spread them farther and render them more acute wherever possible. It is no less certain that these activities are only very partially in keeping with the true interests of the nations among whose people the poison is spread. As a general principle, Jewry carries on its campaign in the various countries by the use of arguments that are best calculated to appeal to the mentality of the respective nations and are most likely to produce the desired results; for Jewry knows what the public feeling is in each country. Our national stock has been so much

adulterated by the mixture of alien elements that, in its fight for power, Jewry can make use of the more or less 'cosmopolitan' circles which exist among us, inspired by the pacifist and international ideologies. In France they exploit the well-known and accurately estimated chauvinistic spirit. In England they exploit the commercial and world-political outlook. In short, they always work upon the essential characteristics that belong to the mentality of each nation. When they have in this way achieved a decisive influence in the political and economic spheres they can drop the limitations which their former tactics necessitated, now disclosing their real intentions and the ends for which they are fighting. Their work of destruction now goes ahead more quickly, reducing one State after another to a mass of ruins on which they will erect the everlasting and sovereign Jewish Empire.

In England, and in Italy, the contrast between the better kind of solid statesmanship and the policy of the Jewish stock-exchange often becomes strikingly evident. Only in France there exists to-day more than ever before a profound accord between the views of the stock-exchange, controlled by the Jews, and the chauvinistic policy pursued by French statesmen. This identity of views constitutes an immense, danger for Germany. And it is just for this reason that France is and will remain by far the most dangerous enemy. The French people, who are becoming more and more obsessed by negroid ideas, represent a threatening menace to the existence of the white race in Europe, because they are bound up with the Jewish campaign for world-domination. For the contamination caused by the influx of Negro blood on the Rhine, in the very heart of Europe, is in accord with the sadist and perverse lust for vengeance on the part of the hereditary enemy of our people, just as it suits the purpose of the cool calculating Jew who would use this means of introducing a process of bastardization in the very centre of the European Continent and, by infecting the white race with the blood of an inferior stock, would destroy the foundations of its independent existence.

In many other places in *Mein Kampf*, Adolf Hitler understood that the stock exchanges and the Jewish bankers behind international capital were the true forces guiding world political affairs even before the First World War. In Volume 1, Chapter 8 of *Mein Kampf*, Hitler had written that "The struggle against international finance capital and loan-capital has become one of the most important points in the programme on which the German nation has based its fight for economic freedom and independence." So National Socialist Germany disposed of Jewish control over its national financial system, and for that reason more than any other, it had to be destroyed. The British once again acted against their own interests by going to war with Germany, as the plutocrats replaced the appeasing Neville Chamberlain with the brutish dupe Winston Churchill. The Russia of the Czars found itself in the same predicament much earlier, at the dawn of the 20th century. Matthew Rafael Johnson writes on page 201 of his book *The Third Rome: Holy Russia, Tsarism & Orthodoxy* the following:

There is little question that, in spite of English language history (which elsewhere Johnson fully demonstrates is nothing but regurgitated Marxist propaganda), Imperial Russia, during this time, was likely the best run state in Europe, one without the "benefit" of republican politics or capitalist economics. What is even more telling is that Russia was just beginning her economic expansion into world markets. There can be no question that the

refusal of the Romanovs to set up a central bank under the rule of the global financial elite marked them for extinction. Imperial Russia was the only major European power that refused to set up a Central Bank, though the Bolsheviks, as always, willingly obliged. So the power of Jewish finance already came to dominate most of the world by the end of the 19th century, as the Protocols had boasted, and it fully asserted itself in the wars and revolutions of the 20th century. The mechanism which catapulted Jewish finance to world dominance was liberalism, as the Protocols had also boasted, and it was achieved within less than a hundred years of the time of the Jewish emancipation under Napoleon.

PROTOCOL NO. I, continued:

Whether the state is exhausted by internal convulsions, or whether civil wars deliver it into the hands of external enemies, in either case it can be regarded as hopelessly lost: it is in our power. The despotism of capital, which is entirely in our hands, holds out to it a straw which the state must grasp, although against its will, or otherwise fall into the abyss.

England was exhausted by internal convulsions throughout the 17th century, and by the time of William of Orange it's fate was sealed, and the Bank of England was founded. France was also exhausted by internal convulsions throughout the late 18th and 19th centuries, all tied to the Masonic Lodges and the Jews who controlled them. Civil war delivered Russia into the hands of an external power, the Jewish Bolsheviks who had created that war. But America was also the victim of Jewish intrigue resulting in the American Civil War, although the Jews were not able to get a Central Bank established here until 1913. It was the Rothschilds and other English merchants who began to agitate and divide America, exploiting the slavery issue and the tariffs imposed on exports from the South to divide the nation and drive it to war. And in a way, civil war also delivered America into the hands of foreign enemies, as the resulting imposition of the Fourteenth Amendment created the false concept of American citizenship, invalidated any controls over citizenship found in the laws and constitutions of the states, and opened the doors to the halls of power not only for Negroes, but for Jews and other aliens who in many places before that could not have political power. The despotism of capital created all of these wars, and to this day it is the force which maintains Jewish world supremacy.

PROTOCOL NO. I, continued:

To him who, because of his liberal inclinations, would contend that arguments of this kind are immoral, I would propound the question: If a state has two enemies, and if against the external enemy it is permitted and it is not considered immoral to use all methods of warfare, and as a protective measure not to acquaint the enemy with the plans of attack, such as night attacks or attacks with superior forces, then why should the same methods be regarded as immoral when applied to a worse foe, a transgressor against social order and prosperity?

Here the Protocols use the concepts of "social order" and "prosperity" as the basis for claiming a moral high ground justifying Jewish world supremacy. Yet Jewish world supremacy was achieved through the destruction of social order and prosperity of Medieval Europe, as the Jews in the Protocols have already admitted. Here they are citing the morality of these things not for the sake of morality, but only to deceive the naive goyim with references to morality. The Jew is not a moral creature, and is only shrewd enough to use morality as

a talisman in order to maintain control, knowing that the goyim will be deceived. In the next paragraph, the Protocols discusses the risks that are associated with democracy and political freedom of the people:

How can a sound and logical mind hope successfully to guide the masses by means of reasonable persuasion or by arguments if there is a possibility of contradiction, even though unreasonable, but which may appear more attractive to the superficially thinking masses? Guided entirely by shallow passions, superstitions, customs, traditions, and sentimental theories, the people in and of the mob become embroiled in party dissensions which prevent all possibility of an agreement, even though it be on a basis of perfectly sound reasoning. Every decision of the mob depends upon the accidental or prearranged majority, which, owing to its ignorance of political secrets, pronounces absurd decisions, thus introducing the seeds of anarchy into the government. When the kings and princes of the people were in control of the nations, the Jew insisted that there should be democracy and political freedom for the people, which would inevitably result in this same situation, a loss of stability in factionalism and anarchy. Once the Jew comes to power through his control of capital, he justifies the maintenance of that power by condemning the people as they have no true ability to govern themselves. So the Jew is only in favor of liberalism, democracy and political freedom when the Jew is not in control, and the Protocols are in admission of that fact, which is demonstrably proven in the history of the West since the publication of the Protocols.

PROTOCOL NO. I, continued:

Politics have nothing in common with morals. The ruler guided by morality is not a skilled politician, and consequently he is not firm on his throne. He who desires to rule must resort to cunning and hypocrisy. The great popular [Marsden has "national"] qualities — honesty and frankness — become vices in politics, as they dethrone [rulers] more surely and more certainly than the most powerful enemy. These qualities must be the attributes of Goy countries; but we by no means should be guided by them.

Our right lies in might. The word "right" is an abstract idea, unsusceptible of proof. This word means nothing more than: Give me what I desire so that I may have evidence that I am stronger than you.

Where does right begin? Where does it end?

And here we have a full illustration of the mind of Satan, who abides in a reality that is absolutely contrary and practically oblivious to that righteousness which is set forth in the Word of God. The righteousness of God does not admit that Christians should oppress their fellow men, or take advantage of those who are weak. But if the politicians of the West these past hundred or so years have been little but liars, if the media of the West never holds politicians accountable for their lies, and if all of the campaign promises of Western politicians are never fulfilled, now we know why — because it is the design for government advocated by the Protocols, and the Protocols are the guiding manual of politics today. That alone is proof of their legitimacy, and of their implementation. As we shall see a little further on in the Protocols, these politicians are the social climbers, most of whom get their notice in the secret societies, and who have sold their souls by doing the bidding of the Jews in exchange for a comfortable life in politics.

But the ancient king of Israel had advised his own son in the Proverbs, in chapter 3: "1 My son, forget not my law; but let thine heart keep my commandments: 2 For

length of days, and long life, and peace, shall they add to thee. 3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: 4 So shalt thou find favour and good understanding in the sight of God and man.” And again in chapter 12: “17 He that speaketh truth sheweth forth righteousness: but a false witness deceit. 18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health. 19 The lip of truth shall be established for ever: but a lying tongue is but for a moment. 20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.” Anyone who studies the Hebrew Scriptures honestly shall know that these Jews are not the Israelites of the Old Testament. If world Jewish supremacy was a

positive step in the divine will of God, then we would expect the world’s Jews to govern by Godly means. Yet they came to rule by fraud and theft, and they govern by deceit. As Christ had said, if they were the children of Abraham, they would exhibit the works of Abraham. But rather, as Christ had also said, they are the children of the devil, and cannot keep themselves from lies. If the Jews rule over us, it is because the true Children of Yahweh God are being punished for their sins, as the Scripture informs us.

We will continue at this same point in our next segment, with a discussion of the Jewish suppression of Democracy in the West, now that they do have full control of its governments, which is in fulfillment of these very statements found in the Protocols of Satan.

The Protocols of Satan

Part 11: The Press and the Puppets in Power

In our last segment of the Protocols of Satan, we saw their authors boast of the weakening of the governments of the West through the spread of Liberalism, a political phenomenon leading to the spread of the perceptibly democratic governments which the Jews have heralded, but which they never believed in themselves. They understood that if the West embraced democracy through liberalism, that they could then subvert democracy and seize the relinquished reins of power by the power of gold. They knew that through their own control of money, something which they always had in Europe, once power was taken from the kings and princes of the nobility, they could control the masses through the use of money. So in the last lines which we encountered in the Protocols of Satan, their authors had first boasted that “In our day the power of gold has replaced liberal rulers.” Then, explaining how they would exercise that power, they boasted further that “Our right lies in might. The word ‘right’ is an abstract idea, unsusceptible of proof. This word means nothing more than: Give me what I desire so that I may have evidence that I am stronger than you.” The devils then asked rather rhetorically, “Where does right begin? Where does it end?”

PROTOCOL NO. I, continued:

In a state with a poorly organized government and where the laws are insignificant, and the ruler has lost his dignity as the result of the accumulation of liberal rights, I find a new right, namely, the right of might to destroy all existing order and institutions, to lay hands on the law, to alter all institutions, and to become the ruler of those who have voluntarily, liberally renounced for our benefit the rights to their own power.

We have already read in the Protocols that the right of might was exercised through the power of gold, or money. Therefore, diminishing government power through liberalism means the weakening of government resolve by buying representatives and through the process of party politics, where issues of any magnitude are endlessly argued, a consensus is rarely found, and it is increasingly impossible for states to protect themselves from a public opinion which has been formed by the Jewish-controlled media.

Adolf Hitler spoke on the weakness of the parliamentary system from a different perspective, where in Volume 1,

Chapter 3 of Mein Kampf he relates his observations on the necessary qualities of leadership as he followed political life in Vienna as a young man. There he described the vulnerability of men who enter into political life without first having developed a firm foundation in learning as a basis for a firm conviction with which they could stand in support of definite principles. Speaking of the paths taken by politicians who lack such a foundation, he aptly describes what we may consider to be the typical modern politician where he says in part:

Should such a person, to the misfortune of all decent people, succeed in becoming a parliamentary deputy it will be clear from the outset that for him the essence of political activity consists in a heroic struggle to keep permanent hold on this milk-bottle as a source of livelihood for himself and his family. The more his wife and children are dependent on him, the more stubbornly will he fight to maintain for himself the representation of his parliamentary constituency. For that reason any other person who gives evidence of political capacity is his personal enemy. In every new movement he will apprehend the possible beginning of his own downfall. And everyone who is a better man than himself will appear to him in the light of a menace. I shall subsequently deal more fully with the problem to which this kind of parliamentary vermin give rise.

We cannot take the time required to examine the workings of every liberal government, or all of the workings of any liberal government. But when the United States was in its formative years, and in rebellion against the English king, the ideal that a man serve his people at his own expense was prevalent among the people, as it was considered an honor to be appointed to represent one’s people. At this time many Christians still believed that service to one’s community was service to God. Therefore, in Article 5 of the Articles of Confederation we read the following:

No State shall be represented in Congress by less than two, nor more than seven members; and no person shall be capable of being a delegate for more than three years in any term of six years [in other words, no single person was allowed to serve in the federal congress for more than half of each six years]; nor shall any person, being a delegate, be capable of holding any office under the United States, for which he, or another for his

benefit, receives any salary, fees or emolument of any kind. [There was no compensation of any sort from the federal government for representatives.] Each State shall maintain its own delegates in a meeting of the States, and while they act as members of the committee of the States. [Individual States were able to compensate their representatives if and as they desired.]

However when the second federation was formed under the new U.S. Constitution in 1789, things changed, and we may perceive the influences of the money power infiltrating the political apparatus. The first sentence of Article 1, Section 6 of the United States Constitution says:

The Senators and Representatives shall receive a Compensation for their Services, to be ascertained by Law, and paid out of the Treasury of the United States. The term limits set forth in the Articles of Confederation were gone, and the representatives of government were able to immediately begin making their own laws regarding their compensation. At first it was a seemingly modest 6 or 7 dollars a day, and by 1818, 8 dollars a day. That these sums were paid per diem leads one to believe that representatives only received them for the days in which congress assembled. However the First United States Congress was convened for over 17 months during its designated two-year term, so the associated offices almost immediately became full-time positions.

And while 6 or 8 dollars a day sounds like a modest sum, according to a publication titled Trends in the American Economy in the Nineteenth Century, by The Conference on Research in Income and Wealth published in 1960 at the Princeton University Press [<http://www.nber.org/books/unkn60-1>] the average farm salaries in Virginia and the Carolinas in 1830 were 6 or 7 dollars per month, although farm workers in other States fared somewhat better, and made as much as 12 dollars per month in Georgia. But farm salaries in the non-slave States were no higher. Our source tells us that "The rate paid farm labor (monthly with board) in Illinois was \$12 as compared with \$8 to \$9 for Ohio and Indiana in 1818 and 1830." The highest salaries were earned in frontier states, such as Louisiana and Illinois. So almost immediately, the elected representatives of the people were earning compensation many times greater than the average working citizen. By 1850, the rates were hardly ten percent higher, although by 1860, when the nation was about to be plunged into war, they ranged from about 11 to as much as 17 dollars per month. However Congress accordingly began to appoint itself regular salaries per annum, and starting at \$3,000 in 1855 it was increased to \$7,500 by 1871. In 1942 Congress voted for itself a lucrative pension system, which was repealed for the World War but finally succeeded in 1946. Amazingly, the propaganda in favor of the pension was that it would encourage older members of Congress to retire, a situation which was prevented entirely under the Articles of Confederation. So where Hitler says that for many politicians "the essence of political activity consists in a heroic struggle to keep permanent hold on this milk-bottle as a source of livelihood for himself and his family", we can see the development of that possibility in American politics in the formative years of the nation. The opportunity for the power of gold to replace the power of liberalism had fully developed along with it, as term limits were eliminated and party politics supplanted the control of the State legislatures over their representatives.

We are going to repeat the last paragraph of the Protocols, so that we can discuss other aspects of it: In a state with a poorly organized government and where the laws are insignificant, and the ruler has lost his dignity as the result of the accumulation of liberal rights, I find a new right, namely, the right of might to destroy all existing order and institutions, to lay hands on the law, to alter all institutions, and to become the ruler of those who have voluntarily, liberally renounced for our benefit the rights to their own power.

I am going to read a couple of pages from a source that we can often despise, which is Wikipedia, however in this case the information presented is fairly accurate.

This is a modern example of exactly how a liberal government controlled by financial interests can force radical changes in an institution, and how they lay their hands on the law, as they boast in the Protocols, to corrupt the original fabric of the nation. In the 1950's, most southern Baptist Christians were being taught racial separatism as a Christian principle, which it most certainly is. However from that time, most of the Baptist organizations were becoming corrupted from that position, and began teaching egalitarianism under the guise of Christianity. One of the last large institutions to resist this corruption was Bob Jones University in South Carolina. In fact, in the 1950's the University clashed with the already-famous Billy Graham over the acceptance of liberal evangelicals, and to its credit it would not compromise its principles.

The university was founded by its namesake, a fundamentalist and conservative Christian evangelist and friend of the populist politician William Jennings Bryant, in Panama City, Florida, in 1927. But because of the financial difficulties of the Depression it later moved to Cleveland Tennessee and then to its current home in Greenville, South Carolina. So here is an account given by Wikipedia, which follows the changes in university policy which were forced upon it by the government:

Although BJU had admitted Asians and other ethnic groups from its inception [there is no supporting evidence given for this assertion], it did not enroll Africans or African-American students until 1971. From 1971 to 1975, BJU admitted only married blacks, although the Internal Revenue Service had already determined in 1970 that "private schools with racially discriminatory admissions policies" were not entitled to federal tax exemption. In 1975, the University Board of Trustees authorized a change in policy to admit black students, a move that occurred shortly before the announcement of the Supreme Court decision in Runyon v. McCrary (427 U.S. 160 [1976]), which prohibited racial exclusion in private schools.

The IRS is a private agency which operates outside of the bounds of representative government and interprets laws as it desires with very little oversight. This is one example of the Jews laying their hands on the law. In spite of public opinion, the Supreme Court does not have the power to create or enforce any laws. However the media long ago seems to have convinced the people that it does have such power, a perception which relieves the other branches of government from their own responsibilities. So in this case, the Protocols are fully correct, that the laws of the State, or its Constitution, are insignificant, and the Jews may lay their own hands upon it and ply it as they will.

Wikipedia continues:

However, in May of that year, BJU expanded rules against interracial dating and marriage. In 1976, the Internal Revenue Service revoked the university's tax exemption retroactively to December 1, 1970 on

grounds that it was practicing racial discrimination. The case eventually was heard by the U.S. Supreme Court in 1982. After BJU lost the decision in *Bob Jones University v. United States* (461 U.S. 574)[1983], the university chose to maintain its interracial dating policy and pay a million dollars in back taxes. [It is not explained how donations were taxable, since gifts are generally not taxable. But evidently some of the University's receipts must have become taxable without the exemption.] The year following the Court decision, contributions to the university declined by 13 percent. [They were no longer tax deductible for the donors.] In 2000, following a media uproar prompted by the visit of presidential candidate George W. Bush to the university, Bob Jones III dropped the university's interracial dating rule, announcing the change on CNN's Larry King Live. In the same year, Bob Jones III drew criticism when he reposted a letter on the university's web page referring to Mormons and Catholics as "cults which call themselves Christian". So the real masters behind the scenes are represented by the media, and that is evident to us where the university president felt it necessary to pay homage to the Jews by appearing on a program operated by a prominent Jew in order to announce his repentance to Satan. When Bush, a candidate for president, made his appearance at Bob Jones University, CNN was the chorus leader of an immediate public outcry against the University's policies on racial issues.

As Wikipedia continues, the situation is exacerbated, because continual announcements of repentance were evidently necessary:

In 2005, Stephen Jones, great-grandson of the founder, became BJU's president on the same day that he received his Ph.D. from the school. Bob Jones III then took the title Chancellor. In 2008, the university declared itself "profoundly sorry" for having allowed "institutional policies to remain in place that were racially hurtful". That year BJU enrolled students from fifty states and nearly fifty countries, representing diverse ethnicities and cultures, and the BJU administration declared itself "committed to maintaining on the campus the racial and cultural diversity and harmony characteristic of the true Church of Jesus Christ throughout the world".

Wikipedia then describes the public rewards that the University received for its capitulation:

In 2011, the university became a member of the Transnational Association of Christian Colleges and Schools (TRACS) and reinstated intercollegiate athletics.

So Bob Jones University, which we may consider to be one of the last stalwarts of Christian racial ethics in America, was beaten into submission by the media, the IRS and the courts. Then once it relinquished its racial principles, it joined in the sports idolatry cult which is the fabric of most modern universities. We have only offered this because it is a very visible example of the undermining of institutions and the values which they represent, by mostly unelected officials who are never held accountable by the people. Most of the other American religious institutions were corrupted much sooner, and much easier, through the dissemination of liberalistic and humanist ideas in the seminaries. That is another story entirely.

In Germany, Christianity was also undermined by the government, but in a far different way. Here we will let Adolf Hitler explain that, from Volume 1, Chapter 10 of *Mein Kampf*, which is an explanation of the reasons for

the collapse of the Second Reich, under the government of Bismarck:

Undoubtedly no small amount of blame for the present unsatisfactory religious situation must be attributed to those who have encumbered the ideal of religion with purely material accessories and have thus given rise to an utterly futile conflict between religion and science. But as we have seen, as the academies of science in Europe were founded by speculative Freemasons enamored with the Jewish Kabbalah, the Jewish rabbis dominated the studies of the sciences from their conception. Even Hitler seems to have been unaware of this predicament.

Continuing with *Mein Kampf*:

In this conflict victory will nearly always be on the side of science, even though after a bitter struggle, while religion will suffer heavily in the eyes of those who cannot penetrate beneath the mere superficial aspects of science.

And, we must add, those same people do not penetrate the allegorical nature of Scripture, that the Biblical accounts of Creation are parables, and are not at all meant to be scientific. In truth, there is no conflict between Christianity and true scientific inquiry. But the precepts of theoretical science, which is to be distinguished from actual scientific discovery, are also found in the Kabbalah, and originate in anti-Christian and unscientific Jewish mysticism.

Again, continuing with *Mein Kampf*:

But the greatest damage of all has come from the practice of debasing religion as a means that can be exploited to serve political interests, or rather commercial interests. The impudent and loud-mouthed liars who do this make their profession of faith before the whole world in stentorian tones so that all poor mortals may hear – not that they are ready to die for it if necessary but rather that they may live all the better. They are ready to sell their faith for any political quid pro quo. For ten parliamentary mandates they would ally themselves with the Marxists, who are the mortal foes of all religion. And for a seat in the Cabinet they would go the length of wedlock with the devil, if the latter had not still retained some traces of decency. So with this, it should be no surprise that Christian Institutions have been shaken from their principles by supposedly Christian governments, as we have seen in the case of Bob Jones University. As Hitler noticed a hundred years ago, the politicians only used their profession of religion for their own advancement, and were actually serving commercial interests, the advantage of gold over liberal governments which is explained here in the Protocols.

Continuing with *Mein Kampf*:

If religious life in pre-war Germany had a disagreeable savour for the mouths of many people this was because Christianity had been lowered to base uses by political parties that called themselves Christian and because of the shameful way in which they tried to identify the Catholic Faith with a political party.

This substitution was fatal. It procured some worthless parliamentary mandates for the party in question, but the Church suffered damage thereby.

The consequences of that situation had to be borne by the whole nation; for the laxity that resulted in religious life set in at a juncture when everything was beginning to lose hold and vacillate and the traditional foundations of custom and of morality were threatening to fall asunder.

Then, in reference to the looming First World War, Hitler says in conclusion:

Yet all those cracks and clefts in the social organism might not have been dangerous if no grave burdens had been laid upon it; but they became disastrous when the internal solidarity of the nation was the most important factor in withstanding the storm of big events.

This continues to be the situation in Germany to this very day. It is an inescapable consequence of the usurpation of Christian nations by the power of gold. In Germany now, Angela Merkel is flooding the country with aliens from Africa and the Middle East, and her party is the CDU, which is the Christian Democratic Union, a supposedly conservative party in Germany. Just so that we can see how the word Christian is sold as a political concept by people who are anything but Christian in their actions, we shall quote Wikipedia where it says of the CDU:

The Christian Democratic Union of Germany is a Christian democratic, and liberal-conservative political party in Germany. It is the major catch-all party of the centre-right in German politics. Along with its Bavarian sister party the Christian Social Union in Bavaria (CSU), the CDU forms the CDU/CSU grouping, also known as the Union, in the Bundestag. The leader of the party, Angela Merkel, is the current Chancellor of Germany....



So as Adolf Hitler had written 90 years ago, German politicians still continue "the practice of debasing religion as a means that can be exploited to serve political interests, or rather commercial interests." In Russia, Christian institutions were never actually undermined to the degree that they are now in Germany and in America. But rather, when the Bolshevik Jews came to power they immediately began butchering priests and nuns and other religious officials, and closed the churches to turn them into theaters or warehouses. They were reopened for propaganda purposes after the second World War, but then they were hardly Christian, being under Communist ideological control. However the synagogues remained open throughout the entire Communist period, and "antisemitism" was condemned by the Soviets.

On page 109 of *The International Jew*, *The World's Foremost Problem* by Henry Ford and the editors of *The Dearborn Independent* we read the following, which is in reference to Jewish protests against the publication of *The International Jew* as a weekly series of articles in *The Dearborn Independent*:

The most persistent denials have been offered to the statement that Bolshevism everywhere, in Russia or the United States, is Jewish. In these denials we have perhaps one of the most brazen examples of the double intent referred to above. The denial of the Jewish character of Bolshevism is made to the Gentile; but in the confidence and secrecy of Jewish communication, or buried in the Yiddish dialect, or obscurely hidden in the Jewish national press, we find the proud assertion made -- to their own people! -- that Bolshevism is Jewish. Jewish propaganda has only two straws to grasp in the terrible tale of murder, immorality, robbery, enforced starvation and hideous humanism which make the present Russian situation impossible to describe and all but impossible to comprehend.

One of these straws is that Kerensky, the man who eased in the opening wedge of Bolshevism, is not a Jew. Indeed, one of the strongest indications that Bolshevism is Jewish is that the Jewish press emphasizes so fiercely the alleged Gentilism of a least two of the revolutionary notables. It may be cruel to deny them two among hundreds, but merely saying so cannot change Kerensky's nationality. His name is Adler. His father was a Jew and his mother a Jewess. Adler, the father, died, and the mother married a Russian named Kerensky, whose name the young child took. Among the radicals who employed him as a lawyer, among the forces that put him forward to drive the first nail into Russia's cross, among the soldiers who fought with him, his Jewish descent and character have never been doubted.

"Well, but there is Lenin," our Jewish publicists say -- "Lenin the head of it all, the brains of it all, and Lenin is a Gentile! We've got you there -- Lenin is a Gentile!" Perhaps he is, but why do his children speak Yiddish? Why are his proclamations put forth in Yiddish? Why did he abolish the Christian Sunday and establish by law the Jewish Saturday Sabbath?

The explanation of all this may be that he married a Jewess. The fact is that he did. But another explanation may be that he himself is a Jew. Certainly he is not the Russian nobleman he has always claimed to be. The statements he has made about his identity thus far have been lies. The claim that he is a Gentile may be unfounded too. [It has since been proven that Lenin was indeed a Jew, whose actual name was Ulyanov, although the Jews continued to deny him for many decades after Ford wrote this.]

No one has ever doubted Trotsky's nationality -- he is a Jew. His name is Braunstein. Recently the Gentiles were told that Trotsky had said he wasn't much of anything -- in religion. That may be. But still he must be something -- else why are the Russian Christian churches turned into stables, slaughter houses and dancing halls, while the Jewish synagogues remain untouched? And why are Christian priests and ministers made to work on roads, while Jewish rabbis are left their clerical privileges? Trotsky may not be much of anything in religion, but he is a Jew nevertheless. This is not mere Gentile insistence that he shall be considered a Jew whether or no; it is straight Jewish teaching that he is. In a future discussion on "religion or race?" we shall show that even without religion, Trotsky is, and is considered by all Jewish authorities to be, a Jew.

An apology must be made here for repeating well-known facts. Yet, so many people are not even now aware of the true meaning of Bolshevism, that at the risk of monotony, we shall cite a few of the salient facts. The purpose, however, is not alone to explain Russia, but to throw a warning light on conditions in the United States.

The Bolshevik Government, as it stood late this summer when the latest report was smuggled through to certain authorities, shows up the Jewish domination of the whole affair. It has changed very slightly since the beginning. We give only a few items to indicate the proportion. It must not be supposed that the non-Jewish members of the government are Russian.

Very few Russians have anything to say about their own country these days. The so-called "Dictatorship of the Proletariat," in which the proletariat has nothing whatever to say, is Russian only in the sense that it is set up in Russia; it is not Russian in that it springs from or includes the Russian people. It is the international program of the Protocols, which might be "put over" by

a minority in any country, and which is being given a dress-rehearsal in Russia.

The Jews openly destroyed the religious and social institutions of Russia in a very abrupt manner, unless they were Jewish institutions. However in Europe and the United States, they have used completely different methods to infiltrate and undermine those institutions. When there is opposition, what had happened to Bob Jones University is a good example of the result.

Perhaps later in this presentation of the Protocols we will have an opportunity to discuss the subversion of Christian institutions by Jews from within.

PROTOCOL NO. I, continued:

With the present instability of all authority our power will be more unassailable than any other, because it will be invisible until it is so well rooted that no cunning can undermine it.

Where government power is not diminished through liberalism quickly enough for the Jews, then it is diminished through war. The Rothschild banks instigated the American Civil War, which caused the breakdown of colonial society, the destruction of the South, and instilled contempt for the government in generation of Americans ever since, which is an important factor in the plan of the Protocols. Then later in that same century the banks and industrial corporations of the United States and Britain militarized Japan and instigated the war between Russia and Japan, but the corresponding first revolution in Russia nevertheless failed. The first attempt by the Jews to overthrow the Russian government came in the middle of the war with Japan, and when it failed many of the Jews who took part in it found refuge in New York, where they would await another opportunity. Their second and successful attempt came in the middle of the war with Germany, and they were financed by New York bankers, who were also Jews.

In the United States, social unrest agitated the nation throughout the period of the First World War, but was organized and repackaged as a positive force during the Second World War [of which feminism is a prominent example]. The religious principles of the people were by then disintegrated. Then further unrest came on the heels of the Korean War. Then there were social revolutions organized as media events all throughout the war in Vietnam. In the 1960's and 70's the American media worked in virtual collusion with dissidents organized by Jews to make opposition to the established order seem much bigger than it actually was. The media magnified the anti-war demonstrations of the 1960's to sway public opinion and influence legislation. The democratic legislators always seemed to act with knee-jerk reactions to media-induced frenzy so they are not left behind perceived trends. So even when they are not directly controlled, they are nevertheless willing pawns for the Jewish subversives. And nobody ever suspects the media because the agencies are few and there is never any real oversight. On the part of democratic politicians, Adolf Hitler wrote about this phenomenon as well, in Volume 2, Chapter 1 of Mein Kampf where he was criticizing the reactionary methods of the older political parties:

Those people are always influenced by one and the same preoccupation when they introduce something new into their programme or modify something already contained in it. That preoccupation is directed towards the results of the next election. The moment these artists in parliamentary government have the first glimmering of a suspicion that their darling public may be ready to kick up its heels and escape from the

harness of the old party wagon they begin to paint the shafts with new colours. On such occasions the party astrologists and horoscope readers, the so-called 'experienced men' and 'experts', come forward. For the most part they are old parliamentary hands whose political schooling has furnished them with ample experience. They can remember former occasions when the masses showed signs of losing patience and they now diagnose the menace of a similar situation arising. Resorting to their old prescription, they form a 'committee'. They go around among the darling public and listen to what is being said. They dip their noses into the newspapers and gradually begin to scent what it is that their darlings, the broad masses, are wishing for, what they reject and what they are hoping for. The groups that belong to each trade or business, and even office employees, are carefully studied and their innermost desires are investigated. The 'malicious slogans' of the opposition from which danger is threatened are now suddenly looked upon as worthy of reconsideration, and it often happens that these slogans, to the great astonishment of those who originally coined and circulated them, now appear to be quite harmless and indeed are to be found among the dogmas of the old parties.

Repeating the one sentence from the Protocols which we mean to address:

With the present instability of all authority our power will be more unassailable than any other, because it will be invisible until it is so well rooted that no cunning can undermine it.

Adolf Hitler noticed this trend among the political parties of Germany, that they resorted to the newspapers and the perceived public opinion in order to devise platforms that would allow them to stay in power come election day, and that was over a hundred years ago. But Hitler also understood that it was the media which controlled public opinion in the first place, through what they report as well as how they choose to report it. Here is what he says in relation to this in Volume 1, Chapter 3 of Mein Kampf:

Whatever definition we may give of the term 'public opinion', only a very small part of it originates from personal experience or individual insight. The greater portion of it results from the manner in which public matters have been presented to the people through an overwhelmingly impressive and persistent system of 'information'.

In the religious sphere the profession of a denominational belief is largely the result of education, while the religious yearning itself slumbers in the soul; so too the political opinions of the masses are the final result of influences systematically operating on human sentiment and intelligence in virtue of a method which is applied sometimes with almost-incredible thoroughness and perseverance.

By far the most effective branch of political education, which in this connection is best expressed by the word 'propaganda', is carried on by the Press. The Press is the chief means employed in the process of political 'enlightenment'. It represents a kind of school for adults. This educational activity, however, is not in the hands of the State but in the clutches of powers which are partly of a very inferior character. While still a young man in Vienna I had excellent opportunities for coming to know the men who owned this machine for mass instruction, as well as those who supplied it with the ideas it distributed. At first I was quite surprised when I realized how little time was necessary for this dangerous Great Power within the State to produce a

certain belief among the public; and in doing so the genuine will and convictions of the public were often completely misconstrued. It took the Press only a few days to transform some ridiculously trivial matter into an issue of national importance, while vital problems were completely ignored or filched and hidden away from public attention.

We see that this is a common tactic used by the American media, that whenever something politically serious is about to happen, where if the public were informed perhaps the consensus would go against the interests who control the media, the issue is ignored. Then some trivial event is given magnified publicity in order to distract the public from the gravely consequential issues.

Continuing with *Mein Kampf*:

The Press succeeded in the magical art of producing names from nowhere within the course of a few weeks. They made it appear that the great hopes of the masses were bound up with those names. And so they made those names more popular than any man of real ability could ever hope to be in a long lifetime. All this was done, despite the fact that such names were utterly unknown and indeed had never been heard of even up to a month before the Press publicly emblazoned them. At the same time old and tried figures in the political and other spheres of life quickly faded from the public memory and were forgotten as if they were dead, though still healthy and in the enjoyment of their full vigour. Or sometimes such men were so vilely abused that it looked as if their names would soon stand as permanent symbols of the worst kind of baseness. In order to estimate properly the really pernicious influence which the Press can exercise one had to study this infamous Jewish method whereby honourable and decent people were besmirched with mud and filth, in the form of low abuse and slander, from hundreds and hundreds of quarters simultaneously, as if commanded by some magic formula.

These highway robbers would grab at anything which might serve their evil ends.

We see this last tactic employed continually in modern American politics, while the substantial crimes of truly corrupt men are ignored, and their wives are even set up to continue after them.

In the 1920's radio was a relatively new media, and by referring to the press, Hitler intended to describe the newspapers and other print media. This he had called "an overwhelmingly impressive and persistent system of 'information'", sarcastically placing the word information in quotes. Imagine if Hitler had seen the information systems which exist today in television and the Internet, and which are used for the same purposes that the newspapers which he criticizes were used in the 1920's?

And this is, primarily, why the power of the Jews is "more unassailable than any other", because through the media they control the minds and thoughts of the people. As Hitler described it, their "public opinion" does not come from "personal experience or individual insight", but rather it comes from the information they are given by the Jewish-controlled media.

In Adolf Hitler's time, Jews were indeed in control of the largest newspaper concerns. In Dr. Wiebe's booklet *Germany and the Jewish Problem*, we find the following under the heading *The Jews in the German Press*: Jews have always possessed a special aptitude for journalism and the organisation of press work. Accordingly, they played a prominent part in the establishment of German newspapers. Hardly any other

function has given them so much power as their influence on the press. They soon proved however that they had little or no interest in that sense of high moral obligation which is the duty of those who are responsible for influencing public opinion. On the contrary, their interests were primarily centred in the rich possibilities for material gain.

If one examines the Jewish controlled German press of the last decades, one realizes that for purely material reasons it served a craving for sensation, for vanity and the lower instincts of the masses. Circulation was increased in proportion as newspapers undermined in the most grave manner all respect for morals, law and order.

The two largest German newspaper concerns were, before 1933, in Jewish hands: viz. Ullstein and Mosse. Both these firms were founded by Jews and their directorates and editorial staffs were comprised of nearly all Jews.

Ullstein. Publishers & Printers

The circulation of this largest newspaper concern averaged 4 million daily. They published five large daily newspapers, several weekly papers and many periodicals and magazines of every description. The Ullstein News Agency influenced a great number of provincial papers. In addition to this, Ullstein possessed also an extensive book publishing branch.

The whole of the shares in this vast concern were held by the five Jewish Ullstein brothers. The directorate consisted of these brothers, three other Jews and only two Christians.

The largest newspaper issued by this concern was the *Berliner Morgenpost* which had a larger circulation than any other German paper (more than 600,000 daily). Besides a Jewish editor this paper had in 1927 ten other Jews as members of the editorial staff. The editorial staff of the *Vossische Zeitung* -- an extremely influential political organ -- was in charge of the Jew Georg Bernhard and fourteen Jewish sub-editors.

Bernhard at that time was keen on making a name for himself in politics. The position in regard to the remaining Ullstein papers was practically the same.

Mosse. Publishers & Printers

This firm was, as far as size is concerned, not so important as Ullstein. Its daily circulation was 350,000. Established and maintained as a family concern by the Eastern Jew, Rudolf Mosse (formerly Moses), its influence was none the less very great. Its chief publication was the *Berliner Tageblatt* established long before 1933. It was this paper which for many years was looked upon abroad as representative of German public opinion.

The editor of this paper was the Jew Theodor Wolff, who also took a prominent part in politics. Apart from him the important positions on the editorial staff were filled by seventeen other Jews. In five important capitals outside the Reich the *Berliner Tageblatt* was represented by Jews.

Another paper issued by this concern was the *Acht-Uhr-Abendblatt*, another politically influential publication in which Jews were dominant with a chief editor and eight co-religionists as sub-editors.

It was only natural that the rest of the German press could play only a very insignificant part when compared with the activities of these two mammoth concerns. Neither the provincial press with its economic disunity nor the publishing house of August Scherl -- the only large Christian undertaking in the capital -- were able to exercise influence sufficient to seriously challenge the united power of these two big all-Jewish undertakings.

That the Marxist party press was overwhelmingly directed and influenced by Jews has already been stated above. Moreover the official press departments of the government -- particularly in Prussia -- were also in charge of Jews. The three most important press departments in Prussia, the largest of the German federal states were, in 1930 for example, in charge of four Jews.

It was therefore only a matter of course that the professional and economic organizations of German journalists came entirely under Jewish influence. The largest of these organizations, the Reichsverband der deutschen Presse -- the German Press Association -- was directed for many years and until 1933 by the Jewish chief editor of the Vossische Zeitung, Georg Bernhard. In the Verein Berliner Presse -- the Berlin Press Union -- which was the leading social and benefit society for all journalists in the capital, the right to nominate and elect members had been vested from 1888 in the hands of a purely Jewish committee. Finally, the official organisation of "free lance" German writers, the Schutzverband deutscher Schriftsteller was controlled by a directorate which, in 1928 and 1929, consisted of 90% Jews. Its president was at that time the Jewish publicist Arnold Zweig, author of the war novel, *Streit um den Sergeanten Grischa*, in which he foully besmirched the national honour of the German people. In this connexion it is necessary to examine the work and the significance of those Jews who for many years were regarded in Germany and abroad as the most authentic apostles of German publicism. We refer in particular to Georg Bernhard, Theodor Wolff and Maximilian Harden. All three were Jews. All three were journalists of surpassing technical skill, men who, through their masterly handling of the written word alone, were well able to make "converts" to the ideas they represented. But behind the winning exterior was bidden the same dangerous spirit of denial of all traditional values, of criticism for criticism's sake, the spirit of destruction, disintegration and instability which we have been compelled to recognize as the main characteristics of Jewry in all spheres.

It is exceptionally significant that Georg Bernhard's real profession was that of banker and stock exchange financier. He belonged until shortly before the Great War to social democracy, and his whole life displays a remarkable vacillation between two such contradictory things as stock exchange journalism and Marxist activity. Then, in 1913, he was appointed chief editor of Ullstein's Vossische Zeitung. In this position, in two different hours of destiny in Germany's post-war history, he played a calamitous part:

In the critical weeks before the signing of the Versailles Treaty, when the German people and its leaders well-nigh unanimously rejected the intolerable and harsh conditions of that dictated peace, he made common cause with those really comparatively few men of public influence who, through the medium of the spoken and printed word, ruthlessly suppressed every flickering of the spirit of national resistance, and thereby destroyed all hopes of securing more bearable conditions. One requires only to glance at the old issues of the Vossische Zeitung for those weeks and months to realize how systematically Bernhard went about this work. Even the most humiliating terms of this treaty -- the "War-Guilt" clause, he attempted to represent as a mere bagatelle. Thus he wrote -- to give only one example -- on June 18th 1919:

"The German reader of the Note will most easily be able to reconcile himself with those parts which deal with

the historical origin of the war and with the question of guilt for it ... if one regards the matter in this manner, one cannot take the scolding in the war-guilt paragraph tragically."

With these words Bernhard attacked the German government from behind whilst the latter was waging a dramatic struggle regarding these points of honour, in particular the clause relating to war-guilt and the release of German officers. It will be understood outside Germany as well that we cannot forget such a betrayal of national interests, such a lack of proper pride and feeling for honour as was displayed by the Jewish journalist Bernhard.

In the second case, we already find Bernhard committing open criminal treason. During the occupation of the Rhineland, there arose in the occupied zone a movement, supported and forwarded for political reasons by foreign money, which strove to prevent for ever the return of the occupied Rhineland to the Reich, and to establish its complete independence. Georg Bernhard with his Vossische Zeitung got into contact with these Rhenish separatists. The separatists received from him political advice and financial support. In the year 1930, one of the owners of Ullstein, the Jew Dr. Franz Ullstein, published this fact in the periodical *Tagebuch*. He declared that Georg Bernhard's agent in Paris, the Jew Dr. Leo Stahl, had paid a sum of money to Matthes, the leader of the separatists, and that Bernhard himself had corresponded and associated with Matthes.

This political scandal forced Bernhard eventually to retire from political journalism. He became, and this is also characteristic, the head of a large departmental store association. Since 1933 he has been busy abroad publishing an anti-German émigré paper.

Theodor Wolff, the editor of the *Berliner Tageblatt* behaved in a different but equally objectional manner. An apparently convinced monarchist during the war, there was, after the change of constitution in Germany, no one who reviled and slandered the deposed Hohenzollerns in so evil a manner as Wolff.

Even if we could forgive him such opportunism, quite inexcusable is his behaviour at the time when the increasing spread of indecency and immorality in Germany forced the government in 1926 to take constitutional steps for the suppression of filthy and otherwise low-grade literature. The intention was, above all, to protect youth from coarsening and indecent influences. Theodor Wolff openly opposed this effort. He condemned the new law and as a protest, resigned from the Democratic Party which he had helped to found because they had supported the new measure.

In order to understand the whole frivolous irresponsibility of this Jewish publicist, one must know just how far the flooding of the German book and periodical markets with dirty, pornographic productions had gone. We shall have more to say about this later on. Still more influential than Georg Bernhard and Theodor Wolff, certainly the mightiest man of the pen which Germany had for a generation, was Maximilian Harden, a brother of Witting, the previously mentioned Jewish defeatist.

With his periodical, *Die Zukunft* -- The Future -- he indulged in high politics for more than twenty years. Hardly any other man has shown so much fluctuation in character and principles as he.

He began by setting himself up as judge of morality in Imperial Germany and dealt a death blow to the reputation of the monarchic system by his journalistic

scandal-mongering about the Hohenzollern court. During the Great War he was certainly the only real "annexationist" in Germany, demanding as the price of victory the whole of Belgium, the French coast opposite England and the Congo Basin, (Vide Zukunft of 17th October 1914). Then when the fortunes of war, in 1916, began to turn away from Germany, Harden also retreated. He attacked German war policy and became an enthusiastic admirer of President Wilson. In 1919, he finally conducted a cowardly campaign against the national resistance to the tyrannical peace treaty terms, naming this resistance "artificially-forced hysteria and miserable falsehood."

The driving forces of such characterless behaviour were vanity and petty selfish ambition. Harden is rightly described by the world-renowned historian, Friedrich Thimme, as "The Judas of the German people."

So where Germans were prominently involved in the German media, they were betrayers of the German people in favor of Jewish internationalist interests. And of course, Jews in German media were doing the same thing. So it was in America as well. By the dawn of the 20th century, Jews came to control most of the major and influential newspapers in America. The following is from an article entitled Facts of Jewish Media Control, and while we do not know the original author, we know from our own studies that the claims the article makes are true. While the article is somewhat dated, the circumstances it presents have been true throughout the past hundred or so years, and are still true today even if there have been changes in the form of the companies described.

The suppression of competition and the establishment of local monopolies on the dissemination of news and opinion have characterized the rise of Jewish control over America's newspapers. The resulting ability of the Jews to use the press as an unopposed instrument of Jewish policy could hardly be better illustrated than by the examples of the nation's three most prestigious and influential newspapers: the New York Times, the Wall Street Journal, and the Washington Post. These three, dominating America's financial and political capitals, are the newspapers which set the trends and the guidelines for nearly all the others. They are the ones which decide what is news and what isn't, at the national and international levels. They originate the news; the others merely copy it, and all three newspapers are in Jewish hands.

The New York Times was founded in 1851 by two Gentiles, Henry Raymond and George Jones. After their deaths, it was purchased in 1896 from Jones's estate by a wealthy Jewish publisher, Adolph Ochs. His great-grandson, Arthur Ochs Sulzberger, Jr., is the paper's current publisher and CEO. The executive editor is Max Frankel, and the managing editor is Joseph Lelyveld. Both of the latter are also Jews. The Sulzberger family also owns, through the New York Times Co., 33 other newspapers, including the Boston Globe; twelve magazines, including McCall's and Family Circle with circulations of more than 5 million each; seven radio and TV broadcasting stations; a cable-TV system; and three book publishing companies. The New York Times News Service transmits news stories, features, and photographs from the New York Times by wire to 506 other newspapers, news agencies, and magazines. Of similar national importance is the Washington Post, which, by establishing its "leaks" throughout government agencies in Washington, has an inside track on news involving the Federal government. The Washington Post, like the New York Times, had a non-

Jewish origin. It was established in 1877 by Stilson Hutchins, purchased from him in 1905 by John McLean, and later inherited by Edward McLean. In June 1933, however, at the height of the Great Depression, the newspaper was forced into bankruptcy. It was purchased at a bankruptcy auction by Eugene Meyer, a Jewish financier. The Washington Post is now run by Katherine Meyer Graham, Eugene Meyer's daughter. She is the principal stockholder and the board chairman of the Washington Post Co. In 1979, she appointed her son Donald publisher of the paper. He now also holds the posts of president and CEO of the Washington Post Co. The Washington Post Co. has a number of other media holdings in newspapers, television, and magazines, most notably the nation's number-two weekly newsmagazine, Newsweek.

The Wall Street Journal, which sells 1.8 million copies each weekday, is the nation's largest-circulation daily newspaper. It is owned by Dow Jones & Company, Inc., a New York corporation which also publishes 24 other daily newspapers and the weekly financial tabloid Barron's, among other things. The chairman and CEO of Dow Jones is Peter Kann, who is a Jew. Kann also holds the posts of chairman and publisher of the Wall Street Journal. Most of New York's other major newspapers are in no better hands than the New York Times and the Wall Street Journal. The New York Daily News is owned by Jewish real-estate developer Mortimer B. Zuckerman. The Village Voice is the personal property of Leonard Stern, the billionaire Jewish owner of the Hartz Mountain pet supply firm.

We are presently constrained by time, but perhaps soon we will demonstrate that nearly all of the major newspapers in England were also fully under Jewish control at an early period. Before this series ends, we will also illustrate the early Jewish control of the electronic media. Today, a half-dozen Jewish-controlled and mostly Jewish-staffed companies, at least at the important managerial levels, control over 95% of the world's media, both print and electronic, both traditional and Internet. The largest alternative-media websites, such as The Huffington Post or Breitbart.com, are controlled by Jews.

The important point which we sought to make this evening is this: that in a world of democracy, whoever controls public opinion controls the democratic governments. But the Jews were already in a position to control at least most of the Press even before the governments of the West became democracies. They were in this position because they already controlled the English and international banks, many of the other banks of Europe and America, and controlling the money power they could naturally control the power of the Press as well. In that manner, their control of governments remains invisible, and those who make the money, those who have the power of gold, through their ownership of the media, manipulate the people by creating their opinions for them.

The Jews knew that they could achieve what they boasted of here in the Protocols. They understood the power of printed propaganda from their experience in support of the Humanists in the Reuchlin Affair and in support of the Reformation, at a time when the printing press was relatively new, which we have discussed here exhaustively. Then there was the French Revolution, and the social revolutions of 1848, during which printed media played a crucial role. In most places in Europe the Jews themselves could not participate in the media openly until after 1848. But from that time, once they achieved their emancipation and could act openly, even

the Encyclopedia Judaica admits, speaking of 1852, that "Jewish financiers in partnership with members of the nobility [in Austria] founded new industries and banks, outstanding among them the Creditanstalt. Jews founded leading newspapers and many became journalists." By the dawn of the 20th century and the publication of the Protocols, the Jews were already its masters.

We will return to this series with a discussion of the so-called Pax Judaica, the arrogance of Liberalism to declare liberty to the people, so long as that liberty conforms to the ideals defined by world Jewry.

I pray that these articles continue to be informative, and put the Protocols of Satan into their proper historical perspective. The Bible is the Word of God, and the Protocols are a description of the rule of the Anti-Christ which the Bible warns us about, but not in a way that most so-called pastors can even yet perceive.



The Protocols of Satan

Part 12: Jewish Press Control

In the last segment of our presentation of the Protocols of Satan, we discussed only a small portion of the first Protocol, which we will cite again here from the translation by Victor Marsden: "In any State in which there is a bad organization of authority, an impersonality of laws and of the rulers who have lost their personality amid the flood of rights ever multiplying out of liberalism, I find a new right - to attack by the right of the strong, and to scatter to the winds all existing forces of order and regulation, to reconstruct all institutions and to become the sovereign lord of those who have left to us the rights of their power by laying them down voluntarily in their liberalism."

It is probably not an accident, that a movement towards parliamentary systems of government in Europe developed earliest where the Jews had the most influence, in parts of Spain as early as the 12th century, in the Netherlands during the so-called Dutch Revolt of the 16th century, neither of which early attempts had endured, and then in England where it took root and has endured. The English parliament until after the time of Cromwell was still a feudal institution which had dated from the time of William of Normandy. After the travails of the 17th century revolutions, the modern parliamentary system was instituted in England in 1707, and then in Sweden in 1721. These systems limited the power of the king and shifted power to supposed representatives of the population, or in its earlier stages, of landholders within the population. After the French Revolution, that nation underwent several reconstructions of government until a parliament was formed in 1830. French government has had a dozen different constitutions and charters, many of them lasting only a year, with the latest one being instituted as recently as 1958. France had new constitutions in 1791, 1793, 1795, 1799, 1802, 1804, a charter in 1814, additions in 1815, a charter in 1830, another constitution in 1848, 1852, etc....

The German Bundestag was formed in 1815, and the first organization of such a government lasted until 1848. The federation was renewed in 1850 and lasted

until 1866. A second Reich, or German Empire, was formed in 1871, and the Jews of England waged war against it and destroyed it in 1918. The Russian czars began to cede a portion of their authority to the people in the 1860's, with the introduction of the zemstvo, and within 50 years a parliamentary provisional government was formed, which was the immediate stepping-stone to Bolshevism.

This is exactly what the Protocols mean by "a bad organization of authority" and "rulers who have lost their personality amid the flood of rights ever multiplying out of liberalism". Under the concept of Liberalism, once a distinct group can be identified within a population, it may then be imagined to have peculiar rights, and the group can agitate, or perhaps others can agitate on behalf of the group, until it obtains political advantages on account of those perceived rights. The Jews who wrote the Protocols express this in its doctrines, and they use their control of the media to identify or even to create such groups, campaigning for their rights through the media until a portion of political power is relegated to the particular group through legislation.

Where there is no group, through the media they can create such groups. Or through their power of money, when they want to create divisions in any State they can even purchase the creation of such groups. Then the Jewish media, in collusion with the agitators, gives the selected group publicity far beyond the attention which it merits. This is how the abolitionist movement began, this is how the suffrage movement was popularized, then the prohibitionists, then the civil rights and hippie and anti-war movements of the 1950's and 60's, all the way to the deviant sodomite and minority-interest movements of today. All of these so-called social revolutions had Jewish financial backing, Jewish agitators and Jewish media coverage to create an alternate perception of reality and public opinion, through which the few could overcome the many and move the nation in the that the Jews want it to go. The so-called Black Rights Matter movement is a perfect example of how this works. There is

documentation which leaves no doubt that the leading characters are bankrolled by the Jew George Soros, while the Jewish media promotes the movement and gives its leading agitators political legitimacy and even glowing approbation, even though in reality they are nothing more than thugs and criminals. The Jewish media takes dead criminals and promotes them as heroes and saints, when the bare facts of the cases they champion are completely ignored, all to advance the political interests of those same thugs and criminals. But none of this is new. This is how the Jews have subverted Christian society for well over two hundred years now. The methods are continually updated, but they always have the same structure. There are other complications, especially in the subversion of the Christian religion, which have only helped to accommodate this basic pattern. This is why, when we presented this portion of the Protocols in our previous segment of this series, we took a long digression to explain that the newspapers especially, since our primary topic is from the late 19th century, but now also the far more ubiquitous electronic media, actually create public opinion rather than observing and reporting public opinion.

We also began to demonstrate that Jewish interests controlled the leading newspapers of the major countries of the West by the time that the Protocols were published. When the rulers of Christendom ceded their powers to the masses of the people in the name of Liberalism, the Jews who controlled finance and the media already understood that they themselves could step into the positions which the rulers had vacated, and they did. So we documented and discussed the Jewish control of both the German and major American newspapers since the late 19th century. Now we are going to continue that digression, and illustrate the Jewish control of the English newspapers from that same period.

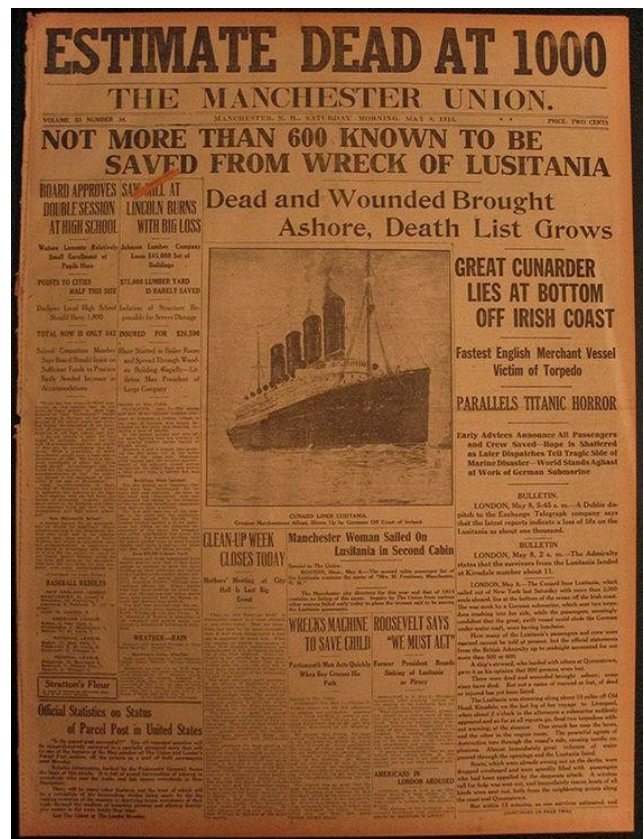
So here we are going to present a booklet published first in 1937, and updated and republished in 1939, entitled Jewish Press-Control, The London Newspapers. To some of our long-time listeners, this may be tedious, but we feel that in the end it will all be worthwhile, so please suffer it along with us.

Jewish Press-Control

(Second Edition, Revised September, 1937).

(Third Edition, Revised August, 1939).

The London Newspapers



In democratic countries, the transmission of news to the public is controlled by the Jewish Money Power to such an extent that hardly anything unfavourable to the Jewish interest is allowed to appear in a Journal. The News Agencies themselves are controlled by the newspapers themselves in co-operation, with the exception (1939) of the Central News Agency, the control of which is secret, the majority of the shares being held by bank's nominees; nowadays at least, the power of the Big Advertiser is available to crush, by boycott, any attempt on the part of an otherwise incompletely controlled newspaper to present its readers with some of the undiluted truth.

In this article, however, we deal only with the direct Jewish influence in our newspapers, which are quoted abroad in foreign Jew-controlled papers as reflecting British public opinion; the past history is at least as important as the present, as it is the past propaganda which has produced the present confusion of thought. [In a future segment of this series on the Protocols, we plan to present Henry Ford's assessment of the Jewish control of non-Jewish newspapers through the advertising-agencies, as he had described it in The International Jew in the 1920's.]

The way in which this opinion can be deliberately falsified may be appropriately described in the words of Rev. B. W. Wright, who can hardly be described as in anti-semitic since he wrote in the Monthly Account of the Proceedings of the London Society for Promoting Christianity amongst the Jews, April, 1846 (note that the date was 90 years ago):-

"The daily political Press of Europe is very much under the dominion of Jews.... If any literary opponent ventures to endeavour to arrest the progress of Judaism to political power, he finds himself.... exposed to attack after attack in most of the leading Journals of Europe.... I never pass by a crowded reading-room, but what I think I see, standing behind the scenes, a Jew, causing

new ideas to rise and stir and develop themselves in the unsuspecting mind of the Gentile." (pp. 111-112). Mark that word, "unsuspecting," for the Crypto-Jew with a British name is usually the kind we meet with in journalism.

On 26th July, 1879, The Graphic which had then been ten years in existence, stated "The Press of the Continent is to a large extent in the hands of the Jews." The Graphic should know!

As an instance of what can be accomplished by means of Press-control, we may instance the fact that Litvinoff, a criminal Jew who represented the Jewish Soviet of Russia, whose officials murdered the Tsar and his family, and who are responsible for about twenty million deaths of Russian Gentiles, can walk in the funeral procession of our beloved late King George V. because "public opinion" has been guided by the Jew-controlled Press to regard the Bolshevik murders with complacency. In the same way Britain is being gradually prepared, by constant misrepresentation of facts, to look upon the great spiritual leader of Germany, Herr Hitler, as a barbarian and a madman, in the hope that this country may be used once again to fight its own kith and kin in Germany so that Racial Fascism shall be destroyed.

[This was first printed in 1937. We have at the Mein Kampf Project a page from Life Magazine dated for October, 1938, showing that the Jewish-controlled press was also explicitly preparing Americans for war with Germany, Italy and Japan long before any shots were fired. It was the Jews who wanted to destroy those nations, and they knew that they would succeed in manipulating the governments of the West into their war and the people into agreement.]

Particularly in the Spanish Civil War, the British people were completely misled by the tone of the "news"; dished out to them by the daily and weekly press; almost everything favourable to Franco was suppressed, whilst the bloodthirsty Jewish Red leaders might never have existed at all for anything that was reported of them; practically the whole British Press took part in a conspiracy to disguise Jewish Bolshevism as "democracy." In the News Chronicle, 14th Sept., 1937, Hitler's statement that Russia was a victim of a handful of Jews was presented to its readers with the word "Jews" illegible, although the whole of the rest of the page was beautifully printed. In a letter to the Leader of the Imperial Fascist League, dated 26th June, 1937, General Franco said he was "aware of the propaganda that is made through the Jewish press which deceives your noble country, preventing the realization of the true character of this war, which is nothing less than one for the defense of western civilization."

[There was great Jewish-American participation in the Spanish Civil War, and the Jewish press in America acted in the same way as the British press described here. We did a series of podcasts discussing this aspect of the Spanish Civil War which are also kept at the Mein Kampf Project. The New York Times had behaved very much like the British papers are described here.]

In the Jewish Chronicle of 14th Nov., 1930, Jew-control of the Press is admitted in the following words:- "With reference to the unfriendly criticisms of Jewry by certain newspapers in this country with regard to the Government policy in Palestine, it may interest your readers to remind them that in an address some years ago, Lord Beaverbrook alluded to the fact that American Jewry were so powerful that the big businesses controlled by Jews there, by withholding their

advertisements were able to combat an anti-semitic attack in certain organs of the American Press."

[As we have said, Henry Ford explained this very phenomenon in The International Jew, and we hope to discuss it here soon.]

An example of this in England is the case of the National Graphic. On 16th June, 1932, this paper devoted two columns to the activities of the anti-Jewish worker, M. Coty, against the Jewish financiers, and gave the impression that it was not inclined to dismiss M. Coty's charges with ridicule. Three weeks later, the National Graphic attacked the British Broadcasting Company on account of the number of aliens [meaning Jews] employed in broadcasting and in other capacities, and remarked that the policy of Sir John Reith might well be the object of a searching enquiry. The next issue, dated 14th July, contained only eight pages of advertisements. On 15th July, the National Graphic ceased publication.

Chambers Encyclopedia, 1901, Vol. VI., says "Another extraordinary and well authenticated fact is that the European Press, no less than European Finance, is under Jewish control," but goes on to say that the effect of this has been greatly exaggerated.

[We have located this exact volume which contains this citation, which is on page 332 of the stated edition under the article titled Jews. But the statement is made in a context which is so flattering to the Jews that the Encyclopedia could not have been criticized for it. However the article cited was written by Jews. Speaking of the supposed accomplishments of Jews in Europe, the encyclopedia states that "Another extraordinary and well authenticated fact is that the European press, no less than European finance, is to a great extent under their control...." The actual scope of Jewish influence on society described by the full article is even far more foreboding than that.]

Sir J. Foster Fraser, in The Conquering Jew, 1915, writes "Few things are more remarkable than the way the Jews control the Press in New York, London, Paris, Berlin, Vienna." (He is pro-Jewish).

The Jewish poet Bialik, in an address given to Jews at the University in Jerusalem on 11th May, 1933, said "Not in vain have Jews been drawn to journalism. In their hands it became a weapon highly fitted to meet their needs in their war of survival." Note the words "their needs" and "war."

[So the contention asserted in the Protocols, and the fact that the Press is their means of maintaining control, is corroborated by Jews themselves.]

Even the reference books which journalists must necessarily consult are Jewish with a perpetual Jewish bias:- The Dictionary of National Biography had the Jew Sir Sidney Lee as Editor; the Dictionary of English History, the Jew Sir Sidney Low, who also wrote the twelfth volume of the Political History of England. The Encyclopedia Britannica, under the editorship of Mr. J. L. Garvin, who served on the political staff of the Daily Telegraph under the Jew Burnham-Lawson-Levy, and worked with the Jew Cowen on the Newcastle Chronicle, has a large number of Jews as Departmental Editors and Advisers. The Annual Register and the Statesman's Year Book are edited by the Jew M. Epstein; the Victoria County History by the Jew L. F. Salzman. Even The Times protested against the Epstein bias in the Annual Register for 1938 concerning the relations between Nazi Germany and Britain.

Our review is not exhaustive; it is the custom of Jewish journalists to camouflage their names and origins more

frequently than in most professions, and their identity is often difficult to prove.

We shall take the well-known newspapers one by one:-
"THE TIMES."

This newspaper was started in 1788 by John Walter, and has, with the exception of a short interval, been partly in the hands of the Walter family ever since.

However, the paper was always under Jewish control after it had made its presence felt. Between 1841 and 1877, John Thadeus Delane was its Editor, and although we know of nothing wrong with his pedigree, he was an intimate friend of the Rothschild family and a constant and welcome visitor to their houses; so intimate that (quoting from *The Times*, 23rd Nov., 1926) the two Rothschild daughters, afterwards Lady Battersea and Mrs. E. Yorke, often rode with Delane in Rotten Row, as well as in Buckinghamshire, "and he took a kindly interest in their lessons." From the Rothschilds Delane took his orders.

From 1850 to 1854, Samuel Phillips, a Jew, was Chief Literary Editor, under Delane. This Jew had been helped by Sir Moses Montefiore and the Duke of Sussex, and "became baptized in order to be able to enter Sidney Sussex College," (we quote the *Jewish Chronicle* Supplement No. 156, April 1934), the example of his Christian enthusiasm being followed by his son who actually became Private Secretary to the Archbishop of Canterbury, Dr. Benson. Money can do anything, provided those who wield it are completely devoid of social sense.

In a circular letter dated 26th March, 1852, Samuel Phillips tried to influence the Provincial Press not to pin Lord Derby down to a pledge of Protection which "in the old acceptance, is gone, and cannot be revived."

[This paragraph reflects a principle of the provincial press which the Jews have both purposely confused and at the same time have destroyed. At one time press ownership was seen as a form of public service, and the press itself was a fourth estate, which being subsidized publicly was expected in turn to guard the political order. Hence a pledge of protection, which should have been accompanied by an oath of fealty, remnants of the old feudal system. The Jews having come to control the press deceptively maintain the ancient claims of the press as a fourth estate, but in fact they have turned the Press into a for-profit industry, and have also employed it to destroy the old political order, replacing it with their own. The press has not been a fourth estate in several centuries, but has instead functioned as a fifth column throughout the West.]

The Times correspondent during the Franco-Prussian War and the Commune was a Jew, de Blowitz. This man obtained an advance copy of the Treaty of Berlin when acting as Times correspondent at the Berlin Congress, so that it was published in *The Times* at the same hour that it was being signed in Berlin, an act of bad faith which was thought to be very smart journalism. Another Franco-Prussia war-correspondent of *The Times* was the Jew, A. Mels.

The leading Home Correspondent for a time was Israel Davis, once Private Secretary to Sir David Salomons, and part proprietor of the *Jewish Chronicle*. The Editorial Chair, after Delane, was occupied thus:-
1877 to 1884 - Thomas Chenery, who came from Barbadoes, and was a great Hebrew scholar and Orientalist.

1884 to 1912 - G. Earle Buckle, under Rothschild influence (see "The Reign of the House of Rothschild," by Corti, 1928, Vol. II., p. 453), where it is shown how the Rothschilds had been urged by a Cabinet Minister

to bring pressure to bear on *The Times* to induce it to modify its hostile attitude towards Germany during the Boer War in 1900.

1912 to 1919 - G. Dawson.

1919 to 1923 - H. Wickham Steed.

1923 to present time - G. Dawson (again); we refer to him later. [The present time is 1939.]

All these have served by their silence the Jewish Money Power, as did Delane. Only H. Wickham Steed occasionally dropped a hint or two, but his mouth is now closed; he was present at the Soviet Ambassador's reception held on 4th March, 1936. [When Britain normalized relations with the Jewish thugs that conquered Russia.]

The Assistant Manager 1890-1908, and Manager 1908-1911 was C. F. Moberley Bell, usually considered to be a Jew. On the Editorial Staff from 1899 to 1909 was the half-Jew Mr. L. C. M. S. Amery, who also edited *The Times* "History of the South African War," probably so that the Jewish cause of the War should be forgotten by the public.

D. D. Braham, a Jew, was on *The Times* staff from 1897 to 1914, first as correspondent in Berlin, St. Petersburg and Constantinople, and then (from 1912) as head of the Imperial and Foreign Department, and a Director of *The Times* Publishing Co. He left *The Times* in 1914 to become Editor of the Australian Newspapers, Sydney Daily Telegraph, Forum and West Australian. He rejoined *The Times* staff in 1930.

In 1908, the paper was taken over by a company, whose chiefs were Viscount Northcliffe, Sir John Ellerman (Jew) [Described as a Jew by *Frankfurter Volksblatt*, 4th July, 1938, and is married to a Jewess], H. Arnholz (Jew), and Sir Pomeroy Burton (naturalized alien of unidentified race, probably Jewish, who was formerly on the Editorial Staff of the Jew Pulitzer's New York World).

Between 1911 and 1919, *The Times* religious articles were by Rev. S. K. Knight, Bishop of Jarrow, who was really a Jew called Kirschbaum.

The Times to-day [1939] is owned by Major J. J. Astor and one of the Walter family; the former is a Director of the Jewish Bank of Hambros; whilst the daughter of John Walter (who describes himself in *Who's Who* as chief proprietor of *The Times*) married in 1938 the son of the late coal-king of the late Czechoslovakia (the Jew Julius Petschek) the most powerful Jew next to Rothschild in that pro-Bolshevik country.

The Hon. R. H. Brand, another Director of *The Times* Publishing Company, is Managing Director of the Jewish Bank of Lazard Bros. The other Directors of the Times Company are also associated with Jews on the Directorships of Companies.

The present Editor of *The Times* is Mr. G. Dawson, who used to call himself Robinson. He was formerly Editor of the Johannesburg Star, a Jew mine-owners' paper; and has been Private Secretary to Viscount Milner [the British politician most responsible for leading England into the Boer War.]. His diplomatic correspondent is a Jew, Poliakoff, an intimate friend of the Zionist leader Chaim Weizmann, and whose pen-name is Augur. The Assistant-Editor of the Educational Supplement has, since 1919, been Mrs. A. H. Radice, whose mother was a Jewish D'Aguiar.

The Times' *Historians'* History of the World was revised by the Jew A. S. Rapoport.

The City Editor of *The Times* between 1905 and 1910 was Mr. Hartley Withers, an ex-employee of the Jew firm Seligman Bros., and now Editor of the Jew-owned Economist.

"THE DAILY TELEGRAPH."

This paper was bought in 1855 by the two Jews, J. Moses Levy and Edward Levy Lawson; the latter became Viscount Burnham, and on his death The Telegraph was carried on until 1916 by his son. The first Viscount was President of the Royal Institute of Journalists, 1886; the second Viscount occupied the same position in 1910, and was President of the Empire Press Union, and also, in 1920 and 1923, President of the Imperial Press Conferences.

Among the leader-writers of this Levy regime have been David Anderson, Jew, who also wrote for the Jewish Chronicle; and P. P. Benny, Jew, once private secretary to Sir Moses Montefiore and connected with The Jewish World. In 1927, the Levys (Burnhams) sold The Telegraph to the Berry brothers. Now the Berry brothers have had between them no less than three Baronies. But Burke's Peerage gives only the names of their parents, and no clue to their race; they deny any Jewish blood. The titles of the Barons are Buckland (extinct), Camrose and Kemsley.

We are, however, reminded by the Berry family's relationships how closely they follow the Jew interests. To take Baron Kemsley's children first:--

The eldest son married the daughter of a Ralli whose stepfather was Lewis Einstein; the second son married a Rothschild. Two of Baron Camrose's children have married into the family of the Birkenhead Earldom, which shows so clearly its descent from a non-Aryan Oriental, (Jew or Gypsy, we know not), named Bathsheba.

With the Berry family in its newspaper undertakings is Baron Iliffe. The Berry-Iliffe (-Rothschild) combination is known as the Allied Newspapers, Ltd.

The Telegraph to-day is still managed by a Jewish Lawson (Levy), but the Editor is Arthur E. Watson, whose father was an Aaron Watson, (? race). Its leader-writer for foreign affairs was the Jew Professor M. A. Gersthwohl, their "diplomatic correspondent." One of the Assistant Editors is the Jew O. Pulvermacher who had been 32 years on the staff of the Daily Mail.

"THE DAILY MAIL."

Established and maintained by the Harmsworth family (Lords Northcliffe and Rothermere). It now belongs to Associated Newspapers Ltd., which is governed by the Daily Mail Trust. On the latter, besides Harmsworths, are Sir S. Hardman Lever (from whose ancestry nothing has yet been established definitely by us as to race), F. A. Szarvasy (a Jew from Hungary with long commercial and banking tentacles), and others.

[This Hardman Lever character is interesting.

According to Wikipedia, this man was a commoner and an accountant who worked at his trade through the 1890's in London, Liverpool, and New York City. During the First World War he was a financial secretary at the British Ministry of Munitions, and then as a finance commissioner in the United States. He was employed in the British bureaucracy through the 1930's.]

Lord Northcliffe was early under Jewish influence, for he often lived with the Jews Lucien Wolf [a Jewish journalist and historian for the Jews] and Edward Morton, when, in his early days, he had quarrelled with his father. [It is claimed that Morton is British.]

The Editor from 1899 to 1926 was Thomas Marlowe, who married the daughter of the Socialist "intellectual" John Morrison Davidson who was always politically associated with subversive Jews. In 1913-14, the Sub-editor was the Jewish H. V. Morton [Henry Volla Morton].

For thirty-two years, The Mail had the Jew O. Pulvermacher on its staff, he becoming Chief Sub-Editor, Night Editor, Assistant Editor, and in 1930 Acting Editor. He handled the War news of The Daily Mail in the Great War.

The News Editor, 1900-02 was the Jew R. D. Blumenfeld.

The Financial Editor until recently has been the crypto-Jew H. A. Meredith. One of the special writers and correspondents has been the Jew B. Falk.

The Jew Sir S. Low, from 1923-30, spent one month every year with The Daily Mail, during which he was responsible for the leading articles. In this Jew's biography it is stated that he had "the unique privilege of walking into the sanctums of Cabinet Ministers and receiving the fullest permission to make what extracts he thought fit from their private diaries." We suppose this sort of thing commanded a good remuneration from any daily paper! And Sir S. Low was the uncle of Madame Litvinoff, wife of the Jewish Foreign Minister of the Soviet!!

At present (June 1939) the Mail is under the control of Lord Rothermere's son, Esmond Harmsworth, and has moved decidedly to the left.

"THE DAILY EXPRESS."

This belongs to Lord Beaverbrook, chief shareholder in its official owning company, London Express Newspapers Ltd.; his son is a Director in the Jewish Deutsch-controlled Odeon Theatres, Ltd. The Chairman is the Jew R. D. Blumenfeld. In 1921, the shareholders included Sir Ernest Schiff, E. Kessel, and F. G. Lindl. Since 1904 until recent years, the Editor has been the Jew Blumenfeld. The present Editor is Mr. A. Christiansen [Arthur Christiansen, son of a Scandinavian shipwright].

For years up to 1934, the Chief Foreign Correspondent was the Jew H. J. Greenwall. The Jews S. A. Moseley and J. N. Raphael have been on the staff among many other Jews.

William Hickey (real name Driberg) of this paper denies that he is a Jew; he wrote in Feb., 1938, in the New Times and Ethiopian News that in Spain it was General Franco, not the Reds, who attacked religion! If he is not a Jew, therefore, he is a good imitation. The leading Sports writer is the Jew H. Rose.

"Beachcomber," who has been writing since 1924 for this journal, is a half-Jew, J. C. A. B. Morton. Another Jewish Morton (H. V. M.), was on the staff from 1921. The Assistant-Editor, 1919, was Capt. J. B. Arbuthnot, whose wife was the granddaughter of Bernal Osborne. [Bernal Osborne was born in 1808 and baptized as Ralph Bernal Osborne Jr. He was the son of the

Sephardic Spanish Jew Ralph Bernal, who "converted" to become a politician, sitting in the British Parliament for several different districts from 1818 through 1852. Bernal Jr. was also a politician, and took the name of his English wife upon marriage, and made himself Ralph Osborne! Bernal Jr. also sat in Parliament for various districts, from 1841 through 1874.]

"THE NEWS CHRONICLE."

This combined the old Daily News with the old Daily Chronicle.

[This is the first newspaper mentioned here which is now defunct, having been absorbed into the Daily Mail in October of 1960.]

The Daily News belonged to a Quaker Emily Cadbury; it had a Jew, A. Kalisch, as Sub-editor in 1890 under a former regime, and became the mouthpiece of Lord Rosebery (married to a Rothschild).

The Daily Chronicle was acquired in 1918 by the supporters of Mr. Lloyd George, including Sir T. Catto, the late Lord Reading's familiar; in 1926 the late Lord Reading (Jew) headed the Daily Chronicle Investment Corporation.

The News Chronicle was owned until Nov., 1936, jointly by this last-named Corporation and the Inveresk Paper Co., Ltd. The D.C.I. Corporation holds United Newspapers Ltd., on the Directorate of which we find Sir H. B. Grotrian who is an important Freemason and whose son married a Jewess; and B. H. Binder (Jewish). The Inveresk Paper Co. worked under B. H. Binder (Jewish), and had J. H. Newcomb on its Directorate, who was also in the Jew Bank S. Japhet and Co.

The News Chronicle is now owned by Daily News Ltd., and is again under Cadbury control.

An early leader-writer was the Jewish R. H. Bernays.

The Jew, Professor Gerothwohl was also a frequent writer for the paper, as is the Jew G. Edinger.

It is significant that the Malaga correspondent of this paper was a Jew Arthur Koestler, arrested and kept in custody by Franco for some time; he had stated in *Menschenopfer Unerhoert*, published in Paris, that the Spanish War was planned by the German and Italian Governments to obtain control by them over the mines in Spain! [While we are not able to find corroboration for this statement, it is clearly representative of Jewish propaganda of the period.]

On 25th Feb., 1939, the News Chronicle said "Anti-Semitism is a curse of such a desperate character that we must direct all our energies to destroying it." It also admits that a number of Jews sit in the editorial departments of the Express and of the Evening Standard.

"THE DAILY HERALD."

[The original Daily Herald closed in 1964, and shortly afterwards reopened as the The Sun, which in turn was later purchased by Rupert Murdoch.]

Established in 1912, and soon developed under the editorship of Mr. G. Lansbury (married to a daughter of Isaac Brine - ?), a "Jews' friend."

This paper was early financed by the two Jews Baron de Forest and Baron von Horst, and the Jewish H. D. Harben with Countess de la Warr made possible the purchase of the paper by the Victoria Printing House Press. Under Lansbury, a Director of The Daily Herald received £75,000 from the Soviet Government of Russia, being the proceeds of the sale of Russian Royal jewels; Mr. Lansbury is said to have been unaware of this; his son, Edgar, received the money. The newspaper eventually refused the money and the Director resigned. The present Daily Herald (1929) Ltd., is dominated by the Jew Julius Salter Elias, of Odhams Press Ltd., and he

is Managing Director. This Jew is now Baron Southwood.

Odhams Press is in Jewish share-holding hands. From 1913 to 1922, The Herald was in the hands of Mr. Robert Williams, married to a Jewish Pearlman; its Leader-writer, 1915-19, and Associate Editor, 1919-22, has been Mr. Gerald Gould, married to a Jewess, sister-in-law of Israel Zangwill.

In 1919, its Literary Editor was the Jew Siegfried Sassoon; Hannen Swaffer "of yeoman stock" has been on its staff from 1931; it has always supported the Jewish Soviet of Russia.

[According to Wikipedia, Swaffer was a British journalist who, "Although his views were left-wing, he worked mostly for right-wing publications, many of them owned by Lord Northcliffe." It is not a novelty that supposed left-wing writers work for supposed right-wing papers, if those papers are controlled by Jews.] The Advertising Director, A. Phillips; Director and Insurance Manager, N. Canter; Advertisement Manager, M. Poyser; all are Jewish.

The "feature editor" is the Jew A. L. Easterman. Mr. George Slocombe, married to Marie Karlinskaya, is a mysterious individual who acts as Paris-correspondent; he has been a privileged onlooker to most of the international conferences since Versailles and we expect he knows how to spell Rothschild.

Among the special writers for The Herald is the Jewish H. V. Morton (since 1931). [The name has appeared here in relation to several papers.]

"THE MANCHESTER GUARDIAN."

The paper is devoted to Jewish interests and has on its Directorate the Jewish Sir Ernest D. Simon.

A special correspondent 1917-1920 was Michael Farbman "born in Russia," and stated in "Plain English," 28-1-1922, to be Jewish.

[In October, 1922, Michael Farbman was granted an interview with Vladimir Lenin himself, which was published in both Pravda and in this paper. The interview itself is certainly a propaganda piece, where Lenin is portrayed as a legitimate statesman, friendly towards the British and opening the door for relations between his regime and the British government. Farbman's line of questioning certainly indicated his own favor of "the conclusion of an Anglo-Russian agreement", as he himself called it. The interview ran as a newspaper article is itself a good example of how the press molds public opinion rather than informing the public. Here we will include a link to its publication at marxists.org, albeit quite reluctantly.]

J. R. Scott, present Chairman of the Manchester Guardian Company, is also Director of the Jewish Company, Henry Simon Ltd.

"YORKSHIRE POST."

From 1925-1936, the chief sub-editor was the Jew S. Salomon.

"THE EVENING NEWS."

Under the same ownership as Daily Mail. The Jew B. Falk has been one of its Editors. "Beaufort," its tipster, is the Jew R. Abrahams.

"THE EVENING STANDARD."

Associated with Daily Express.

"THE STAR."

Owned by Daily News Ltd.

"OBSERVER."

This paper is run by the Astor family (see The Times). It once belonged to the two Jews Lionel Lawson and Julius Beer; the latter's son, F. Beer, owned the paper from 1880 and edited it from 1894; he married a Sassoon and their wedding breakfast was at the house of Rt. Hon. W.

E. Gladstone! Mrs. Beer was Assistant-Editor, and Editor in 1893. Gerald Gould (married to a Jewess) has been one of its literary critics. Since 1907, Mr. J. L. Garvin has been Editor; he once observed "The best exponents of Christianity are Jews" ("The Real Jew," by Newman, p. 9). [A few things our author had missed: Gerald Gould was also once the publicity manager of the Daily Herald. But he had further notoriety than that. He and his Jewish wife Barbara Ayrton-Gould were among the founders of the United Suffragists in February of 1914. Through that organization, they actively campaigned for women's suffrage in Britain until it became a fact, in 1918. Barbara Ayrton's sister was the feminist and author Edith Ayrton, who was married to the Jew Israel Zangwill. What a small world it is in Jewish journalistic circles!]

"REYNOLDS NEWSPAPER."
[This paper closed in 1967.]
This belongs to the Co-operative Press Ltd. Bernard Falk, Jew, was once its Editor. [This same Jew has been mentioned as having edited many of these papers at one time or another.]

"NEWS OF THE WORLD."



[Started in 1843 and closing in 2011 embroiled in scandal, this paper was at one time the largest-selling newspaper in the English language. It reached a circulation of 3 million in the 1920's and still sold nearly 3 million copies a week even as it closed.]

The Editor is Sir E. Carr, a Director of Geo. Newnes Ltd., one of whose Directors married the late Lord Melchett's daughter. He is also a Director of the Western Mail with members of the Berry family. [Our author often leaves us guessing, unless we are familiar with the Jews behind the titles and names. This Lord Melchett was Alfred Moritz Mond, 1st Baron Melchett, who died in 1930. He was a British industrialist, financier and politician. He was also a very active Zionist. But Emsley Carr was evidently a Briton from Leeds. News of the World was owned by his uncle, Henry Lascelles Carr, the son of a Wesleyan minister, Sir George Newnes was an English publisher and editor, who was born the son of a Congregationalist minister. So not every early newspaperman in England was a Jew, and even the Jews bought most of the papers they came to control from Englishmen.]

"SUNDAY REFEREE."
[As this booklet was written, in 1939 this paper was merged with the Sunday Chronicle.]
One of the two founders in 1877 was the Jew H. Sampson.
This paper used to expose the Jewish Money Fraud of the Gold Standard, when Sir Oswald Stoll (whose real

name is Gray, he having taken the name of his step-father) contributed to its columns.
It was recently owned by the Jew I. Ostrer, of Ostrer Bros. Its Managing Editor until 1935 was Mark Goulden, Jew; he, and the Literary Editor (October 1935) accepted an article from Mr. Aleister Crowley, which, however, was not published. The Paris correspondent in 1910 was the Jew J. N. Raphael. The notorious and Jewish Madame Tabouis became a regular contributor. It is now merged with the Sunday Chronicle.
The dramatic critic for many years was the Jew E. Morton.



"SUNDAY EXPRESS."
Under similar management to Daily Express. The Jew G. Edinger is a frequent contributor.
[The Sunday Express and Daily Express are under the same management, and apparently they were when this booklet was written. Today the same company also owns the Daily Star, begun in 1978, and the parent company, now under control of the English Jew Richard Desmond, who owns other newspaper and television concerns.]

"SUNDAY DISPATCH."
[This paper folded in 1961.]
This is a Harmsworth paper. See The Daily Mail. The Jew B. Falk was Editor from 1919 to 1930.

"SUNDAY TIMES" AND "SUNDAY CHRONICLE."
Now belong to Allied Newspapers Ltd. See The Daily Telegraph. The Sunday Times was once (1893-1904) edited and managed by a Sassoon (Mrs. F. A. Beer). Its Dramatic and Art critic 1883-1894 was the Jew M. C. Salaman.
"Scrutator" of The Sunday Times is Herbert Sidebotham, a Zionist member of the British Palestine Committee, 1916.
"THE PEOPLE."

Established in 1881, it was edited for several years to the year 1900 by the Jew H. B. Vogel. It is now controlled by the Jew J. S. Elias (Baron Southwood) through Odhams Press Ltd. He is Managing Director of the paper.

ILLUSTRATED DAILY PAPERS.

The Daily Mirror is controlled by anonymous bank nominees; The Daily Sketch (and also The Sunday Graphic) is a Berry-Iliffe paper (see Daily Telegraph). The Managing Editor of The Daily Sketch was once H. J. Heitner, and its Sub-editor, A. Freedman, both Jews. [The Daily Sketch closed in 1971 when it was absorbed into The Daily Mail. The Daily Mirror is still in operation, having an average daily circulation of nearly a million in early 2014. It is run by Trinity Mirror plc, said to be the largest British newspaper and magazine publisher. The Chairman is David Grigson, and the CEO is an apparent Jew, Simon Fox.]

"JOHN BULL."

Founded with Jewish money by Horatio Bottomley, whose racial origin is still a mystery to us. His daughter married J. D. Cohn, a Jew, godson of Jefferson Davis, President of the Confederate States in America. It is now owned by Odhams Press Ltd., run by the Jew J. S. Elias (Baron Southwood).

The name "John Bull" seems attractive to Jewish mongers of circumcised news, for it was the Jew S. Phillips who founded and edited a "John Bull" newspaper in the first half of the nineteenth century. [Horatio Bottomley is said to have been an English financier, journalist, editor, newspaper proprietor, and Member of Parliament from 1906, who was convicted of fraud in 1922 and sentenced to seven years in prison. His origins are murky: he evidently began his working career after leaving an orphanage at age 14, so little is known of his life before that time. Bottomley also co-founded the famous Financial Times in 1888, which is still operating.]

SOME DEFUNCT DAILIES.

In 1904, The Standard was sold to Sir N. A. Pearson who married a daughter of the Jew Lord Melchett; its Literary Editor was then the Jew Sir Sidney Low, already mentioned.

In a speech in the House of Commons, Nov. 21st, 1938, Rt. Hon. T. Johnston, M.P., said: "At the outbreak of the last war, the Standard had to close its doors because the Austrian Embassy which had been surreptitiously financing it, could no longer make payments." The Jew Sir S. Low edited St. James's Gazette 1888-1897 when that paper was purchased by a Mr. Steinkopf; it also is defunct. The Westminster Gazette passed through the hands of an Astor and then to Sir G. Newnes [Here the author of our booklet speculates:] (is this name the Marrano one Nunes?) until in 1908 it was bought by the Jew Sir Alfred Mond. Sir C. Henry (Jew) was also interested in it. Its Editor from 1922 to 1928 was Mr. J. B. Hobman who married a Jewish Adler.

[After this booklet was printed, this J. B. Hobman edited several published books for Zionist Jew authors, one which concerned itself with the economic prospects of Palestine.]

The Echo had Sir Arthur Arnold as first Editor, and then passed into the hands of Baron Grant, an absconding Jew whose real name was Gottheimer.

THE FINANCIAL PAPERS.

The Economist's chief shareholders (in 1934) included Rothschilds, Schrodgers and Sir H. Strakosch. The paper supports "sound currency" (Jewish restriction of the means of exchange with a view to holding it for

ransom). Its present Editor is Mr. H. Withers who was once employed by Seligman Bros.

The Financial Times is a Berry-controlled paper (see Daily Telegraph). [But it was co-founded by Horatio Bottomley.]

The Financial News Company has Mr. B. Bracken as Chairman, who is Managing Director of the Jew-controlled The Economist.

The Jew Paul Einzig is Foreign Editor.

The paper first made its appearance under the Editorship of the Jew H. H. Marks in 1884.

THE ILLUSTRATED WEEKLIES.

The Illustrated Newspapers Ltd. (controlling the Illustrated London News [still published], The Sketch [merged with The Daily Graphic in 1946], The Sphere [closed 1964], The Tatler [still published by Condé Nast], The Bystander [merged with The Tatler in 1940], The Graphic [closed in 1932] and Eve [the fate of this publication is ambiguous]) has (August, 1937) been bought by the two Jews, Sir J. Ellerman and Baron Southwood (J. S. Elias). These papers vie with one another in photographic representations of our new slant-eyed and Armenoid "aristocracy," so that the public will get used to them and see nothing alien about them. The Editor of The Sphere since 1926 has been H. J. Heitner (Jew).

The News Review is controlled by the Jew Korda, and is connected with Odhams' Press.

Cavalcade is edited by the Jew Mark Goulden; Picture Post by the Jew S. Lorant.

This booklet was posted by The Imperial Fascist League at 30 Craven Street, London, in 1937 and 1939. Before presenting it here this evening, we were able to check much of it for accuracy. We will attach a facsimile to the transcript of this podcast.

While the Jewish connections mentioned in relation to some of the newspapers listed here are tenuous, for instance, it is unlikely that George Newnes was a Marrano Jew named Nunez, the great majority of the connections listed are valid, and the more prolific newspapers and publishing companies certainly had the strongest connections to Jews in both their ownership and their operation.

There should be little doubt upon examining this evidence, that from the end of the 19th century, and in many cases earlier than that, Jews had a great deal of influence over the people of Britain by their control of the print media and the positions they occupied in the newsrooms and on the editorial boards of every prominent British newspaper. For that reason, we see the exuberant confidence that the authors of the Protocols profess in their ability to maintain their rule over the people.

Even Volume 6 of Chambers' Encyclopedia, in 1901, said that "Another extraordinary and well authenticated fact is that the European press, no less than European finance, is to a great extent under their control...."

This encyclopedia, in its articles on Jews, breaks Jewish history into nine chronological periods. Here is what it says in part of the latest or ninth period:

The ninth period extends from 1755 to the present time. Encouraged by the spirit of the 18th century, Moses Mendelssohn (q.v.) opened to his co-religionists a new era, which, as in the Middle Ages, first manifested itself in the national literature. Its character, contents, expression, and even its phraseology, were changed. Poetry, language, philology, criticism, education, history, and literature have been earnestly cultivated. The sacred books have been translated by them into the

languages of modern Europe, and foreign works into Hebrew; and many of this once proscribed and detested race have taken an important part in the public and scientific life of Europe. Among the many illustrious names of this last period we can select only a few like Mendelssohn, Maimon, Ben Zeeb, Heidenheim, Rapoport, Krochmal, Zunz, Jost, Geiger, Fürst, Sachs, Z. Frankel, Steinschneider, Graetz, Jellinek, Philippsohn, Munk, Salvador, Reggio, S. D. Luzzatto – chiefly cultivators of literature with reference to their own creed and nationality [so these Jews are lauded to “Gentiles” merely for writing about Jews, or things Jewish things].

To enumerate names of those who were and are illustrious in general literature, in law, philosophy, medicine, philology, mathematics, belles-lettres, &c. we cannot even attempt, since there is not one country in Europe which does not count Jews among the foremost and most brilliant representatives of its intellectual progress. [MFR PERCEPTION] Of Germany – considered to be in the vanguard of European learning – Bunsen said that the greater part of the professors at its universities and academies were Jews or of Jewish origin (Neander, Gans, Benary, Weil, Benfey, Stahl, Dernberg, Valentin, Lazarus, Herz, Steinthal) – certainly a most startling fact. Oppert, Darmesteter, Bernays, Sanders, Karl Marx, Lassalle, Emil Franzos, Crémieux (q.v.), Jessel, Sylvester, Meldola, Emma Lazarus are likewise eminent names in literature, law and science; while in finance, statesmanship, and philanthropy [as if charity was an actual vocation, and not a way for Jews to skim money taken from others] the names of Rothschild (q.v.), Disraeli, Montefiore (q.v.) are universally familiar. Another extraordinary and well authenticated fact is that the European press, no less than European finance, is to a great extent under their control while, on the other hand, names like Heine, B. Börne, Berthold Auerbach, Henriette Herz, Jules Janin, Felix Mendelssohn-Bartholdy, Halevy, Meyerbeer, Moseheles, Joachim, Ernst, Rubinstein, Wieniawski, Grisi, Braham, Giuglini, Da Costa, Rachel, Davison, Bendemann, besides hosts of others less familiar to English ears, who shine in all branches of art – music, sculpture, painting, without sense for the drama, &c. – show plainly how unjust is the reproach of their being an ‘abstract’ people, without sense for the bright side of life and the arts that embellish it. Briefly – they are, by the unanimous verdict of the historians and philosophers of our times [which Jewish money also purchased], reckoned among the chief promoters of the development of humanity and civilization. What has been their reward we have seen. Happily the growth of religious toleration [which Jewish money also purchased], which is the distinctive feature of the present age, has changed all this. In every country to which modern civilization has penetrated the Jews now enjoy, if not the full social recognition which is accorded to them in England and France, all ordinary civil and political rights. Russia and Roumania alone, among western peoples, still maintain towards them an attitude of medieval barbarism. But so anomalous a condition of affairs cannot long continue, and the time is surely not far distant when even in these countries they will be accorded a fair measure of the rights of humanity.

The publishers of Chambers Encyclopedia, William and Robert Chambers of Edinburgh, Scotland, are said to have been “born into a rich, mill-owning family in Peebles in Scotland in 1800 and 1802 respectively”, but it is also said that the family went bust during the war with France. So they too began with a newspaper, founded in 1832. The first edition of their encyclopedia was merely a translation of a German encyclopedia, the forerunner of the still-noted Brockhaus Enzyklopädie. Now this is published in 1901, and although it was evidently carried over from an older edition, the article on Jews found in Chambers Encyclopedia was written by Jews, as it is attributed to Isidore Harris, who sometimes used the title “Reverend”, and Emmanuel Deutsch, a Jew and a so-called “Semitic” scholar (which seems to be a euphemism for rabbi). It is reported in The Literary World, Volume 42 on page 547 under the date for December 26th, 1890, that Harris and Deutsch collaborated on another article of Jewish interest, titled The Jews in Russia. The same section magnifies the virtues of Chambers’ Encyclopedia. So there is no wonder that this article found in the same encyclopedia sounds like an advertisement extolling the benefits of having Jews in society. This by itself is a testament of Jewish influence, that such a panegyric was shamelessly published in an otherwise scholarly encyclopedia. After Emmanuel Deutsch was dead, Isidore Harris wrote a book titled History of Jews’ College: November 11th 1855-November 10th 1905, in which he explains that one of the Rothschilds acquired Deutsch’s books for the library of that college. In the back pages of that book there is a listing of the of the college staff accompanied a by short autobiography for each, where it becomes clear that Isidore Harris indeed a Jew, and that he used the title “Reverend” because he was “Minister, West London Synagogue of British Jews (appointed 1881)”, and also a minister of the North London synagogue from 1874 to 1881. The Chambers Encyclopedia article on Jews is listed as one of his publications. So we see that one problem raised in the booklet on Jewish Press control is corroborated, as Jews used British names, and their rabbis even used British Christian-sounding titles such as “Reverend”. This Chambers Encyclopedia article on the Jews, written by Jews, substantiates all of the German complaints about Jews made by non-Jews, such as those found in Dr. Wiebe’s Germany and the Jewish Problem. Where he had described the Jewish control of the German press, which we had presented here in our last segment on the Protocols. And its discussion of Jewish influence in literature and publishing as well as in finance substantiates everything that we have seen here this evening. It may have been evil for a “Nazi” like Weibe to say it, but here the Jews themselves, Isidore Harris and Emmanuel Deutsche, have said concerning the Jews that “Another extraordinary and well authenticated fact is that the European press, no less than European finance, is to a great extent under their control...” [Click here for the entire 1901 Chambers’ Encyclopedia.] In our next segment, we promise to return to the Protocols themselves.

The Protocols of Satan

Part 13: The Jewish "News" Agencies

We are slowly progressing through our presentation of the so-called Protocols of the Learned Elders of Zion, which we prefer to call the Protocols of Satan, taking what we believe are rather necessary digressions in order to attempt to establish both the context of the Protocols, and the facts of their execution. I wouldn't say fulfillment, but execution, as the Protocols are not a work of intuition or a prophecy of any sort. Rather, they represent the outline of a definite plan by the rabbis and money-changers of Judaism for the subversion of White Christian civilization.

In our last digression, which has run over the course of the last two of these presentations, we hope to have demonstrated that by the time of the First World War and the Bolshevik Revolution, Jews were already in control of nearly all of the major newspapers in Germany, England, and the United States. Many of the newspapers were under their control for several decades by that time, and they not only had ownership and administrative control, but they also filled many of the important editorial and reporting positions. Where we do not find Jews in those positions, we find men who nevertheless had close relationships with Jews.

We also hope to have established that in their control of the newspapers – in an age of presumed democracy where the public opinion is supposedly to prevail – the Jews were not reporting public opinion, and they were not measuring public opinion. Rather, they were and they still are using their control of the media to create public opinion. Consider the consequences. When Jews agitated for war against Germany, Jews were creating public opinion through their control of everything which was published in nearly every major newspaper, and through everything which was distributed to other news agencies through their control of major news networks. When Jews, in the middle of the World War, invaded Russia and usurped control of the government, other Jews in the West chose what to report and how to report it, so from most of the media outlets, the people of Europe and America were given mostly positive reports about the new and progressive developments in the blossoming workers' paradise. There were a few media sources that presented more reliable accounts, but their voices were drowned out by the weight of the outlets which were under Jewish control.

In the years following the Bolshevik revolution, many Americans had a positive view of the Soviet Union and therefore, developed a positive view of Marxism and Communism. When the Bolsheviks purposely created famine conditions in the Ukraine, the Jewish newspapers in America were only telling part of the story, and even men such as Herbert Hoover were leading the cause to send food aid to the Bolsheviks in Russia, while the Christian Ukrainians were being left to starve to death by the millions. We discussed The Terror Famines in Ukraine here 15 months ago, and presented some of the alternative reporting of the situation along with the official response which was a result of the media-formulated mainstream opinion. Because of the Jewish treachery in obfuscating the truth behind what happened in Ukraine, it was not widely understood in the West for perhaps 60 years after it happened.

The purposeful Jewish obfuscation of the truth concerning the nature of the Soviet Union and the murder of millions of Christian Russians, Ukrainians and others at the hands of the criminal Jewish Bolshevik regime then set the stage for another Jewish media propaganda campaign, which was the presentation of the common criminal called Joseph Stalin to the West as

a saint whereby the United States and Britain were pleasantly confederated with the devil in the destruction of Christian Europe in the Second World War. This also facilitated the destruction of Christian Germany at the hands of their own racial and religious kindred, for the benefit of the Jew. A continued examination of media reporting, its effects on public opinion, and the course of events in history will find that this is not an exception, but a pattern. History proves beyond doubt that the Jewish-controlled newspapers and other more modern media outlets have been moving the people of the so-called Western democracies towards a world dominated by Judaism for the past several centuries.

From his own personal papers, it does not appear that United Press International founder and early newspaper magnate E.W. Scripps was Jewish, although he was friendly to Jews and even once courted a Jewess. For now, we will leave the early Jewish influences at UPI uninvestigated. It was founded in 1907, and was for the most part only a domestic service for its first several decades. The United Press agency did not become United Press International until 1958. The Associated Press was first founded in 1846, primarily by New York newspapers for the sake of sharing the costs of obtaining news from the war with Mexico. It too was primarily a domestic news service until the mid-20th century. The New York Times has for a long time had its own news agency for the many other newspapers that it owns, operates and is in contract with, and it has been in Jewish hands since the 1890's. But its foreign operations were not developed until the 1940's. Until then, all of these major news agencies, which distributed news to practically every other newspaper in the United States, relied on a small handful of news agencies in Europe for all of their foreign news, the French Press Agency, Wolff and Reuters, and in the English language there was only Reuters.

The agency generally credited with being the first modern news agency is the Agence France Presse founded in 1835 by Charles-Louis Havas. While Havas himself is said to have been French, we have not yet found any reference to his religion. He was born into a banking family which was said to have been employed as estate managers for the Norman nobility, however they themselves were not nobles, nor were they apparently Norman. On the French-language Wikipedia page for Havas, he is said to have been a "former international banker and merchant". As life in France was rather tumultuous at that time, Havas being caught up in the politics of the Napoleonic era, by 1825 he became an independent journalist and translator of news from overseas, which led to the founding of his agency. At the same time, he had developed his own advertising agency monopoly within France. Havas' agency is still in business today. The circumstances of his life as well as his politics indicate to us that Havas was a Jew, but we have no direct references to support that indication. One of Havas' early employees was the so-called Paul Reuters, and another was Bernhard Wolff.

Reuters had even more numerous and sudden changes in his life than Havas. He was born as the son of a rabbi in Kassel, Germany, and his given name was Israel Josaphat. As a young man, he learned about telegraphy from the Christian and German scientist, Carl Friedrich Gauss. In 1845 he moved to Britain, and within three weeks he underwent a presumed conversion to Christianity, and changed his name to Paul Julius Reuter. Only a week after that event, he married the

daughter of a Lutheran pastor. All of this happened at St. George's German Lutheran Chapel in London. Evidently St. George didn't slay the dragon as well as he should have.

Soon after his supposed conversion and his marriage, Reuter went to Berlin and began publishing books with another man whom I suspect was a Jew although the evidence is insufficient, named Joseph Abraham Stargardt. He used his new endeavor to help agitate the revolutions of 1848 by distributing and publishing radical literature, for which he was run out of Germany. The German Wikipedia page indicates that, although he was supposedly converted in London in 1845, he was still identified as a Jew in Germany in 1847. There we read that "In August 1847, he [Reuters] had signed in Berlin for the acquisition of citizenship and was summoned on December 8 to take an oath. He refused, however, to take the oath in the form prescribed for Jews. His citizenship certificate he received so until May 1852." The same source also describes his publishing endeavors during the 1848 Revolution in a rather restrained manner: "During the revolution of 1848-49 they published a series of political writings, which can be broadly described as democratic. While Stargardt pointedly then carefully behaved, Reuter was the driving force of utterances democratic consciousness, had to soon answer for spread of democratic literature and flee abroad."

Reuter went to Paris, where he went to work for Havas' press agency, but started his own agency transmitting news between Brussels and Aachen. A short time later Dover was linked to Calais with a new telegraph cable, so Reuter returned to London and set up his office in the financial district. By 1857 he was a British citizen. In 1858 the Reuters news agency had its first newspaper client, the London Morning Advertiser. In 1871 Reuter was conferred a barony by Ernest II, Duke of Saxe-Coburg and Gotha. Ernest was the older brother of Prince Albert, the husband of Queen Victoria. By 1874 Reuters' news network stretched from Asia to South America, and it was transmitting news internationally using radio in 1923, almost as soon as the technology was developed. The first commercial radio broadcast occurred in the United States on November 2, 1920, in Pittsburgh, and was sponsored by Westinghouse. The first broadcast with paid advertising is generally believed to have been in New York on August 28, 1922. So Reuters was on the cutting edge, assuring that it would retain control of news between Europe and America through some of the most important decades in modern history.

From the Encyclopedia Britannica article on Reuters we read:

The spread of undersea cables helped Reuter extend his service to other continents. After several years of competition, Reuter and two rival services, Havas of France and Wolff of Germany, agreed on a geographic division of territory, leaving Havas and Wolff their respective countries, parts of Europe, and South America. The three agencies held a virtual monopoly on world press services for many years.

This leads us to discuss this third European news service, Wolff of Germany.

According to the sources which treat the subject, another German Jew, Bernhard Wolff, a physician who was the son of a Jewish banker in Berlin, was also an early employee of Charles Havas' French news agency. We are informed that Bernhard Wolff was "The second son of a Jewish banker," and, according to Wikipedia,

"Wolff lived and died in Berlin. His grave is preserved in the Jewish cemetery on Schönhauser Allee in Berlin's Prenzlauer Berg neighbourhood." Wolff went on to found the third significant European news agency, the Wolff Telegraphic Bureau. Because it informs us of aspects of the operation of all three European news agencies, here we will offer part of the Encyclopaedia Britannica article on the Wolff Telegraphic Bureau:

Wolff Telegraphic Bureau (WTB)... [is a] German news agency founded in 1849 by physician Bernhard Wolff. Formed shortly after the Havas and Reuters news agencies, WTB served as the primary German news agency and was one of only a handful of international news services for about 75 years.

Origins

Wolff became interested in news agencies after serving as a translator of medical and financial news for Agence Havas in Paris in 1847 and 1848. He returned in 1849 to Berlin, where he worked as an editor of a newspaper and formed his own financial news cooperative, the Berlin Telegraphische Anstalt. That cooperative made early use of the spreading network of electric telegraph lines, though most of Wolff's initial clients were banks and other businesses, not newspapers. Taking over several smaller competitors, Wolff broadened his operation to cover general news in 1855 and took on newspaper clients [which was three years before Reuters had a newspaper client]. By 1859 Wolff was exchanging news with Havas and Reuters. The operation underwent several name changes, finally becoming the Wolffsche Telegraphenbüro (WTB). The Prussian government began contributing some financial support (and exerting indirect control) by 1865. A secret 1869 agreement between the government and WTB gave the latter priority use of the expanding network of German telegraph cables, in return for which Prussia gained some degree of control over the political news transmitted and even the hiring of staff. With that the news agency became effectively an instrument of Prussian official policy, though it also achieved primacy in issuing official news. Wolff retired as managing director in 1871.

News cartel

In 1856 WTB signed an exchange agreement with Havas in France and Reuters in Britain to share financial news from their respective countries. Their cooperation soon expanded to more general news, and in 1874 they agreed to create joint offices in Brazil, Argentina, and Uruguay.

By 1870 the three agencies had established a cooperative news cartel, soon dubbed "The Ring." With each agency being responsible for a specific part of the world (WTB covered Austria-Hungary, Russia, and Scandinavia), the cartel thus eliminated overlapping reporting and its related costs. For many years, WTB controlled the national news bureaus in Sweden and Norway. Being the smallest of the three, WTB was subject to its partners' agreement to any expansion of its services—for which it paid a premium. All three made effective use of the growing web of undersea cables and land telegraphy and were accordingly often called "wire" services. With some changes, the cartel agreement was renewed in 1890 and again in 1914.

It is evident that with this agreement, the English-speaking countries would be almost entirely reliant on Reuters for English-language news from Europe and the rest of the world. But all of the news which was

reported from Russia and Germany was first filtered through the Jewish-owned Wolff Telegraphic Bureau. That is the important aspect of our having presented this account. From the 1860's through the 1930's, all of the news about Europe and most of the rest of the world which made it to America in sufficient time to steer American public opinion concerning world events came through one of these agencies, and the most important news during the decades in question was from Russia and Germany. Reuters news agency was founded by the son of a rabbi who was engaged in radical political activities serving the interests of the Jews from the very start of his career as a publisher. The Wolff Telegraphic Bureau was founded by the son of a Jewish banker from Berlin. Finally, the Havas agency was founded by the son of another banker, who was a banker and international merchant himself, and who turned to journalism as a second career. Practically everything the American people thought they knew about the Kaiser's Germany, the Bolsheviks in Russia, Joseph Stalin, Adolf Hitler and National Socialism, and all of the contemporary events of the period, came from the newspapers, and was spoon-fed to them through one of these Jewish-controlled news agencies.

So even where Jews did not own and edit the newspapers, they nevertheless controlled the news from Europe which reached those newspapers. They decided what to send, what not to send, and how what they did send was written. By that alone they could control American public opinion of events in Europe. The newspapers passed this "news" on to their readers, and based on what they read, those readers formulated their political decisions. Who to vote for, whether or not to support the wars overseas, what Europeans thought about various economic, political and social issues, all of the opinions Americans had in these areas and others came from these few agencies and their local newspapers. And Jews always promote Jews and Jewish interests first and foremost.

When Jews cannot control the news or the newspapers directly, they do so through commercial pressure. We are going to let Henry Ford, or whoever wrote this article for The Dearborn Independent, give us that account. The following is from page 99 of The International Jew, The World's Foremost Problem: How far does Jewish influence control the Newspapers of the United States?

In so far as the use of the word "Jew" is concerned, the Press is almost completely dominated. The editor who uses it is certain to hear from it. He will be visited and told - contrary to everything the Jew is told - that the word "Jew" denotes a member of a religious denomination and not a member of a race, and that its use with reference to any person spoken of in the public prints is as reprehensible as if "Baptist," "Catholic," or "Episcopalian" were used.

The Jew is always told by his leaders that regardless of religion or country of birth, he is a Jew, the member of a race by virtue of blood. Pages of this paper could be filled with the most authoritative Jewish statements on this point. But what the Jew is told by his leaders, and what the Gentile editor is told by the Jewish committee are two different and antagonistic things. A Jewish paper may shriek to the skies that Professor So-and-So, or Judge So-and-So, or Senator So-and-So is a Jew, but the secular newspaper that should do that would be visited by an indignant committee bearing threats. A certain newspaper, as a mere matter of news, published an excerpt from one of The Dearborn Independent articles. Next day a number of advertising

accounts dropped for lack of copy. Inquiry developed the fact that the reticent advertisers were all Jewish firms and the cause of their action was the really unimportant excerpt which the paper published. It developed also that the advertising agent who handled all the advertising for those Jewish firms was himself a Jew who also held an office in a Jewish secret society, which office was concerned exclusively with the control of newspapers in the matter of Jewish publicity. It was this man who dealt with the editor. A lame editorial retraction followed which faintly praised the Jews. The advertising was returned to the paper, and it is just a question whether that editor was rightly handled or not. Certainly he has been made to feel the power. But the diplomacy of it was bad. The editor, along with hundreds of others, has only been given the proper background for estimating the Jewish power in its wider reaches.

This is not to say that every editor should enter upon a campaign to expose the secret power. That is a matter for personal decision. Every editor, however, is so situated that he can see certain things, and he ought to see them, note them, and inwardly digest them.

Jewish publicity in response to these articles is very easy to get in almost any newspaper. Some have fallen most lamentably for lying statements. Others have opened their columns to propaganda sent out from Jewish sources. That is all very well. But the Gentile interest in the question has been largely ignored, even in cases where the editors are awake to the whole Question. This too affords a vantage from which the average editor can view what is transpiring in this country.

If a list of the Jewish owners, bondholders and other interests in our newspapers should be published the list would be impressive. But it would not account for the widespread control of the Press as observed in this country. Indeed, it would be unfair in such a connection as this to list some of the Jewish-owned newspapers of the United States, because their owners are fair and public-spirited servants of the people.

Actual ownership does not often account for much in a newspaper. Ownership in the newspaper business is not always synonymous with control. If you wish to know the control of the newspaper, look to its attorney and the interests he serves; look to the social connections of its chief editors; look to the advertising agents who handle the bulk of Jewish advertising; and then look to the matter of the paper's partisanship or independence in politics.

Newspaper control of the Press by the Jews is not a matter of money. It is a matter of keeping certain things out of the public mind and putting certain things into it. One absolute condition insisted upon with the daily Press is that it shall not identify the Jew, mention him, or in any but the most favorable way call the public's attention to his existence.

The first plea for this is based on "fairness," on the false statement that a Jew is not a Jew but a church member. This is the same statement which Jewish agents in the United States Government have used for years to prevent the United States Government from listing the Jews in any racial statistics. It is in direct contradiction to what the Jews themselves are told. A flabby "fairness," a sloppy "broad-mindedness," a cry of "religious prejudice," is the first plea. The second is a sudden cessation of Jewish patronage. The third is withdrawal of patronage by every Gentile concern that is under the grip of Jewish financiers. It is a mere matter of brutal bludgeoning. And the fourth act, in a

community thoroughly blinded to the Jewish Question, is the collapse of the offending publication. Read the Jewish Encyclopedia for a list of some of the papers which dared open up the Question, and ceased! When old Baron Moses Montefiore said at Krakau:

"What are you prating about? As long as we do not have the press of the whole world in our hands, everything you may do is vain. We must control or influence the papers of the whole world in order to blind and deceive the people."

- he knew what he was saying. By "blinding" the people he only meant that they should not see the Jew, and by "deceiving" them he only meant that the people should think certain world movements meant one thing when they really meant another. The people may be told what happens: they may not be told what was behind it. The people do not yet know why certain occurrences which have affected their whole lives, should have occurred at all. But the "why" of it is very definitely known in certain circles whose news service never sees print, and sometimes not even writing.

Statistics as to the space given the Jews by newspapers concerning things they want to get into print would also be an eye-opener. A minority nation, they get more publicity than any ten of the important minor nations of Europe - of the kind of publicity they want!

The number of Jewish contributors to the Press of the United States makes another interesting statistical bit. It would be sheer prejudice to make objectionable mention of many Jewish journalists and writers, and they come within the scope of this study only as they have shown themselves to be the watchful agents and active servants of the System. This is what many of them are. Not the ambitious young Jewish reporter who runs around the streets gathering news, perhaps, but the journalist at the seat of the news and at the necks of those two or three important international runways through which the news of the world flows.

The whole matter, as far as extent of control is concerned, could be visualized on a map of the United States, by means of colored pins showing the number of Jewish-owned, provably Jewish-controlled papers, and the number of Jewish writers who are directing the majority thought of the various sections of the country. The Jewish journalist who panders to unrest, whose literary ambition is to maintain a ferment in his readers, whose humor is sordid and whose philosophy is one of negation; as well as the Jewish novelist who extols his or her own people even while the story sows subtle seeds of disruption in Gentile social or economic life must be listed as the agents of that World Program which would break down society through the agency of "ideas." And it is very striking how many there are, and how skillfully they conceal their propaganda in their work.

Here and there in the United States it is now becoming possible to print the word "Jew" in the headlines of an article, and tell the Jewish committee which calls the next day that this is yet a free country. Quietly a number of newspapers have tested the strength of this assumed control in their communities, and have discounted it.

There is no reason for fear on the part of the editor who has his facts. But the editor who backs down will more and more feel the pressure upon him. The man who courageously and fairly holds his ground will soon learn another thing that is not so generally known, namely, that with all the brilliance there is a lot of bluff, and that

the chain of control once broken is felt throughout the whole system as a blow.

There is nothing that the International Jew fears so much as the truth, or any hint of the truth about himself or his plans. And, after all, the rock of refuge and defense, the foundation of endurance for Jew or Gentile must be the Truth.

[The Dearborn Independent, issue of 11 September 1920]

Henry Ford is right, that there were still some independently-minded newspapers in the 1920's.

Looking for some information on the quote here from the English Jew, Moses Montefiore, we found the Thursday, October 5th, 1922 edition of an Oklahoma paper called the Mangum Star. Here is a short article found on an unnumbered back page, where the classified ads were located:

"Coming Events Cast Their Shadows Before"

The propagation department, Knights of the Ku Klux Klan, sent out the following newsletter from Atlanta, headquarters, under date of September 21st:

Nowadays, a patriot has a tough road to travel! A new society called "Invisible Jungle, Knights of the Tiger's Eye" has made its bow. Its announced purpose is to fight the Knights of the Ku Klux Klan. Their black robe and mask is similar to that worn by the K of C's in lodge room. [A reference to the Catholic Knights of Columbus.]

A public proclamation, signed by Edward Young Clarke, Imperial Wizard, Pro Tem, is to be released to the press today. It makes the startling charge that there is a "nation-wide conspiracy to destroy American institutions and obliterate Christian ideals," and promises that the Klan will produce evidence to the American public which will be the greatest exposure ever witnessed.

Klan endorsed candidates in California were elected in the recent primaries with but few exceptions. Klan recruiting in this state is progressing rapidly.

What a pleasant little sentiment is contained in this quotation from Baron Montefiore - a German Jew.

"What are you praying about? As long as we do not have the press of the whole world in our hands, everything you may do is in vain. We must control or influence the papers of the whole world in order to blind and deceive the people." And yet we hear some Americans say, "There is no Jewish conspiracy."

When the City of Springfield, Massachusetts, refused to permit Dr. William J. Mahoney to speak on the principles of the Klan in the high school auditorium, the local Shriners came forward like true Americans and offered the use of the Shrine Temple. The exchange club of Worcester, Massachusetts hearing of the incident extended a cordial invitation to Dr. Mahoney to speak to them.

Klan victories in Georgia primaries were as numerous as the wives of Solomon.

When William Coote, member of Ulster and British parliament spoke last week in the Western Avenue M. E. [Methodist Episcopal] Church, Chicago, in support of North Ireland Protestants, his remarks were punctured by bricks hurled through the church windows by Irish Sinn Feiners. No doubt the rioters will gloat over the fact that their missiles struck several women in the audience.

"Issues of Today," a flannel-mouthed, pro-German, anti-Anglo Saxon weekly, misedited by one Frederick Schrader, assisted by A. Van C. P. Heuzinga, thunders against a book entitled, "I Am An American" used by the

Jersey City Schools. They admonish their readers to "Get after the school authorities and the book dealers that handle the book; stop speaking to anyone that defends it. Get hold of copies and burn them in the public square." (Issue of September 9th, 1922, Page 359.)

We could not imagine today a newspaper publishing anything positive about the Ku Klux Klan and still being in business tomorrow, but certainly not the reproduction of an entire newsletter. So Ford is correct in his assessment that not every newspaper was held in fear of the Jews in 1920, or 1922. But while we could not resist but to cite this article for our example, Mangum is a small town in Southwest Oklahoma with a population of less than 4,000 people. But we see that this particular newspaper also must have sympathized with the Klan in its vitriol towards Germans. Then it labels Moses Montefiore as a German, when he is no more a German than he was an Englishman. Montefiore was born in Italy to a Sephardic family that had been in London since the 1740's. He was the sheriff of London, President of the Board of British Deputies, and knighted by Queen Victoria in 1837. He lived until the age of 100 and died in 1885. I have not yet found the source or context of the quote from him concerning the Jewish objective of control of the press, but by the time he died the Jews certainly did control the entire European press.

In any event, the Klan's hatred of Germans reflects the divisions sown among Whites by Jews which continue to make the world safe for Jews. Montefiore and his family found life much more rewarding among the Anglo-Saxons. On the other hand, this article seemed to reflect the Klan's acceptance of groups such as the Shriners, a Masonic group which is rooted in Jewry and openly identifies with Arabic culture and Jewish humanist ideals.

We will revisit the Jewish control of the press as soon as our presentation of the second of the Protocols. For now, we shall finally continue our presentation of the first of the so-called Protocols of the Learned Elders of Zion, as they are found in the book *The Protocols and World Revolution* attributed to Boris Brasol, and published in Boston in 1920 by Maynard, Small & Co. This is a continuation of Protocol No. 1, entitled *The Basic Doctrine*, from where we had left off in Part 11 of this series:

PROTOCOL NO. I, continued:

From temporary evil to which we are now obliged to have recourse will emerge the good of an unshakable government, which will reinstate the orderly functioning of the mechanism of popular existence now interrupted by liberalism.

The wording is sometimes difficult. The Marsden translation has it to say that "Out of the temporary evil we are now compelled to commit will emerge the good of an unshakable rule, which will restore the regular course of the machinery of the national life, brought to naught by liberalism."

This document already existed in the 1890's, but we cannot really tell how much older than that it may be. Perhaps this "temporary evil" was the planned revolution in Russia, or the wars that the Jews had instigated between the various nations of Europe. The Europe of the 19th century was an evil time, and the Europe of the 20th century was even more evil. Through all of the mayhem and confusion, murder and war

instigated by the Jews since the French Revolution, and even since the protestant Reformation, the Jews hoped to recreate the world in their own image. That would result in a so-called Pax Judaica where the Talmud would rule, and Christianity would be slowly extinguished. That is the world in which we currently live, and that is why White Christians cannot get any justice from that world.



This explains why the so-called western democracies are laden with bureaucracy today. The Jews are now in control, and they are adverse to the idea of true political or economic liberty, so we are burdened with bureaucracy and the taxes which support them, as the Jews "reinstate the orderly functioning of the mechanism of popular existence" to their own liking. Perhaps that is how the reference to "red tape" really developed.

However White Christians cannot see the real problem, because their opinions as well as the acceptable bounds of discussion are all formulated for them by the Jewish media. We cannot adequately state this in a few short paragraphs, but to describe it has been the objective of this entire series of presentations of the Jews in Europe and the Protocols of Satan, and even back to our presentation on Martin Luther in Life and Death, which we one day hope to continue.

As the Protocols had said just a little earlier in Protocol No. 1, "political freedom is an idea but not a fact." The Jew only believed in freedom when the Christian nobility had control of the governments of the world. In order to break that control, the Jew offered the false hope of liberty to the people, so that the power of money could supplant the Christian nobility as ruler over the people. The Christian people should have known better, as Paul of Tarsus had told the Romans, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Therefore if the Christian overthrew his rulers, and if he would not

be ruled by his God, then it was inevitable that something else would come to rule over him, for which the Jew was in waiting.

In some ways, the Jew understood this much better than the Christian, that political liberty is simply not possible. The Jew only wanted to supplant the kings, and the power of money was naturally in the hands of the Jew. But the Jew needed a vehicle, and that vehicle was Liberalism. If the Jews let the people know the truth, then the people never would have agreed.

Liberalism is the lie created by Satan to deceive the people into believing that they could rule themselves. Once the rule of the people prevailed, the devils knew that they could become the true rulers, because they had the means to manipulate the people in their hands: the banks and the media. The serpent said to Eve, "5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." When the people thought that they could be as gods, the devil won the day.

The preamble to the Declaration of Independence says "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, — That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

Now, we know that those words were written by well-meaning Christian men. But they were words based on the concept of Liberalism, that men had the liberty to rule themselves. That idea is contrary to the Divine Will of God. Some of those men understood that God must be in the equation, but when the words were written, God was left out of the equation, and therefore room was made for the devil. This was also the permissive will of God, and for our imagined liberty we have been enslaved by Satan. But this is not the Divine will of God, where men only have liberty in Christ, if they realize that He alone can be their King, and that they must submit to Him. So the noble words of the American founders made the mistake of leaving their specific God, Yahshua, or Jesus Christ, out of the equation, and Satan crept right into the equation.

PROTOCOL NO. I, continued:

The end justifies the means. In laying our plans we must turn our attention not so much to the good and moral as to the necessary and useful. Before us lies a plan in which a strategic line is shown, from which we must not deviate on pain of risking the collapse of many centuries of work.

Likewise, the Marsden translation has this last sentence to say "Before us is a plan in which is laid down strategically the line from which we cannot deviate without running the risk of seeing the labor of many centuries brought to naught."

Presenting our series on The Jews in Medieval Europe, where in 11 parts we feel that we have only scratched the surface, we discussed in two parts the Converso problem and the Spanish Inquisition. While Jews were restricted from many areas of life in the relatively

Christian society, they claimed to convert in large numbers, so that they could hold office or engage in certain activities. But the conversions were always feigned, and they continued to live all of the routine aspects of their lives as Jews, while only engaging superficially as supposed Christians. The following is from part 1 of that series, where we were in turn citing E. Michael Jones, and we will leave our original comments in place:

The conversos continued to earn the odium of the Christian majority because many lent money at interest and tax-farmed. The efficacy of baptism, and therefore, the sacramental system of the Church, was called into question, something that led inexorably to racism. [But the sacramental system was never Christian in the first place.] Or fear was suppressed and then transformed into hatred of the Jews, who were seen as trifling mendaciously with the most sacred commitments, and therefore incapable of being trusted. The suspicions fell most heavily on the cultured conversos of the upper class who benefited most from conversion by gaining access to offices previously off-limits to Jews. The average Christian believed he was ruled by a class of philosophical intellectuals who were nihilists and opportunists with no religious beliefs. [No different than today's atheistic Jews, who insist upon being conferred with all the benefits of being the so-called "chosen" while denying God Himself.] Baer cites the saying, "to be born and die; all the rest is a snare and a delusion," as epitomizing the beliefs of this class of convert. [The attitude which gave rise to humanism within the Church.] 28 Because of the large number of converted Jews prominent in Spain, it was reputedly more secular than renaissance Italy. [Secular society is the natural result of a Jewish-dominated society, because the Jews truly have no God.] "Lyric poetry from the period reveals, as it did in the 12th and 13th centuries, a type of Jewish courtier who had become either a converso or an open apostate." The Italians felt the Jews ruled Spain, "while secretly perverting the faith by their covert adherence to Judaism." 29 [It was not long before devout Catholics such as Prince Carpi were fighting with Italian humanists within the Church in Italy.]

As we had seen in those presentations, this situation began in the 13th century, and continued through the 15th. In the end, the Jews nevertheless had eventually prevailed as they had throughout all of Europe. These events, those in Spain and those which were about to occur as the Protocols were published, are certainly just as connected as the Protocols boast here, where they state that "Before us lies a plan in which a strategic line is shown, from which we must not deviate on pain of risking the collapse of many centuries of work." The Jews had been infiltrating and subverting Christian society in Europe for many centuries, sowing seeds of discord and dividing Christians with false doctrines and false historical ideas.

Even Martin Luther, as we had seen, was friendly to the Jews. One theme which we have not yet had the chance to fully develop in our presentations on the life of Luther, we will summarize briefly now. Early on in his struggle, Luther was successful because he had attracted the backing of the humanists who had formerly rallied behind Johann Reuchlin. It was the humanists who were Luther's first major publicists and attracted for him the backing of men who were much more consequential to his ultimate success. But these

humanists who had first rallied behind Reuchlin had allied themselves with the cause of the Jews, as Reuchlin was defending the license of the Jews to keep their writings, the Talmud and the Kabbalah and the other Jewish books which the traditional Christian functionaries in Germany wanted to destroy. Ostensibly, many of the humanists may have been Jews, but practically all of them sympathized with the Jews, and after the Reuchlin Controversy had lost its lustre, they chose Luther as their next vehicle by which to weaken and attack and break the authority of the Church of Rome, which was their real objective. This was also the objective of the Jews, and therefore the Jews also supported both the humanists and Luther.

At first, Luther was friendly to the Jews, and he actually believed that he could convert them to Christ. Luther rather naively saw the evils of the papacy and the false doctrines of Roman Catholicism as the impediments to converting the Jews to Christ. Luther evidently did not consider the first 300 years of Christian history, long before there was a papacy or a Roman Catholic Church, and the Jews would not convert, persecuting Christianity instead. [Then again, they would not convert for Christ Himself, and killed Him instead.] But after the Reformation succeeded in Germany, Luther became disillusioned that the Jews would still not listen to him. That is when he awoke to their true nature, and that is when he wrote On the Jews and Their Lies. He was duped, and with Protestantism the Jews also attained greater religious freedom of their own, as their old enemy - the Roman Catholic Church, was severely weakened. So there are two sides to the story of the Reformation, and while we see it as good and necessary to our own Christian religious freedom, and the liberty obtained from the oppression of the popes, there is also an aspect that benefitted the devil.

The Kabbalah was produced by the Jews around the same time that Jews in diverse places began converting to Christianity and writing commentaries on the Scripture. As we had seen in our presentation of Martin Luther's On the Jew and Their Lies, even Luther, in his diatribe against the Jews, could not help from quoting Jewish sources, and revealing for us the unsound Jewish thinking which had severely affected his own theology. This is what the Protocols profess that the Jews purpose to do, to create confusion and break down the existing order so that they can "reinstate the orderly functioning of the mechanism" as they see fit. In the case of Medieval Christian theology, the confusion they created and their own reinstatement of order resulted in

modern Christian Zionism, which is actually the religion of the Anti-Christ.

"All the News That's Fit to Print"

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Late Edition
Today, mostly clouds, occasional rain, cooler; high 73, tonight, heavy rain, humid; falling, low 61. Tomorrow, a shower; high 73, tonight, rain; high 63.

\$2.50

'EQUAL DIGNITY'

5-4 Ruling Makes Same-Sex Marriage a Right Nationwide



Michael Cera and Robert Woodcock, Brianne Brook and Courtney Tucker, Zach Blue Pomeroy and Julie Ann Lake, George Harris and Jack Evans, Natalie Christian and Allen Lacks, Christopher Brown and Tim Pennell, Kenneth Drennon and Gabriel Morales, Crystal Zommer and Lena Williams, Mayra Este and Ann Sorell, Barbara Schwartz and Julia Treaster, Lori Hamilton and Stephanie Ward, Terrence McNally and Thomas Kinkadee

Forceful Dissents From the Court And Nation

WASHINGTON — In a long, heated struggle for the gay rights movement, the Supreme Court ruled by a 5-4 vote on Friday that the Constitution guarantees the right to same-sex marriage. The majority opinion, written by Justice Anthony M. Kennedy, said that the right to marry is a fundamental liberty interest, and that the Constitution protects that right. The dissenters, led by Chief Justice John Roberts, argued that the Constitution does not guarantee the right to marry, and that the issue should be left to the states. The ruling is expected to have a significant impact on the lives of millions of gay, lesbian, and transgender people across the United States.

"It would misunderstand these men and women to say they disrespect the idea of marriage. Their plea is that they do respect it, respect it so deeply that they seek to find its fulfillment for themselves."

JUSTICE ANTHONY M. KENNEDY, from the majority opinion

Historic Day for Gay Rights, but a Tinge of Loss for Gay Culture

BY MICHAEL ROSEN

First Capital Hill as Senate

have been feeling

that has done good on the

newspapers, but a tinge of

loss for gay culture

the gay community

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The Protocols of Satan

Part 14: Bastiat for Judaism, Hitler for Christianity

For two-and-a-half segments of this series presenting the Protocols of Satan, we took a long digression to discuss Jewish control of the newspapers and glossy magazines of Europe and America from the mid-19th century and until the time of the Second World War. Excluding actual books, newspapers and magazines were of course the only media until the 1920's and even with the advent of radio and television, they remained the most influential form of media until long after both the World Wars were concluded. But just as importantly as their control of most of the major newspapers was the Jewish control of most of the advertising and all of

the major international news agencies throughout that same period. With that, they were able to control even those newspapers which they did not own or for which they did not hold positions as editors or writers. Through their media control, Jews were the foremost creators of public opinion throughout those important decades which have shaped the modern world. Jews created the circumstances and influenced the public opinion by which Czarist Russia and both Imperial and National Socialist Germany were destroyed for the advancement of the world-wide propagation of Jewish capitalism. For the Jews who orchestrate the media, and

manipulate entire national populations like marionettes in their orchestra, generations of White Christians destroyed one another in war, and today the whole world lies under the thumb of the Jewish usury oppression of international brokerages and banks. The Protocols reflect the definite and calculated plan of action by which the Jews have accomplished their world dominion.

Here we shall continue our presentation of the first of the so-called Protocols of the Learned Elders of Zion, as they are found in the book *The Protocols and World Revolution* attributed to Boris Brasol, and published in Boston in 1920 by Maynard, Small & Co. As we have already done in this series, we shall also quote the translation of the Protocols made by Victor Marsden in that same decade, because a second insight into the original language of the writers often expedites an understanding of their original intent.

We left off where the Protocols offer a very foreboding statement:

From [the] temporary evil to which we are now obliged to have recourse will emerge the good of an unshakable government, which will reinstate the orderly functioning of the mechanism of popular existence now interrupted by liberalism.

With this we commented in two respects. Firstly, the Protocols seem to have surfaced in the very late 1800's, and the revolutions in Russia as well as the first World War were looming just over the horizon. It may well be that those events were planned at such an early time, in order to usher in the capitalist New World Order, the rule of capital leading to an inevitable Jewish World Supremacy.

Secondly, we see the real reason why Liberalism is always burdened with the seemingly inevitable development of bureaucracy. The people complain of "red tape", and it certainly is the "Reds" who wrap them in that tape. The Jews who convinced the world of Liberalism so that they may usher in the rule of capital only did so that they may institute their own form of tyranny. Everywhere that we have Liberal government, we have endless bureaucracy because the Jews actually hate liberty. So bureaucracy is rapidly developed within any Liberal government in order to restrain liberty and place the people under an invisible tyranny.

Rabbi Lewis Browne, an early 19th century writer and radio commentator who like to consider himself a "philosopher" (along with 6 millions other Jewish devils) wrote in his first book, *Stranger than Fiction*, that "It was little wonder that the Churchmen, came to speak of the whole liberal movement as nothing but a Jewish plot". Among many other things, he also openly boasted that "No agitators did more to bring on the Revolution of 1848 than those two Jews, Heinrich Heine and Ludwig Borne."

Before we continue, we would like to contrast two completely opposing attitudes towards government, that of Bastiat and that of Adolf Hitler. The following is from an essay by the French statesman Frédéric Bastiat. It was written in 1848, as Europe was plunged into another social revolution agitating for democracy. To Bastiat, the state was a fictional entity by which all of its members seek to live at the expense of everyone else. Of course, he was writing cynically because he was a defender of a free-market economy and a supposed right to economic liberty, property and the pursuit of happiness. He was an enemy of Socialism, but not only

Marxist Socialism, which is not really Socialism at all. So Bastiat wrote the following:

As, on the one hand, it is certain that we all address some such request to the state, and, on the other hand, it is a well-established fact that the state cannot procure satisfaction for some without adding to the labor of others, while awaiting another definition of the state, I believe myself entitled to give my own here. Who knows if it will not carry off the prize? Here it is:

The state is the great fictitious entity by which everyone seeks to live at the expense of everyone else.

For, today as in the past, each of us, more or less, would like to profit from the labor of others. One does not dare to proclaim this feeling publicly, one conceals it from oneself, and then what does one do? One imagines an intermediary; one addresses the state, and each class proceeds in turn to say to it: "You, who can take fairly and honorably, take from the public and share with us." Alas! The state is only too ready to follow such diabolical advice; for it is composed of cabinet ministers, of bureaucrats, of men, in short, who, like all men, carry in their hearts the desire, and always enthusiastically seize the opportunity, to see their wealth and influence grow. The state understands, then, very quickly the use it can make of the role the public entrusts to it. It will be the arbiter, the master, of all destinies. It will take a great deal; hence, a great deal will remain for itself. It will multiply the number of its agents; it will enlarge the scope of its prerogatives; it will end by acquiring overwhelming proportions. But what is most noteworthy is the astonishing blindness of the public to all this. When victorious soldiers reduced the vanquished to slavery, they were barbarous, but they were not absurd. Their object was, as ours is, to live at the expense of others; but, unlike us, they attained it. What are we to think of a people who apparently do not suspect that reciprocal pillage is no less pillage because it is reciprocal; that it is no less criminal because it is carried out legally and in an orderly manner; that it adds nothing to the public welfare; that, on the contrary, it diminishes it by all that this spendthrift intermediary that we call the state costs?

This certainly seems to represent the prevalent view of the purpose of government in this era of individualistic capitalism. Bastiat was a classical Liberal, an economist cast in the mold of Adam Smith, and a Freemason. Smith and Bastiat were the models upon which the Austrian school of economic Libertarianism is based, the system prevailing in the West today because it is most accommodating to Jewish capitalism since it promotes open borders and condemns trade protectionism. Bastiat seems to have seen the prevalence of parasitism to be the inevitable outcome for the Liberal state. However Bastiat seems to have taken it for granted that such a system of government was just and inevitable. He had also avidly defended capitalism and usury, and wrote a famous essay on the topic simply called *Capital and Interest* which is still widely considered to be the last word on the supposedly inevitable benefits of the capitalist system.

However Bastiat's view of the State, as well as his promotion of classical liberalism and usury as a necessity to economy is antithetical to Christianity. And while we would not promote such statism at all, a contrasting model of the state is the definition offered

by Adolf Hitler, which is based on the Christian principle of a state as an institution representing the interests of a particular extended family of people, which in turn is the true and Christian concept of nationhood. Hitler also promoted the additional Christian principle of the self-sacrifice of the individual for the benefit of that family of people and the wider Nation which they constitute. Hitler had envisioned a State which was unencumbered by the disease of parasitism. So in Book 2, chapter 2 of Mein Kampf, Hitler wrote the following:

“A State may be considered as a model example if it adequately serves not only the vital needs of the racial stock it represents but if it actually assures by its own existence the preservation of this same racial stock, no matter what general cultural significance this statal institution may have in the eyes of the rest of the world. For it is not the task of the State to create human capabilities, but only to assure free scope for the exercise of capabilities that already exist. On the other hand, a State may be called bad if, in spite of the existence of a high cultural level, it dooms to destruction the bearers of that culture by breaking up their racial uniformity. For the practical effect of such a policy would be to destroy those conditions that are indispensable for the ulterior existence of that culture, which the State did not create but which is the fruit of the creative power inherent in the racial stock whose existence is assured by being united in the living organism of the State. Once again let me emphasize the fact that the State itself is not the substance but the form.”

Earlier in Mein Kampf, in Book 1 Chapter 4, Hitler had written that:

“The following may be proclaimed as a truth that always holds good:

“A State has never arisen from commercial causes for the purpose of peacefully serving commercial ends; but States have always arisen from the instinct to maintain the racial group, whether this instinct manifest itself in the heroic sphere or in the sphere of cunning and chicanery. In the first case we have the Aryan States, based on the principles of work and cultural development. In the second case we have the Jewish parasitic colonies. But as soon as economic interests begin to predominate over the racial and cultural instincts in a people or a State, these economic interests unloose the causes that lead to subjugation and oppression.”

In the so-called western democracies that “subjugation and oppression” is executed under the mask of bureaucracy and the restriction of liberties for the presumed public good. Then writing about the relationship of Capital to the State, Hitler said in Book 1, Chapter 8 of Mein Kampf:

“On such principles the attitude of the State towards capital would be comparatively simple and clear. Its only object would be to make sure that capital remained subservient to the State and did not allocate to itself the right to dominate national interests. Thus it could confine its activities within the two following limits: on the one side, to assure a vital and independent system of national economy and, on the other, to safeguard the social rights of the workers.”

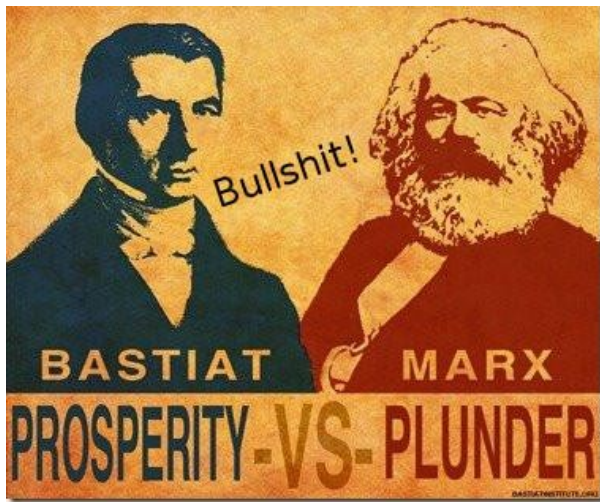
So National Socialism sincerely sought to protect the rights of the common people of the nation from the usurious capitalists. Hitler wanted an economy free of the parasitism that the Freemason Bastiat promoted as both inevitable and also as beneficial in a Liberal system. For Hitler the State came into existence as an organism organizing and defending the substance of a particular tribe or nation of people, and properly a nation was of course a wider growth of a particular tribe, or tribes, who are all of the same origin and race. For Bastiat, the State merely regulated the economic interests of a group of people living in the geographic area under its control.

Hitler himself very eloquently summed up the difference, once again from Mein Kampf, in Book 1 Chapter 4 where he wrote:

The triumphant progress of technical science in Germany and the marvellous development of German industries and commerce led us to forget that a powerful State had been the necessary pre-requisite of that success. On the contrary, certain circles went even so far as to give vent to the theory that the State owed its very existence to these phenomena; that it was, above all, an economic institution and should be constituted in accordance with economic interests. Therefore, it was held, the State was dependent on the economic structure. This condition of things was looked upon and glorified as the soundest and most normal arrangement.

This is, to a great extent, the model which is perpetuated by Liberalism. In America today the government is treated as an agency for the benefit of international corporations. So Hitler continues:

Now, the truth is that the State in itself has nothing whatsoever to do with any definite economic concept or a definite economic development. It does not arise from a compact made between contracting parties, within a certain delimited territory, for the purpose of serving economic ends. The State is a community of living beings who have kindred physical and spiritual natures, organized for the purpose of assuring the conservation of their own kind and to help towards fulfilling those ends which Providence has assigned to that particular race or racial branch. Therein, and therein alone, lie the purpose and meaning of a State. Economic activity is one of the many auxiliary means which are necessary for the attainment of those aims. But economic activity is never the origin or purpose of a State, except where a State has been originally founded on a false and unnatural basis. And this alone explains why a State as such does not necessarily need a certain delimited territory as a condition of its establishment. This condition becomes a necessary pre-requisite only among those people who would provide and assure subsistence for their kinsfolk through their own industry, which means that they are ready to carry on the struggle for existence by means of their own work. People who can sneak their way, like parasites, into the human body politic and make others work for them under various pretences can form a State without possessing any definite delimited territory. This is chiefly applicable to that parasitic nation which, particularly at the present time preys upon the honest portion of mankind; I mean the Jews.



For these reasons among others, Hitler had to be destroyed, and since then the system of traditional Liberalism which was promoted by Bastiat and which favors the Jewish capitalists has prevailed. Hitler's ideas were not new, as they were in turn developed out of the organic socialism of French and German philosophers and economists who were among Bastiat's contemporaries. But socialism is not Marxism, and that is another Jewish media deception. Under Marxism, the state controls the tools of production, but true socialism demands that the producers themselves remain in control of such tools. Yet even today, many presumed economic experts remain confused, and accept the false dichotomy of Bastiat Liberalism vs predatory Marxism, as if one or the other are inevitable while the Jews were beneficiaries of both. We may discuss this at further length, perhaps when we present the 22nd Protocol, titled The Power of Gold. Gold only has power within a State if the State allows it such power, which is why the inevitable outcome of Bastiat's Liberalism was Jewish capitalist supremacy and the imposition of a bureaucratic tyranny over all of the states which Liberalism had infected, coupled with the military conquest of all States which had resisted its power.

PROTOCOL NO. I, continued:

In working out an expedient plan of action it is necessary to take into consideration the meanness, vacillation, changeability of the mob, its inability to appreciate and respect the conditions of its own existence and of its own well-being. It is necessary to realize that the power of the masses is blind, unreasoning, and void of discrimination, prone to listen to right and left. The blind man cannot guide the blind without bringing them to the abyss; consequently, members of the crowd, upstarts from the people, even were they men of genius but incompetent in politics, cannot step forward as leaders of the mob without ruining the entire nation. Only the person prepared from childhood to autocracy can understand the words which are formed by political letters.

We will briefly discuss this last statement first. In the Middle Ages as well as in the courts of the great nations of antiquity, princes and the sons of the noble classes were given tutors at an early age which provided them with an intensive education in the history, language, culture, economy and other subjects relevant to the times. All of this was done to prepare them for their positions as rulers and leaders in the next generation.

The Romans, and the Persians, Babylonians and Egyptians before them, took the noble youth of subject states and educated them along with their own children under such tutors. Members of the non-ruling classes rarely received such an education, because it was irrelevant to the conduct of their daily lives. But in the old Israelite kingdom, all of the people were commanded to gather at the Sabbaths and hear the words of the Scriptures, so that they would understand the laws of God and be educated relevant to the conduct of a Godly society. This ideal was also woven into the fabric of the educational system in America, until the first part of the 20th century when the Jews launched an assault on the teaching of the Bible and Christianity in the schools, a discussion which we shall reserve for commentary in the appropriate portions of the later Protocols.

The Jews understood the tractability of the uneducated masses, and knew that through their control of the media that they themselves could ultimately control a sufficient percentage of the masses for their own advantage. In Volume 1, Chapter 8 of Mein Kampf, Adolf Hitler described in part the nature of the democratic political process where he wrote:

Because of a certain vanity, which is always one of the blood-relations of unintelligence, the general run of politicians will always eschew those schemes for the future which are really difficult to put into practice; and they will practise this avoidance so that they may not lose the immediate favour of the mob. The importance and the success of such politicians belong exclusively to the present and will be of no consequence for the future. But that does not worry small-minded people; they are quite content with momentary results.

Hitler had one advantage in his own rise to power, that the mobs of Germany at that time were racially homogenous. But on the other hand, discussing 1920's Germany Hitler had described the same despair which many people in all Western nations suffer today, in Volume 1 Chapter 12 of Mein Kampf:

The fact that millions of our people yearn at heart for a radical change in our present conditions is proved by the profound discontent which exists among them. This feeling is manifested in a thousand ways. Some express it in a form of discouragement and despair. Others show it in resentment and anger and indignation. Among some the profound discontent calls forth an attitude of indifference, while it urges others to violent manifestations of wrath. Another indication of this feeling may be seen on the one hand in the attitude of those who abstain from voting at elections and, on the other, in the large numbers of those who side with the fanatical extremists of the left wing.

We had already explained, in our discussion of the Jewish control of the German newspapers, that the German politicians were described as having commonly resorted to the newspapers in order to determine the public opinion, while at the same time the Jews who owned and ran those newspapers were actually creating that so-called opinion. Of course, this phenomenon still persists today, and is very much exacerbated by the ubiquitous presence of electronic media controlled by those same Jews.

So long as a people are caught up in a capitalist system, they are reduced to the level of beasts competing one against the other for their daily bread. In that manner

they may be so much more easily manipulated by the Jewish-controlled media that they are little more than the tractable mob which the Protocols describe here. In Volume 2, Chapter 2 of *Mein Kampf*, Adolf Hitler is discussing the general physical health of a nation, and the importance of physical health to one's mental capacity, so he wrote the following:

Just as, in general, the racial quality is the preliminary condition for the mental efficiency of any given human material, the training of the individual will first of all have to be directed towards the development of sound bodily health. For the general rule is that a strong and healthy mind is found only in a strong and healthy body. The fact that men of genius are sometimes not robust in health and stature, or even of a sickly constitution, is no proof against the principle I have enunciated. These cases are only exceptions which, as everywhere else, prove the rule. But when the bulk of a nation is composed of physical degenerates it is rare for a great spirit to arise from such a miserable motley. And in any case his activities would never meet with great success. A degenerate mob will either be incapable of understanding him at all or their will-power is so feeble that they cannot follow the soaring of such an eagle. The State that is grounded on the racial principle and is alive to the significance of this truth will first of all have to base its educational work not on the mere imparting of knowledge but rather on physical training and development of healthy bodies. The cultivation of the intellectual facilities comes only in the second place. And here again it is character which has to be developed first of all, strength of will and decision. And the educational system ought to foster the spirit of readiness to accept responsibilities gladly. [Today the educational system in America teaches its children that everyone wins, and they do not have to accept responsibility for their actions or their performance. Fault lies everywhere but in the individual child.] Formal instruction in the sciences must be considered last in importance. Accordingly the State which is grounded on the racial idea must start with the principle that a person whose formal education in the sciences is relatively small but who is physically sound and robust, of a steadfast and honest character, ready and able to make decisions and endowed with strength of will, is a more useful member of the national community than a weakling who is scholarly and refined. A nation composed of learned men who are physical weaklings, hesitant about decisions of the will, and timid pacifists, is not capable of assuring even its own existence on this earth. In the bitter struggle which decides the destiny of man it is very rare that an individual has succumbed because he lacked learning. Those who fail are they who try to ignore these consequences and are too faint-hearted about putting them into effect. There must be a certain balance between mind and body. An ill-kept body is not made a more beautiful sight by the indwelling of a radiant spirit. We should not be acting justly if we were to bestow the highest intellectual training on those who are physically deformed and crippled, who lack decision and are weak-willed and cowardly. What has made the Greek ideal of beauty immortal is the wonderful union of a splendid physical beauty with nobility of mind and spirit.

And here once again Hitler was borrowing from ideas which had long been tried and proven to be true, as British general and scholar William Francis Butler had

said a century before him that "The nation that makes a great distinction between its scholars and its warriors will have its thinking done by cowards and its fighting done by fools." Yet from the late 19th century, that distinction has become generally accepted in all of the nations of the West. For every genius like George Patton, there are now ten thousand dolts like Omar Bradley.

So the Jews of today lambast Adolf Hitler for wanting to create a so-called "master race", when in reality he only wanted to educate the German people and encourage them to participate in the maintenance of a healthy nation that may withstand challenges such as the onslaught of Jewish subversion which they were already suffering through the Weimar period. As the Protocols assert, the uneducated mob certainly cannot "appreciate and respect the conditions of its own existence and of its own well-being." Hitler's mistake, in the eyes of the Jews, was that he tried to educate the mobs. And here we also see that Hitler would, in part, agree with the Protocols where they claim that "members of the crowd, upstarts from the people, even were they men of genius but incompetent in politics, cannot step forward as leaders of the mob without ruining the entire nation." But we would assert that in such cases, the ruin of the nation would come from Jewish subterfuge in their opposition to any real leader of a nation who would arise to resist the supremacy of the Jew.

So the Protocols continue to present the Jewish theory of control in this manner:

PROTOCOL NO. I, continued:

The people left to themselves, that is to upstarts from among them, are ruined by party dissensions created by greed for power and honors, and by the disorders resulting therefrom. Is it possible for the masses of the people to direct the affairs of the state without rivalry, and without interjecting personal interests? Are they capable of protecting themselves against external enemies?—This is impossible, since a plan divided into as many parts as there are minds in a mob loses its unity, and consequently, becomes incomprehensible and unworkable.

If today's leaders, even the founders of the American nation, were truly educated in ancient history they may have better foreseen their own deficiencies. While many of them were well read, enough of them were not educated sufficiently. In the democracy of Athens, as it is described by Thucydides, political parties were barred. The Athenians understood that every political party was in essence a conspiracy against the State. In the ancient Roman Republic, groups of men were not permitted to meet privately, as each private meeting also represented a conspiracy. And in the Roman Republic, if a politician offered to open the public treasury for the benefit of any particular individual or group, he risked being hanged. Yet there were no safeguards against any of these things in the founding documents of this nation, and as soon as the first congress was elected the government was embroiled in party politics. Some of the founders had written of the dangers of political factions, but the mobs eventually prevailed. The primary instigator seems to have been Alexander Hamilton in his formation of a Federalist party, while his primary opponents, James Madison and Thomas Jefferson, seemed to have then formed a party of their own as a defense. Hamilton's Federalists never prevailed to gain power, but Hamilton certainly

prevailed in rapidly ushering in party politics, and poisoning the political operation of the nation right from the beginning. However with no safeguards against political parties in its founding documents, the outcome was inevitable.

But the authors of the Protocols understood that inevitability:

PROTOCOL NO. I, continued:

Only an autocrat can outline great and clear plans which allocate in an orderly manner all the parts of the mechanism of the government machinery. From this it is concluded that the government which is the most efficient for the benefit of a country must be concentrated in the hands of one responsible person. Civilization cannot exist without absolute despotism, for government is carried on not by the masses, but by their leader, whoever he may be. A barbarous crowd shows its barbarism on every occasion. The moment the mob grasps liberty in its hands it is speedily changed to anarchy, which is in itself the height of barbarism.

The Jews who sold Western Civilization on the concept of Liberalism and government by the people fully understood that government by the people would lead to failure, so that those who could control the masses, ostensibly through the newspapers, and also the power of money would easily become the ultimate rulers of society. But the Protocols had already boasted, earlier in this section, that "Our power in the present tottering condition of all forms of power will be more invincible than any other, because it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it." And even though there are those of us who do see the despotic Jewish control of Western society, most of the people in the West continue in their blindness. This is in spite of the fact that to some of us, it is obviously flaunted before their very eyes. All world leaders make pilgrimage to the Israeli state and kiss the wall in Jerusalem and the asses of the rabbis. All world leaders are visited by the Jewish Chabad organization on a regular basis. Most of the governments of the world have in one degree or another outlawed criticism of Jews or any refutation of Jewish historical claims in their legislation.

In a Canadian news item from Wednesday, we read that a tenured Lethbridge professor [was] accused of anti-Semitism [and] suspended from his position. The rather liberal college professor was "alleged to be promoting conspiracy theories and denying the Holocaust has been suspended without pay by the University of Lethbridge." An often repeated adage is that if you want to know who really rules over you, you should consider who it is that you are not permitted to criticize. The saying is generally attributed to Voltaire. As the apostle had written of Jesus Christ, the foremost critic of the Jews, "Howbeit no man spake openly of him for fear of the Jews."

Getting back to our subject, the authors of the Protocols have asserted here that "Only an autocrat can outline great and clear plans which allocate in an orderly manner all the parts of the mechanism of the government machinery', because otherwise the democracy is continually bogged down in constant parliamentary bickering over how or whether every certain thing should be done. Little of note is ever accomplished in a parliamentary democracy, because with all of the divisions and strife resulting from self-serving interests, the government is bogged down eternally.

And here Adolf Hitler also agreed with the authors of the Protocols. As Hitler explains in Volume 1, Chapter 3 of *Mein Kampf*, initially he was an ardent supporter of the parliamentary system of government, and he especially admired the way that it had been developed in Britain. But after careful observation of its workings, eventually he realized not only its general ineffectiveness, but also the lack of any real responsibility for failure which is inherent in such a system, and that had soured him on the virtues of that system. So he wrote:

The aspect of the situation that first made the most striking impression on me and gave me grounds for serious reflection was the manifest lack of any individual responsibility in the representative body. The parliament passes some acts or decree which may have the most devastating consequences, yet nobody bears the responsibility for it. Nobody can be called to account. For surely one cannot say that a Cabinet discharges its responsibility when it retires after having brought about a catastrophe. Or can we say that the responsibility is fully discharged when a new coalition is formed or parliament dissolved? Can the principle of responsibility mean anything else than the responsibility of a definite person?

Is it at all possible actually to call to account the leaders of a parliamentary government for any kind of action which originated in the wishes of the whole multitude of deputies and was carried out under their orders or sanction? Instead of developing constructive ideas and plans, does the business of a statesman consist in the art of making a whole pack of blockheads understand his projects? Is it his business to entreat and coach them so that they will grant him their generous consent?

Is it an indispensable quality in a statesman that he should possess a gift of persuasion commensurate with the statesman's ability to conceive great political measures and carry them through into practice?

Does it really prove that a statesman is incompetent if he should fail to win over a majority of votes to support his policy in an assembly which has been called together as the chance result of an electoral system that is not always honestly administered?

Has there ever been a case where such an assembly has worthily appraised a great political concept before that concept was put into practice and its greatness openly demonstrated through its success?

In this world is not the creative act of the genius always a protest against the inertia of the mass?

What shall the statesman do if he does not succeed in coaxing the parliamentary multitude to give its consent to his policy? Shall he purchase that consent for some sort of consideration?

Or, when confronted with the obstinate stupidity of his fellow citizens, should he then refrain from pushing forward the measures which he deems to be of vital necessity to the life of the nation? Should he retire or remain in power?

In such circumstances does not a man of character find himself face to face with an insoluble contradiction between his own political insight on the one hand and, on the other, his moral integrity, or, better still, his sense of honesty?

Where can we draw the line between public duty and personal honour?

Must not every genuine leader renounce the idea of degrading himself to the level of a political jobber?

And, on the other hand, does not every jobber feel the itch to 'play politics', seeing that the final responsibility will never rest with him personally but with an anonymous mass which can never be called to account for their deeds?

Must not our parliamentary principle of government by numerical majority necessarily lead to the destruction of the principle of leadership?

Does anybody honestly believe that human progress originates in the composite brain of the majority and not in the brain of the individual personality?

Or may it be presumed that for the future human civilization will be able to dispense with this as a condition of its existence?

But may it not be that, to-day, more than ever before, the creative brain of the individual is indispensable?

The parliamentary principle of vesting legislative power in the decision of the majority rejects the authority of the individual and puts a numerical quota of anonymous heads in its place. In doing so it contradicts the aristocratic principle, which is a fundamental law of nature; but, of course, we must remember that in this decadent era of ours the aristocratic principle need not be thought of as incorporated in the upper ten thousand.

The devastating influence of this parliamentary institution might not easily be recognized by those who read the Jewish Press, unless the reader has learned how to think independently and examine the facts for himself. This institution is primarily responsible for the crowded inrush of mediocre people into the field of politics. Confronted with such a phenomenon, a man who is endowed with real qualities of leadership will be tempted to refrain from taking part in political life; because under these circumstances the situation does not call for a man who has a capacity for constructive statesmanship but rather for a man who is capable of bargaining for the favour of the majority. Thus the situation will appeal to small minds and will attract them accordingly.

The Jewish newspapers and other media perpetuated the promotion of the systems of Liberalism until the Jew themselves were able to consolidate enough power to assert their own tyranny.

So Hitler, where in this aspect he is found in agreement with the authors of the Protocols, also came to understand that only an autocratic government could actually accomplish anything in the interests of the nation. But he had a solution which would combine both democracy and autocracy, while also having the ability to hold leaders more directly accountable for their bad decisions. Therefore in Volume 1, Chapter 12 of *Mein Kampf* he wrote:

The nature and internal organization of the new movement make it anti-parliamentarian. That is to say, it rejects in general and in its own structure all those principles according to which decisions are to be taken on the vote of the majority and according to which the leader is only the executor of the will and opinion of others. The movement lays down the principle that, in the smallest as well as in the greatest problems, one person must have absolute authority and bear all responsibility.

In our movement the practical consequences of this principle are the following:

The president of a large group is appointed by the head of the group immediately above him in authority. He is then the responsible leader of his group. All the

committees are subject to his authority and not he to theirs. There is no such thing as committees that vote but only committees that work. This work is allotted by the responsible leader, who is the president of the group. The same principle applies to the higher organizations--the Bezirk (district), the Kreis (urban circuit) and the Gau (the region). In each case the president is appointed from above and is invested with full authority and executive power. Only the leader of the whole party is elected at the general meeting of the members. But he is the sole leader of the movement. All the committees are responsible to him, but he is not responsible to the committees. His decision is final, but he bears the whole responsibility of it. The members of the movement are entitled to call him to account by means of a new election, or to remove him from office if he has violated the principles of the movement or has not served its interests adequately. He is then replaced by a more capable man, who is invested with the same authority and obliged to bear the same responsibility. One of the highest duties of the movement is to make this principle imperative not only within its own ranks but also for the whole State.

The man who becomes leader is invested with the highest and unlimited authority, but he also has to bear the last and gravest responsibility.

The man who has not the courage to shoulder responsibility for his actions is not fitted to be a leader. Only a man of heroic mould can have the vocation for such a task.

Human progress and human cultures are not founded by the multitude. They are exclusively the work of personal genius and personal efficiency.

Because of this principle, our movement must necessarily be anti-parliamentarian, and if it takes part in the parliamentary institution it is only for the purpose of destroying this institution from within; in other words, we wish to do away with an institution which we must look upon as one of the gravest symptoms of human decline.

The Jews labeled Hitler a dictator, and demeaned and ridiculed his form and theory of government. However at the same time they themselves knew that democracy always fails, while endeavoring to install their own autocracy over the West. Being the hypocrites that they are, if Hitler were a Jew, the Jews would have idolized him. Now the Jews have accomplished their own endeavor, but their autocratic government still remains invisible to the masses, as they boasted that it would.

PROTOCOL NO. I, continued:

Look at those beasts, steeped in alcohol, stupefied by wine, the unlimited use of which is granted by liberty.

In February of 2014 we find a BBC article announcing a Government policy that read Alcohol floor price announced for England and Wales, regulating the price of alcohol as a desperate measure to curb excessive drinking. One line from the article informs us that "Crime Prevention Minister Norman Baker said: 'The coalition government is determined to tackle alcohol-fuelled crime, which costs England and Wales around £11bn a year.'" Of course the plan was ridiculed, but the struggle continues to persist. In any event, we see the British government cited merely economic concerns as a reason to address the problem, in the spirit of Frédéric Bastiat.

A study can be done which would demonstrate that Jews who control the liquor industry are purposely selling

certain products at or below cost in order to encourage more people to drink and thus grow their market share. The BBC article complained of companies which were doing that very thing, selling certain products below cost in particular markets. But that is beyond the scope of our discussion this evening.

But Britain is not the only place where this problem is recognized. A November, 2013 article from Deutsche Welle Akademie announced Russia to raise vodka prices to fight excessive drinking. The article says that "With hundreds of thousands of Russians dying of excessive drinking every year, the Kremlin says it plans to hike minimum prices for strong spirits, including vodka. But the move may not yield the desired effect." Also discussed were previous attempts by Putin's government to raise prices and taxes, as well as eliminate advertising for alcoholic beverages, which had evidently been ineffective. The article when on to voice concerns over home made alcohol, evidently something which is popular in Russia, which would not be affected by the price controls.

America had its own prohibition struggle in the 1920's, which is something which we may discuss at greater length in a future segment of this series. But there are some things which government will never be able to effectively control, and consumption of alcohol is one of them. Things which God Himself put on this earth, the State will never effectively control, and only exerts itself vainly whenever it tries.

Christian doctrine permits alcohol consumption, however it clearly teaches moderation and is critical of drunkenness, and in the Middle Ages Christian moderation was frequently enforced at the community level. According to Oxford Scholarship Online, "The doctrines and beliefs of Christianity were favourable to the production and consumption of alcohol, especially wine. The Church taught that wine was an inherently good gift of God to be used and enjoyed. Individuals could choose not to drink, but to despise it was prohibited as heresy. The Church favoured drinking in moderation but rejected its abuse as a sin. Those who could not drink in moderation were urged to abstain in order to avoid sinning." So for man the challenge is to balance the existence of alcoholic beverages with their use in moderation.

It is not a coincidence, that perhaps the Jews as a people seem to have been more successful with that endeavor than the Christian societies. In Jeremiah chapter 35 we find an account where the prophet was told to deal with some of the Rechabites. These people were Canaanites, intruders into the land of Judah, and the Canaanites are the true ancestors of today's Jews. Yahweh God wanted to make an example, that the Rechabites would be more faithful to the wishes of their

ancestors than God's own people were to Him. So we read:

1 The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, 2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink. 3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniyah, and his brethren, and all his sons, and the whole house of the Rechabites; 4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaiah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door: 5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. 6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: 7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. 8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; 9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: 10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

Then a little further on in the same chapter we see the objective of this interchange between Jeremiah and the Rechabites:

12 Then came the word of the LORD unto Jeremiah, saying, 13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. 14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

The greatest advantage which the Jew has over the Christian is that throughout the Middle Ages and more recent history, most Jews were generally not caught up in the bread and circuses, the gambling, prostitution, alcoholism and other vices which the Jews have also consistently promoted among Whites, and that too is a topic which must be discussed at length in later segments of these Protocols of Satan.

The Protocols of Satan

Part 15: Power and Hypocrisy

In the last segment of our presentations of the Protocols of Satan we covered a variety of topics. First we compared the concept of the State as it was imagined by Frédéric Bastiat to the concept of a State as it was explained by Adolf Hitler. In the

mind of Bastiat, the economy is greater than the State, and the state is an only a bully which may be bent to the will of one group or another who use it to gain an economic advantage for themselves over the rest of the population under its rule.

This is the status quo for all of the nations of the West today. To Hitler, the State is an organism of a people, represents the people, and maintains an economy subservient to its will, in a manner which is, theoretically at least, beneficial to all of the people of the particular nation.

So to Bastiat, money comes first and the people are victims to its whims. While to Hitler, money serves the people and the people have an obligation to serve one another. The view of nation and economy which was upheld by Bastiat serves the Jewish interests, and that is the Liberalism which has prevailed throughout the West from the 19th century to this very day. The Hitlerian view of nation and economy is anathema to the Jew and had to be destroyed by the forces of Jewish capitalism which have come to dominate all nations. I do not know if we could find better models by which to contrast these important differences in economic philosophy, which have played a significant role in the events of modern history.

For over two hundred years, the world has been caught in a deception, the supposed choice between Marxism and Capitalism, the dichotomy of Marx vs. Bastiat sold to the people and accepted, even disseminated, by the shallow minds of mainstream academia. In reality, both systems have profitted the same globalist Jews, and neither system is good for the nations. This is quite the same as the dichotomy between Calvin and Arminius, a false dichotomy offered to the people, who will choose one side or the other when both sides have always been partially right, and partially wrong. Caught in the dichotomy between two seemingly opposing and heavily promoted views, all other options tend to be ignored. This is especially true if they contain elements which can appear to be found in one or the other of the views being promoted. So, for instance, Adolf Hitler's national socialism, which was actually a sound economic system that eliminated a usury-based currency, is to this day dismissed by shallow minds

simply because they have accepted the confusion that Marxism is socialism. In truth, Marxism is not socialism, and before Marx, socialism had an entirely different meaning than it is perceived to have today.

Then in another aspect of our presentation we again compared the political philosophy of Adolf Hitler to that of the authors of the Protocols, where they had said that "Only an autocrat can outline great and clear plans which allocate in an orderly manner all the parts of the mechanism of the government machinery." In this aspect, Hitler and the Protocols agree in substance, and differ in execution. The Jews who devised the Protocols understood something that Hitler also did: that parliamentary democracy is a virtually ineffective way for a nation to be governed. The Jewish remedy is evident in the history of all nations which had adopted Liberalism: they are all now governed by an unseen hand hidden behind many offices and layers of bureaucracy, while the elected rulers merely seem to be figureheads. Hitler's remedy was to marginalize the Bundestag and concentrate power in the hands of responsible individuals at several levels, all who would be accountable to a single ruler, a man who would be democratically elected and then invested with the ability to rule authoritatively through the duration of his term. While his enemies slandered Hitler as a dictator, all along they knew that he was right about the nature of leadership and the rule of nations.

Then in the last part of our most recent discussion of this first of the Protocols, we encountered a line which reads: "Look at those beasts, steeped in alcohol, stupefied by wine, the unlimited use of which is granted by liberty." And with this we offered a lesson from Scripture. The Rechabites, a tribe of the Canaanites, had of old been admonished to refrain from alcohol by their ancestors. Yahweh the God of Israel used the obedience of the Rechabites to their father as an example, that the children of the devil would be

more faithful to their ancestors than the children of God were to their Father. We would venture to assert that for that reason alone, the Jews have come to rule over all of Christendom today. So we shall continue discussing the first of the so-called Protocols of the Learned Elders of Zion, as they are found in the book *The Protocols and World Revolution* attributed to Boris Brasol, and published in Boston in 1920 by Maynard, Small & Co.

But before we begin, and because the current topic of the Protocols is alcohol abuse, I want to offer an off-hand discussion voicing my opinion on the Prohibition movements of the 1920's and 1930's. I say movements, because there was more than one. While I have not yet done all the research which I need to document this, and do not even know if others have done such research, I will say these things regardless, because I am confident that they are true. It is apparent that the means by which public support for a cause is gained does not always reflect the original reasons for which the cause is promoted. Here we may be in danger of over-simplifying history, but we shall nevertheless risk the venture.

One case in point is the American Civil War. Almost as soon as Andrew Jackson fashioned his whip to drive the Jewish bankers of Europe out of the United States Treasury, the Rothschilds began to flood the States with abolitionist agitators. While the abolitionist movement had begun in England long before that time, and therefore it was nothing new, the facts that Jackson sought to close the Second Bank of the United States as soon as he took office in 1829, and that slave revolts in the South were instigated and heavily publicized from 1831 was not a coincidence. And while other factors, such as tariffs, were driving a wedge between North and South, it was the Rothschilds and other Jewish bankers of London who sought to create the circumstances by which the States would be divided, and slavery was the issue which raised the greatest emotion among the common people,

especially once the churches became involved. So abolition was not invented for this purpose, but it was a convenient vehicle by which to exacerbate the conflict. The Republican Party was formed in an unholy alliance of capitalist business and Northern Protestants propagandized in favor of abolition by their churches. The alcohol Prohibition movement of the early 19th century came as the automobile and motorized farm tools were becoming popular, and farms across the country were fueling their engines with alcohol that they made themselves. Farmers were selling their alcohol to people who could afford automobiles, as well as fueling their own tractors. When Prohibition was passed, it destroyed this industry and made farmers as well as everyone else dependent on Rockefeller gasoline. In the meantime, the principal bootleggers were Jews, who destroyed their competition and ended up controlling a great share of the legitimate liquor industry once Prohibition was lifted. The Bronfmans, who own Seagrams, are a prime example, as they were bootleggers to the mobs of the underworld throughout the Prohibition period.

The assault on the hemp industry, another profitable cottage industry for small farmers and rural families, had come much earlier, and is far more complex. Extracts made from cannabis were available in American pharmacies from the 1850's. But by 1905 cannabis, hemp and substances prepared from them were listed as "poisons" in the laws of many individual States. They were not unlawful, they only had to be labelled as poisons. The federal Pure Food and Drug Act of 1906 merely required that items containing cannabis be labeled as such. Throughout the 1930's, Henry Ford had been making automobile fuel and ethanol fuel additives from hemp. Then in 1938 the Drug Act was updated to outlaw cannabis, and the greater hemp industry was outlawed along with it. The campaigns to have marijuana outlawed in this fashion have been connected to

industrialists and bankers such as the Du Ponts and Andrew Mellon, who also controlled Gulf Oil Corporation. It was in the Du Pont interest to outlaw hemp so as to broaden the markets for their new synthetic fibers, which were also petroleum-based. These same forces seem to have been behind the anti-marijuana propaganda campaign which had begun in the 1920's. The pharmaceutical industry also benefitted from the banning of cannabis, as it removed a natural pain reliever that is easily grown. In 1936 a movie which came to be called *Reefer Madness*, which was first produced by a church group, was edited several times and was distributed throughout the 1940's and 1950's. While marijuana was already generally outlawed, it is typical of propaganda which has perpetuated the negative image of a very beneficial plant. We cannot support a slavery-based economy, as it prevents free White men from fair opportunities of employment. However on the other hand, the result of the American Civil War was that capitalism has prevailed, and has enslaved all men to corporate interests. But at every turn, whether it was the abolition of slavery, or alcohol, or hemp, the capitalist bankers and speculating industrialists, who were mostly Jews, were the beneficiaries of the political outcome. The government has continually operated for the commercial interests, and not for the people. All of these so-called movements were also revolutions created by the newspapers and the manipulation of the organized religions in the spirit of the Protocols. We discuss these things here, because this part of Protocol No. 1 asserts a lack of temperance among the goyim. But all of these topics are also avenues of investigation we hope to wander along further in the near future. Here we will commence with our presentation of the Protocols:

PROTOCOL NO. I, continued:

Surely you cannot allow our own people to come to this. The people of the Goys are stupefied by spirituous liquors; their youth is driven insane through excessive study of the classics, and vice to which they have been instigated by our agents — tutors, valets, governesses — in rich houses, by clerks, and so forth, and by our women in the pleasure places of the Goys. Among the latter I include the so-called "society women," their volunteer followers in vice and luxury.

So the Jews would encourage their own women to immorality so that they in turn get Christian women to follow along. This is also a pattern we have seen often in recent history.

But in relation to the use of alcohol, this is one place where the Protocols themselves are somewhat misleading. We had previously seen them boast "Look at those beasts, steeped in alcohol, stupefied by wine, the unlimited use of which is granted by liberty." However it was not Liberalism which made alcohol available to the people. In fact, alcohol was always available to the people, and the Roman Catholic Church never forbid nor even discouraged its consumption, except to encourage moderation. Quoting a book written by Iain Gately and published in 2008, *Drink: A cultural history of alcohol*: "The first official census of England, conducted in 1577, reported the existence of 14,202 alehouses, 1,631 inns, and 329 taverns. This equalled a pub for every 187 persons, and excluded other outlets such as tippling houses and street vendors." In the Middle Ages, ale was the common beverage of the poorest of the British, and was even consumed regularly by children in place of bread.

So while alcoholic beverages were always commonly available, and were often abused, it was only the licentious use of such vices which was encouraged by the rise of humanism. Recently here we began a series of programs called *Martin Luther in Life and Death*, which we actually interrupted for our presentations of the Protocols of Satan and The Jews in

Medieval Europe. However all of these subjects are intimately connected, as the progression down the path to this current and supposedly post-Christian society has truly been a long and slippery slope which descends into Sodom itself, and which began as soon as Europeans first rejected the Jews by accepting Christianity, but never fully disposed of the Jews themselves.

When we discussed the early career of Martin Luther, we also discussed the humanists at length, who were among his earliest and most ardent supporters. But the humanists were present throughout the church and courts of Europe long before Luther, and in part we wrote in Part Two of that series that

“... over the next several installments of this series [meaning Martin Luther in Life and Death] we shall discuss the permeation of humanism into the Catholic church, and attempt to illustrate the fact that it was the humanists, for the most part, who were also the principal apologists for the Jews. The courts of the popes as well as those of archbishops in Germany were filled with humanists, and those in attendance lived profligate and lascivious lifestyles at the expense of poor Christians. The indulgences which Luther protested were being used to finance the profligacy. There were many wicked forces at work during this period. If I had to quantify this period in a summary, I may assert that the nobles and people of Europe were caught between a Tyrannical church, and the humanists who opposed it ... the humanists within it, and the Jews who were using humanism to subvert it, and the few true Christians who sought to withstand it all....”

But we had also explained in that series that while some of the early humanists could be identified as converso-Jews, who had infiltrated the Church, many of the humanists took to dropping their own given and family names in favor of Greek or Roman names, and therefore their true identity as either German Christian, or

Jew, could not be readily attained. Further on, in Part Three of that series, we wrote:

“The purpose of this series of presentations, entitled The Devil of Luther's Dream [which was the first four parts of our longer series on Luther], is to show the condition of the Catholic faith in Germany at the time of Martin Luther, the character of the Roman Catholic Church, and the extant struggle which Christians such as Luther were having with both Jews and Humanists, many of whom who were basically Catholics-turned-pagan, and a great number of them were monks and priests. Understanding these things, we may better understand the causes of the Reformation, and why Martin Luther and many others believed that it was necessary.

“In our last program, we exhibited the fact that the celebrated Catholic priest, Erasmus, was actually a humanist and not at all a Christian. In turn, Erasmus had fostered the development of an entire collection of fellow humanists inside the Catholic church organization in Germany. However we also were able to see in the words of Albert III of Pio, the Prince of Carpi, and from his own correspondence with Erasmus, that humanism had already become prominent within the structure of the Catholic church in Italy, and that many more conservative Italian Catholics were dissatisfied with that development, himself included. Carpi had spent much of his time over several decades challenging and feuding with Erasmus, until he was left bereft of his principality by Charles V of Germany, the Holy Roman emperor.

“With a partial description of these conditions, we concluded that, philosophically speaking, the 1960's hit Germany in the 1500's, and that it had hit Italy in the 1400's, and there is nothing new under the sun. However for Europe this was only the beginning of sorrows. We have already seen, in the writings of students of Erasmus such as Mutian, that humanists were also basically ecumenists, professing the validity of all religions in

the deception that all religions really worship the same god. Now we hope to exhibit how humanists were also apologists for the Jews, and had fully infiltrated the courts of the papacy and the bishoprics of the empire.”

The humanists, being ecumenists, and then being the foremost defenders of Johann Reuchlin in his efforts to assure that the Jews were able to keep their wicked books, the Talmud and the Kabbalah, were indeed steeped in the immorality that the Protocols boast of here. In Part Seven of that series we wrote:

“In addition to all of that, we discussed the Reuchlin Controversy at length. Reuchlin was a German lawyer and a student of the Cabala who advocated the preservation and maintenance of the books of the Talmud and other Jewish writings in the hands of the Jews at a time when traditional Catholic theologians were promoting the removal and destruction of those books. The German humanists, led by Mutian, Crotus Rubianus and von Hutten, campaigned heavily in favor of Reuchlin and the Jews, attacking the positions and the character of the traditional German Catholic theologians unmercifully.

“It is evident that the German humanists hated the Church, but not simply because they saw the Pope as an anti-Christ or a tyrant like Luther did. Rather, they hated Christian morality and ethics and sought to replace them with immorality and hedonism as they celebrated such Roman perverts as Ovid and Martial. Erasmus, Mutian, Hutten and Rubianus were all supporters of Reuchlin and the preservation of the writings of the Jews in Jewish hands in Germany. While our historian does not discuss the Jews themselves at any great length in relation to this controversy, it is clear that the German humanists all sided with the Jews against traditional German theologians. Their position was absolutely contrary to most Church Reformers and papal critics

of the time, who portrayed the Jews as devils and evil beasts.

So while we may not be able to tell whether the Jews had introduced humanism into German society, since we cannot readily tell which of the prominent early humanists were Jews, here in the Protocols the Jews take credit for the introduction of humanism. Continuing with our citation:

“We had observed how the German humanists despised all things German, and how many of them took it upon themselves to lay aside their German names and adopt Latin or Greek names. We see this in the name of Crotus Rubianus and many others of the German humanists. With this practice, it becomes difficult to tell just how many of these German humanists were really Germans, and whether any of them may actually have been Jews. Something else which is not entirely clear is whether the German humanists were sincere in their support of Reuchlin, or if they merely selected his cause as a vehicle in their own endeavor to undermine the authority of the church. In any case, the German humanists displayed a clear lack of morals.”

Now we have only repeated some of our conclusions on the nature of humanism from our series Martin Luther in Life and Death, however in the series itself we did indeed document all of the evidence which gave us the reasons for making those conclusions. And while we could not prove whether a Crotus Rubianus, a Conrad Mutianus, or an Erasmus of Rotterdam, or perhaps the earlier men who had influenced them, may have been crypto-Jews, here in the Protocols the Jews themselves have taken credit for them. In any event, all of these men were entirely friendly to Jews and the objectives of the Jews, while basking themselves in the immorality which has been promoted by the Jews throughout history.

As for the last line we have read from the Protocols, regarding "the so-called "society women," their volunteer followers in vice and luxury", we will certainly have an opportunity to discuss the Jewish role in the sexual vices and prostitution further on in this series, where they would consign their own women to immorality in order to corrupt Christian women.

PROTOCOL NO. I, continued:

Our motto is Power and Hypocrisy. Only power can conquer in politics, especially if it is concealed in talents which are necessary to statesmen. Violence must be the principle; hypocrisy and cunning the rule of those governments which do not wish to lay down their crowns at the feet of the agents of some new power.

The translation by Victor Marsden may help to increase the understanding of what is being said here: "Our countersign is - Force and Make-believe. Only force conquers in political affairs, especially if it be concealed in the talents essential to statesmen. Violence must be the principle, and cunning and make-believe the rule for governments which do not want to lay down their crowns at the feet of agents of some new power."

Here the Jews openly define thugs as statesmen, and that is exactly the pattern that was followed in the Bolshevik Revolution and throughout the subsequent Soviet period, where the likes of men such as Felix Dzerzhinsky and Joseph Dzhugashvili, otherwise known as Stalin, were actually common criminals. Stalin was already a Bolshevik leader associated with Lenin, and became famous for a 1907 train robbery which he helped to plan and execute. Dzerzhinsky was the first leader of the Soviet Cheka, and under his supervision mass summary executions were performed in order to instill terror in the population and quell opposition to the Bolsheviks. These are only two notable figures from Bolshevik history. There are many common criminals who commanded communist

regimes or held high offices in the Soviet system, but who are called "statesmen" by the Jewish-controlled western media to this day.

This is also the same pattern followed by most, if not all, of the prominent politicians of the modern Israeli state in Palestine, especially the Prime Ministers, who were former terrorists and criminals, and were exalted politically on those merits. It is obvious that Jews openly reward those of their own who perform criminal acts against others. The only Jewish criminals who are punished by Jews are those who commit acts against Jews.

In this manner the Protocols continue:

This evil is the sole means of attaining the goal of good. For this reason we must not hesitate at bribery, fraud, and treason when these can help us to reach our end. In politics it is necessary to seize the property of others without hesitation if in so doing we attain submission and power.

And the Talmud itself permits, even advocates, that Jews steal from, murder, and enslave non-Jews.

As we have already discussed, these Protocols of the Jews were circulating from around the time of the so-called First Zionist Congress, which was held in Basel, Switzerland, in 1897. Although revolutionary activity against the government of the Czar had already been building, in 1905 the first open revolution in Russia in 80 years had begun. Here we are going to quote from an article which appeared in National Geographic Magazine in May, 1907, titled The Revolution in Russia. The article, written by William Eleroy Curtis, was originally an address to the National Geographic Society made on December 14, 1906. Curtis' opinions of Russia seem to have been formulated by 1888, when he wrote a narrative of his travels there. It can be determined from an archival catalog kept by the University of Virginia that for most of his life he was a travelling

correspondent for two Chicago newspapers, and had been to Russia in that capacity. But most of his latter work, after 1888, seems to have been in relation to South and Central America, and there are records of this for the 1890's and through 1908, when he was appointed a position on the Pan-American Committee of the United States. He died in 1911, at the age of 61. In our opinion Curtis has a clear bias against the Czar, and was also an advocate of Liberalism. However his opinions of Russia must be nearly 20 years dated by the time he had written his article, which we will quote here in part:

The fundamental error in the Russian system of government is that the officials are in no way responsible to the people or the courts. If an official offends his neighbor, if he commits a crime, if he robs the treasury or murders an innocent citizen, he is tried by his superior officers in secret and not by a court. The prosecuting witness is not permitted to confront him or to be represented by counsel, and neither he nor the public are permitted to know what has occurred at the trial or what punishment has been imposed. That is the reason why no one is punished for the Jewish massacres. Everybody knows that they were planned and carried out by the police in retaliation for the activity of the Jewish revolutionists. This has been admitted over and over again, but no one has ever been punished. Members of the recent ministry were guilty of revolting cruelties and acts of barbarism, but they were allowed to go without even a reprimand. When I asked why this was permitted, a prominent minister replied that it was impossible to fix the responsibility under the present system of government.

Now, we must wonder why the author seemed to neglect the fact that "revolutionary activity" is not a legitimate activity in the first place. In fact, such activity is an act of war against a State which should be punished in kind. We may also imagine that the Jew would

certainly take advantage of more liberal laws in order to overthrow Christendom, as the history of Jewish "revolutionary activity" in the West has proven, and they had already had a history of subversive activity in Russia. The Bolsheviks were responsible for the train robbery in Tiflis in June, 1907. But this was only part of a pattern of crimes which they regularly executed. For instance, in 1906 in Helsinki they robbed a branch of the Russian State Bank (which was not a Jewish-controlled central bank), and ostensibly used the proceeds of that robbery to fund further subversive activity.

Continuing with Curtis' The Revolution in Russia:

At present any official knows that he will be protected in anything he does, provided his act does not offend the men above him, and can defy the public and the courts. Mr Herzenstein, one of the ablest men in the Empire, the highest authority on financial and economic questions, and of unimpeachable integrity and patriotism, was assassinated last August by a policeman under the orders of his superior officer. It was a deliberate murder, and one of the government organs at Moscow published the news twelve hours before the deed was committed. The assassin's name was Nishikin; he was absolutely identified, but he was never punished, because he was responsible to no court and to no authority except the men who directed him to commit the crime.

What we see here in Curtis is the confused Western mind, and he wants to impose that mind on the Russian culture. There is a difference between acts of war and crime, yet in the Western mind, acts of war committed by people under the guise of citizenship should be treated as crime, and those who commit them should be granted rights as criminals. This is the mentality which has allowed the West to be undermined by these same criminals.

It is easily understood why such a condition has not been corrected. The entire bureaucracy of the Empire has been united in defense of their most important prerogative. But until the officials are made responsible to the courts like ordinary citizens, there can be no genuine reform in the Russian civil service.

In the third section of a famous manifesto of October, 1905, the Czar promised "to make all classes equal before the law and assure the independence of the courts."

In the first paragraph he says: "It is the first duty of all authorities in all places to fix the legal responsibility for every arbitrary act, in order that sufferers through such acts shall have legal redress."

To this the douma responded: "The whole Russian people welcomed this message with an impassioned cry, but the very first days of liberty were darkened by heavy afflictions laid upon the land by those who still bar the way of the people to the Czar and trample under foot all the principles of the manifesto; by those who cover the land with sufferings and executions without judicial sentence; with atrocities, fusillades, and with imprisonment."

As I have said already, the spread of socialism among the peasants during the last few years has been going on with amazing rapidity as they learn to read and write and tuck their shirts into their trousers, while a passive revolution under unconscious leaders has transformed almost the entire population of the Russian Empire from submissive subjects to discontented critics of the ministry and the court.

It is evident from the facts of his career that Curtis was most likely not in Russia in 1905 or 1906, when this essay was presented. We have already shown that any and all news from Russia at this time had reached the West through the Jewish-controlled Wolfe Telegraphic Agency. We have also already discussed the fact that Marxism was described by Western journalists in the most favorable terms all throughout this period.

After further discussing this first Russian legislature, the Douma, which was elected in March of 1906, Curtis continues by briefly describing the members of the assembly and their political parties:

There were twenty-seven different political organizations, representing every phase of opinion from the ultra-conservative to the red radical; socialists, trades unionists, and other men of fixed purposes and extreme views. The most noisy and conspicuous were professional agitators, socialists and labor reformers, most of whom, although they call themselves "the party of toil," had never earned a dollar by manual labor in their lives. They professed to represent the views of honest farmers and mechanics and had been elected by them, but accomplished nothing and only injured the interests of their constituents.

So even with his moderate view of Marxist socialism, Curtis wrote critically of the agitating class that presumed to defend the interests of the farmers and workers. He then gives a rough breakdown of the political leanings of the Douma:

The members of the douma might be divided into three groups, as follows: Conservatives, 60; Moderates, 250; and Radicals, 150.

Describing the parties he says:

The principal parties were, first, the Octoberists, so called because they were elected upon pledges to support the manifesto issued by Nicholas II in October, 1905, in which he promised his people a constitution, a parliament, free religion, free speech, and all that is meant by civil and political liberty. This party was composed chiefly of business and professional men from the great cities, land-owners, and men of large affairs. Their numbers were limited, and they came nearer than any other class to support the government. Stolypin, the

present Prime Minister, was one of the leaders of the Octoberist Party. His brother is still the secretary of its executive committee and one of the editors of its newspaper organ. Generally speaking, the Octoberists advocated a limited monarchy similar to Germany, and a broad, liberal system of education. They demanded a reorganization of the entire government, the reform of the judiciary, and almost universal suffrage.

The Constitutional Democrats in their platform demanded all this and more, including a ministry responsible to the parliament rather than to the Czar. They would be satisfied with a government like that of Great Britain.

Curtis says much more about this party and the mistakes they made, but it is too much of a digression from our main point. It is evident to us that those who desired to subvert Russia carried on a decades-long campaign of violence, and when the Russian police acted with a heavy hand in order to suppress the revolutionary activity, they somehow became the criminals in the general perception of things. This is very similar to the current course of events in the United States, with radical groups such as Black Lives Matter playing the parts of the agitators. When the Police enforce the law and are pressed into using force, they themselves are seen as the criminals. Curtis goes on to discuss the more extreme parties:

The Social Democrats were next in numbers, and their platform was purely socialistic, based upon the theory that differences in wealth and station are wrong, and that all authority and all law are violations of the rights of man. [This is also the attitude of subversive minority movements in America today, that the law by itself is a violation of their rights.] They want a republic in Russia. So do the Social Revolutionists, who would accomplish the same thing by violence and are responsible for the bomb-throwing, the assassinations, the mutinies, the destruction of property

valued at hundreds of millions of dollars, and other crimes against individuals and society in carrying on their propaganda. [So we see the reason why the Russian police had acted with heavy hands, as Curtis described earlier.] The members of this party defy all law; they trample upon all rights. They are vindictive, cruel, and merciless. They are anarchists, nihilists, and terrorists, but are always willing to die with their victims. The nerve and stolidity of the Russian revolutionists were never surpassed by any human beings. They do not seem to have the slightest feat of death and are utterly indifferent to danger. Their boldness is amazing. Very few bomb-throwers have escaped alive, and no member of the fighting group of the Social Revolutionist party has broken down or even faltered in the presence of the hangman.

So we should see the pattern of events which were first illustrated in the Protocols, that an autocratic ruler would give up some of his power in the name of Liberalism, and eventually he would lose everything to those who could then take control through the power of Gold. Here we see that violence would be used to attain power, and that is how the radical subversives in Russia accomplished that very thing in little time. Then we see the Protocols boast that violence would be used to keep power.

But the enemies of Christendom had also infested the conservative and moderate parties with Liberalism, in order to assist their own endeavor. In Protocol 10 we read the following, from Victor Marsden's translation:

1. The mob cherishes a special affection and respect for the geniuses of political power and accepts all their deeds of violence with the admiring response: "rascally, well, yes, it is rascally, but it's clever! ... a trick, if you like, but how craftily played, how magnificently done, what impudent audacity!" ... Our goal - world power...

This is exactly what the Jews had done in Russia in 1917, and believed that they should have been commended for it. And then a little further on:

To secure this we must have everybody vote without distinction of classes and qualifications, in order to establish an absolute majority, which cannot be got from the educated propertied classes. In this way, by inculcating in all a sense of self-importance, we shall destroy among the Goyim the importance of the family and its educational value and remove the possibility of individual minds splitting off, for the mob, handled by us, will not let them come to the front nor even give them a hearing; it is accustomed to listen to us only who pay it for obedience and attention.

In this way we shall create a blind, mighty force which will never be in a position to move in any direction without the guidance of our agents set at its head by us as leaders of the mob. The people will submit to this regime because it will know that upon these leaders will depend its earnings, gratifications and the receipt of all kinds of benefits.

We can only editorialize at this point. To achieve all of this, there must have been different groups of Jews throughout Russia working in different capacities and using different methods in order to obtain the objectives of the Protocols. This could only have been coordinated through the synagogues and Masonic lodges. The press must also have been one of the methods, and many subversive newspapers had been shut down in the surrounding decades. The result of their efforts must have been quite visible, as Sergei Nilus had quite frantically titled his 1905 publication of the Protocols "It is Near at the Door!"

Freemasonry had spread throughout Russia in the 18th and early 19th centuries. Catherine the Great suspected the Freemasons of subversive activities, and began persecuting them. She burned their books and leading Masons had to

flee Russia. Sources inform us that many of Russia's noble class had joined the lodges. In 1825, there was a Decembrist uprising which had been instigated by the Masonic lodges, and the objective was to force a constitutional monarchy upon the government, which is a Liberal form of government. Freemasonry and other political clubs were banned until 1905. The lifting of the ban as the Czar concedes to Liberalism should be no surprise.

So the Protocols insist that, once a government is infected with Liberalism, universal suffrage be imposed upon a nation in order to weaken that nation so that it may be subverted by the Jews. And in 1905, with the Liberal concessions of the Czar, among the foremost demands of the two largest political parties was universal suffrage. In his 1945 essay *The Jewish War of Survival*, Arnold Leese said

"The spokesmen of the Government are fond of making speeches and writing articles to convey the false idea that Democracy (the sort represented by universal suffrage -- the counting of heads regardless of contents, if any) is synonymous with Freedom. Actually, Democracy works out as the Dictatorship of Organized Money Power and that is a Dictatorship of the Jew."

Arnold Leese was speaking of Britain, his own nation, and he understood that the Jews had already controlled it by that very means.

Further on in Curtis' *The Revolution in Russia* he wrote:

Although the October manifesto of the Emperor and the constitution of Russia guarantee free speech, free press, and the right to hold political meetings, the government has suppressed a large number of newspapers and has compelled the publishers of those which are allowed to exist to sign an agreement not to advocate revolutionary doctrines, nor excite the people by attacking the arrangements for the approaching

elections, or criticising the acts of the ministry. Mr Stolypin considers it his duty to preserve the peace and suppress opinions and utterances that are likely to cause disturbances. He has announced that the government will not hesitate "to demand that its officials employ all legal measures to prevent the transformation of instruments of progress and peace into instruments of violence and destruction." [So even the elected official of the Liberal government perceived the same threat.] He has adopted the same restrictive measures toward the reactionaries and is quite as unpopular with them as with the revolutionists. He treats both alike. All extreme opinions or measures are offensive to him. When "The League of Russian Men," an organization supporting the autocracy, asked him for 100,000 roubles to pay the expense of carrying on a propaganda in support of the Czar and the ministry, he refused to give them a kopeck; whereupon they passed a series of resolutions denouncing him as a usurper of authority, as a traitor to his sovereign, and declared that his program of reforms was treasonable and an infraction of the divine right of the autocrat. Apparently the Czar, to whom these resolutions were addressed, has taken no notice of them.

Mr. Stolypin justifies his vigorous campaign of restriction, in suppressing revolutionary newspapers and shipping revolutionists to Siberia by regiments, on the ground that all enemies of the state should be prevented from accomplishing their designs by any measures that may prove effective; that the revolutionary organizations, by inciting mutinies in the army and navy and disturbances among the peasants; by robbery, assassination, and other crimes and violence, have placed themselves beyond the protection of the constitution and the October manifesto, and are ordinary criminals; [and the Police were combating this in kind, but were inhibited by the Liberal government] that as long as revolutionary leaders are admitted to the douma they will destroy the usefulness of that body.

Therefore it is his duty to keep them out and secure the election of practical, honest, and patriotic men. He contends that there can be no genuine reforms so long as the revolutionary element are allowed a free hand in politics. They are responsible for the industrial and financial depression in the Empire by disturbing public tranquillity. They desire to destroy. They do not want to build up. They are men of no character, no property, no interest at stake; the enemies of society, anarchists, adventurers, fanatics, without the slightest comprehension of the science of government or the meaning of the word "liberty."

As we have also seen outlined here in Protocol No. 1, once infected with Liberalism, either gold would come to rule, or force would be used to bring the Jews to power. In most of the West, it was gold, but only 12 years after the concession of the Russian czar to Liberalism, the radical revolutionaries that Curtis describes here had managed to take the Russian government by force, in company with the sufficient support of gold, as they had gained the support of the bankers in New York and London. Of course, the bankers who supported the Bolsheviks were also Jews.

So in Russia, there was a transition from the terrorism committed by the radical Jews in their subversion of the old government, to the terrorism of the radical Jews to consolidate and maintain power in their new government. So the next paragraph in Boris Brasol's translation of the Protocols reads thus:

PROTOCOL NO. I, continued:
Our government, following the line of peaceful conquest, has the right to substitute for the horrors of war less noticeable and more efficient executions, these being necessary to keep up terror, which induces blind submission. A just but inexorable strictness is the greatest factor of governmental power. We must follow a program of violence and

hypocrisy, not only for the sake of profit, but also as a duty and for the sake of victory.

We can perceive that the so-called "War on Terror" being fought in the United States these past 16 years is designed to induce that same sort of blind submission. This would include the endless supposed shootings and bombings reported in the television news, many which are later doubted to have even happened.

In Russia from 1905, it would seem as if the Jews were on the road to the peaceful conquest of Russia that they already had in most of the West. England, France and most of Europe had already been subjected to Liberal governments and Jewish banks, and were now ruled by the globalist cabal. The Jews were thriving in Kaiser Wilhelm's Germany. It seems that the German empire was bound to be destroyed for several reasons, but the Russian czar was destroyed while he was assisting that cause. So it seems to us that the destruction of Holy Russia must have been precipitated by a greater lust, which was the lust for revenge. We will not elaborate upon that here, but the general history is clearly evident.

In Russia from October of 1917, the Jews installed a reign of terror in Moscow, made open war against all who opposed them, openly confiscated and reassigned property to men of their own party, confiscated food and starved those who produced the food. But at the same time they imprisoned large segments of the population, including everyone whom they thought might be a threat to their advances, arrested or assassinated most of the officers and nobles, eliminated the Czar and his family, and then held random assassinations each day simply by calling out the names of certain individuals and marching them out from the prison to be shot, for little real reason and without any semblance of a crime, never mind a trial. This was done for precisely the reasons mentioned here in the Protocols, whose authors claimed "the right to substitute for the horrors of war

less noticeable and more efficient executions".

The Jew, Arthur James Balfour, was the British Foreign Secretary during the Bolshevik Revolution. He was the recipient of all of the foreign reports coming from Russia into London which reported on the events of the Bolshevik Revolution. While a few of the reports certainly did incriminate the Jews as a group, we still cannot help to wonder to what extent they were sanitized before they were published as the Russia No. 1 Report, in 1919.

One interesting report which highlights the hypocrisy as well as the violent methods of consolidating power boasted of by the Protocols here is found in Report No. 46. Note that the reference to the Omsk Government was to the right-wing Provisional All-Russian Government, part of the White Armies who had still hoped to defeat the Bolsheviks.

Sir C. Eliot to Mr. Balfour.—(Received February 25.)
(Telegraphic.) Vladivostock, February 24, 1919.

AN appeal to all democratic parties to unite against Bolsheviks has been published by the Omsk Government.

Reasons given are as follow :—

1. Dictatorship of one class was claimed by Bolsheviks, and people of other classes were placed outside the law and starved.
2. Bolsheviks have deprived educated classes of their votes, as they do not admit universal suffrage.
3. Bureaucracy has been set up in place of municipal and village government, which has been abolished.
4. Political organizations have replaced Law Courts.

As for the reign of terror, and executions simply for the purpose of instilling fear and consolidating control, perhaps Report No. 10 is a decent example, out of many possible examples:

Mr. Lockhart to Sir G. Clerk.

November 10, 1918.

Dear Sir George,

THE following points may interest Mr. Balfour :—

1. The Bolsheviks have established a rule of force and oppression unequalled in the history of any autocracy.
2. Themselves the fiercest upholders of the right of free speech, they have suppressed, since coming into power, every newspaper which does not approve their policy. In this respect the Socialist press has suffered most of all. Even the papers of the Internationalist Mensheviks like "Martov" have been suppressed and closed down, and the unfortunate editors thrown into prison or forced to flee for their lives.
3. The right of holding public meetings has been abolished. The vote has been taken away from everyone except the workmen in the factories and the poorer servants, and even amongst the workmen those who dare to vote against the Bolsheviks are marked down by the Bolshevik secret police as counter-revolutionaries, and are fortunate if their worst fate is to be thrown into prison, of which in Russia to-day it may truly be said, "many go in but few come out."
4. The worst crimes of the Bolsheviks have been against their Socialist opponents. Of the countless executions which the Bolsheviks have carried out a large percentage has fallen on the heads of Socialists who had waged a life-long struggle against the old régime, but who are now denounced as counter-revolutionaries merely because they disapprove of the manner in which the Bolsheviks have discredited socialism.
5. The Bolsheviks have abolished even the most primitive forms of justice. Thousands of men and women have been shot without even the mockery of a trial, and thousands more are left to rot in the prisons under conditions to find a parallel to which one must turn to the darkest annals of Indian or Chinese history.
6. The Bolsheviks have restored the barbarous methods of torture. The examination of prisoners frequently takes

place with a revolver at the unfortunate prisoner's head.

7. The Bolsheviks have established the odious practice of taking hostages. Still worse, they have struck at their political opponents through their women folk. When recently a long list of hostages was published in Petrograd, the Bolsheviks seized the wives of those men whom they could not find and threw them into prison until their husbands should give themselves up.

8. The Bolsheviks who destroyed the Russian army, and who have always been the avowed opponents of militarism, have forcibly mobilised officers who do not share their political views, but whose technical knowledge is indispensable, and by the threat of immediate execution have forced them to fight against their fellow-countrymen in a civil war of unparalleled horror.

9. The avowed ambition of Lenin is to create civil warfare throughout Europe. Every speech of Lenin's is a denunciation of constitutional methods, and a glorification of the doctrine of physical force. With that object in view he is destroying systematically both by executions and by deliberate starvation every form of opposition to Bolshevism. This system of "terror" is aimed chiefly at the Liberals and non-Bolshevik Socialists, whom Lenin regards as his most dangerous opponents.

10. In order to maintain their popularity with the working men and with their hired mercenaries, the Bolsheviks are paying their supporters enormous wages by means of an unchecked paper issue, until to-day money in Russia has naturally lost all value. Even according to their own figures the Bolsheviks' expenditure exceeds the revenue by thousands of millions of roubles per annum. These are facts for which the Bolsheviks may seek to find an excuse, but which they cannot deny.

Yours sincerely,

R. H. B. LOCKHART.

Now, returning to the Protocols, the ultimate goal of all of this Jewish terror is stated:

PROTOCOL NO. I, continued:

A doctrine based on calculation is as potent as the means employed by it. That is why not only by these very means, but by the severity of our doctrines, we shall triumph and shall enslave all governments under our super-government.

The methods of the Protocols have been tried and effective in different ways throughout the histories of various nations in the West. The first reign of

terror was in Revolutionary France. And in the United States, even though the nation has long been under the thumb of a Jewish-controlled central bank, there is always the possibility of resistance. So revolution after revolution, black riots, student riots, mestizo riots, have pushed the country slowly towards a point similar to that in which the Czar found himself at the interim between the two revolutions. Without a doubt, the Jews seek to destroy the homogeneity and stability of the White population, because that is their only credible threat. Until something breaks, all of the nations of the west will edge closer to the brink.

The Protocols of Satan

Part 16: Elections and Deceptions

Here on the heels of the latest United States Presidential election we return to our presentation of the Protocols of Satan. Perhaps we may soon know whether this latest election result was granted to provide the world with some temporary relief from the wiles of the devil, or if it is indeed another chapter in the ultimate fulfillment of the Protocols. We should seriously doubt that Satan has ceded any control over American politics, and believe instead that the devils are indeed satisfied with the outcome. George Soros had boasted on network television that Hillary Clinton would lose the popular vote, and win the electoral college. It didn't happen. In fact, the result was precisely the opposite. But how do you know when a Jew is telling the truth? They make war by means of deception, and they feign weakness when they have the advantage. When a Jew moves his lips, he is lying, and wherever one may see a rabbi, there has already been a crime. These adages are true, and they are always true because even when a Jew appears to be telling the truth, he is doing it with pretense, and with an ulterior motive that is much more important to him than any concession to fact. Donald Trump has said a lot of things which nationalists everywhere love to hear, and the next several months will be an indication of whether or not he really meant any them, and also of how he meant them. His interpretation of his words certainly differ from that of many of his supporters.

We have also noted that during the weeks and months preceding the election, many nationalist-leaning Trump supporters practically refused to process many things which Trump had said in his speeches. After the election, when protests broke out, some were even upset that Trump called for unity, understanding that White Americans should have no unity with the types of supposed people who were protesting. However Trump has not betrayed his supporters at all. They just didn't hear his words during the campaign. For instance, in the opening moments of his so-called Gettysburg Address speech given in October, Trump made a reference of the divisions which Abraham Lincoln faced as president, and expressed hope that he himself may

heal the "divisions we are living through right now". Like it or not, that is a call for unity amongst Americans regardless of race or regardless of any other barriers, that the divisions among the races should somehow be healed. That is the real Donald Trump, whom too many people refuse to see. So they will express surprise and betrayal over the months and years to come.

But we do realize that on this past election night the nation was saved from whatever further treachery Hillary Clinton may have had planned for it. The Clinton crime family needs to be investigated and prosecuted. In fact, If there were any justice in the world, Hillary Clinton's next concession would be given at her upcoming arraignment in federal court. So we asserted at Christogenea that if Hillary is not indicted for her crimes, then we must know that Donald Trump is complicit in letting her get away with her crimes. There is no way for him to escape soiled hands if she is not indicted. We have been criticized for saying this, but it is the law of God. In Leviticus it is explained that if a man knows that a crime has occurred, and does not testify to the matter, then he is just as guilty as the perpetrator. Trump himself had said countless times during his campaign that Hillary was a criminal, and that Hillary should be in prison. He repeatedly called the Clinton Foundation a "criminal enterprise". Perhaps this will be our first indication as to whether he really does have the principles he displayed during the campaign, or if he and Hillary are on the same team after all. And if all of the nationalists who supported Trump do not hold him to his promises as vociferously as they supported him, then they deserve nothing more than to be oppressed by beasts and devils.

On last week's program here at Christogenea we had Brother Ryan and Sven Longshanks, two good friends and Identity Christians with very different views of politics. I did not want to get bogged down in a debate over whether Hillary or Trump were better for us, or whether Trump's election promises were good or bad for nationalists. Those things never should have been an issue. So that discussion continued in the Christogenea forum, where it is better off.

Rather, I had hoped to discuss possible post-election strategies to help keep nationalists, and especially Identity Christians, engaged and on message in spite of who won the election. When Trump takes office, if the memes go away then he will not be held accountable to his promises. Not that he would follow through with them on account of the memes, but people need to be constantly reminded of what is or is not followed through. And if Trump is not held accountable for his promises, what have nationalists done, except to help elect another Zionist agent whom they think is better for the world than Hillary? Rather, it is in our favor to continually raise the election issues and illustrate – even exacerbate – the electoral divisions until Whites realize that some greater struggle must be fought, and that battleground will not be a ballot box.

It is obvious that in spite of all of her crimes, millions of Whites voted for Hillary. So we have created what we called The White Stupidity Index, which is a rough measure of how likely Whites are in any particular State to vote along with negroes and other non-Whites. Of course, the number of Jews may be an underlying factor in some states and we could not take an accurate measure of that. I first had the idea to do something like that in 2009, after Obama was elected, and it took 8 years to get around to doing it. Some people think I am being hypocritical, for creating this White Stupidity Index while not having participated in the election, and not even having voted. But they miss the point, which is only to identify the States where Whites are most liable to side with non-Whites. When it comes time for action, we can see just where we won't find many allies.

Our original motivation for making this index was simply to poke fun at Whites who voted for Hillary. Some of the results are surprising. For example, California has a population where only 40% of the people identify as White, yet Trump still managed to get 35% of the vote. So our White Stupidity rating for California is only 5%. Of course the real number must be at least a little higher than that, since it is certain that at least some non-Whites must have voted for Trump, but the index only claims to be a simple guideline, and not a scientific measurement. But if there is not a change in demographic trends over the next few decades, California today reflects the future of the entire nation, where Whites resorting to the ballot box do not stand a chance in hell of winning.

Now, for doing these things some friends and listeners who did engage in the political process imagine that I am being hypocritical, since I do not engage in the process. In fact, wanting to see Hillary defeated, I chose not to say very much in the months before the election, because I had nothing positive to say. But I am certainly not being hypocritical. Whether Clinton had won the election, or since Trump has won it, I have only one objective: to find a way to exploit the results and devise a message which would help to bring more of our fellow Whites to the level of understanding which we have at Christogenea, that in the end there is no political solution to our woes. That is the only real reason why I would ever want to discuss contemporary politics.

The bottom line is this: While I would never profess to know everything, or even many things, I would profess to know exactly what the Bible says about why our White race is in this current dilemma which it faces, and how we are going to get out of this dilemma, and that is what I try to do my best to expound upon every chance that I get. I also take myself and my beliefs seriously, even if all of my listeners do not. We do not know when the time of our deliverance is going to come, so the

most that I can hope for is to plant seeds of awareness as to the causes and solutions for the challenges which our race faces, and hope that some of those seeds bear fruit in the future. But if I betray my own profession by engaging in worldly political endeavors, all of which are under the full control of our enemies, I will forever discredit myself.

So knowing that there is no political solution, if I were to take part in the political process I would be contradicting everything that I teach, and then I would be a hypocrite. My participation would discredit everything I have said in works like *Christreich* and in this series on the Protocols of Satan. Men can despise me for that, but I will certainly not despise myself. My listeners can take part in the futile endeavor of day-to-day politics, and that is their own decision. It is not just whether or not you vote, but why you vote that really matters. I will not despise them if they think that something good may come of it. If those who listen to our message chose to join me on their own volition, then I would commend them, but I will not dictate to them.

So for my part, I must stay focused on the bigger picture and the absolute principle that only Christ is King. America was supposed to be a White Christian nation, citizenship and office-holding exclusively reserved to White Christians, and under those circumstances choosing a leader may be an entirely different experience, but something which we in our time have never experienced. Many people think that America is still a Christian nation, rather than a beastly oligarchy of Jewish money operating under a pretense. Therefore I do not actively condemn anyone for voting, or even for running for office, but I myself cannot take part in the process.

We can either stand on our principles before God, or seek to please men. As it says in the Proverbs, in chapter 17, "15 He who justifies the wicked, and he who condemns the righteous, both of them alike are an abomination to the LORD." We would rather stand on our principles. If Yahweh wanted Donald Trump to win this election, even the niggers would have voted for him, and at least some of them did.

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In some of our recent post-election pondering at Christogenea we also wrote that "if there are no massive post-election negro chimpouts in the cities of America, if Black Lives Matter does not riot and tear up all of their own neighborhoods, then we can be rather certain of one thing: that all along, George Soros and Black Lives Matter were in direct collaboration with the Obama administration to purposely undermine the rule of law in America. Now we will qualify this statement. We said this not because there is a chance that Soros is not purposely undermining the rule of law in America. He most certainly has, through his funding of hoodlums and degenerates as a means of destabilizing certain elements of society for his own Marxist revolutionary purposes. Rather, we said it because the Obama administration has done nothing to stop him from funding these purposely disruptive and willfully violent groups. We suspect that if Soros is not in collusion with Obama, then after Trump takes office he will test him in this same way, to see if he tolerates such demonstrations as Obama had.

Now things are getting more interesting, as the Black Lives Matter thugs have been organized into a legal foundation, funded with as much as 33 million dollars from George Soros and now with pledges of over 100 million dollars from The Ford Foundation, Borealis Philanthropy and other Marxist groups. This was

reported recently in The Washington Times. This represents the next step in the globalist dialectic, to legitimize the destruction of the rule of law in America. Of course, this is all a mask for the further advancement of a more sinister agenda. For example, the Times article quoted an announcement by Borelias Philanthropy which said "The Black Lives Matter Foundation provides grants, movement building resources, and technical assistance to organizations working [to] advance the leadership and vision of young, Black, queer, feminists and immigrant leaders who are shaping and leading a national conversation about criminalization, policing and race in America." We hope to elaborate on our opinion of these developments in future segments of this series on the Protocols.

ELECTORAL MAP 2016 ELECT



CRIME RATE



So on the very evening of the election, anti-Trump riots had suddenly broken out in places where Hillary Clinton had the most support. The New York Times reported that the first protests took place late Tuesday, November 8th, in cities on the West Coast. One internet meme we saw in regard to these riots was a message reminding the protestors that they represent the anti-gun side. But we know that they are also hypocrites, because black thugs and Jewish progressives are all generally well-armed. But the very fact that these supposedly pro-democracy demonstrators are contesting a democratic outcome also exposes them as hypocrites. The truth is that all progressives are hypocrites, and the progressive agenda is never wound back because Whites simply do not understand its true nature.

We had hoped for massive chimpouts, but these current protests are not yet what we hope to see. That these protests were apparently organized and ready to go in advance of the election results is evident in the way that many of the placards carried by the protestors were professionally printed, and the tour buses that were found outside of protest sites as soon as they began, indicating plans that had that many of the protestors

bussed in from outside the protest areas. Rather, what we hope to see in protests are repeats of the Baltimore or Ferguson riots, which were strictly along racial lines. So long as many of the current protestors appear to be White, most Whites in America will not realize the true nature of the protestors because the mainstream media will ignore the violent acts which have been committed against Whites, whether or not they were actually Trump supporters. So we will hold out in hope of seeing another Baltimore or Ferguson soon, because the only thing that seems to awaken most Whites is a good beating by these animals that the globalist Jews have deceived the world into thinking of as people.

This is one thing that the Trump candidacy has done for us. Early in his campaign, he did adopt some of the alt-right rhetoric, which means he was listening, and he still probably does although he seems to have backed off of a few things. To a great extent, he has pulled the mask off the media, he has exposed a lot of the treachery of progressive Jews and put them out into the open for the public to see, and he has greatly exacerbated the political divisions between the races. He called out the media specifically as being biased, exposed them openly, and he deserves a lot of credit for that. We can only hope that these things continue to manifest themselves before the public yawns and the roaches crawl back under the baseboard to hide for another few years. So we had hoped for massive chimpouts, but we must also ask this: do the demons who are calling the shots behind the scenes also hope for that same thing, so that they may once again manipulate Whites into a situation which allows them to accomplish some other nefarious objective? The Patriot Act was exactly such a situation, which passed because of the events of September 11th, 2000. The current demonstrations continue, but we won't speculate on an outcome.

So in the meantime, as for our purpose here at Christogenea, we need to maintain a message that confronts both White Nationalists as well as politically minded Identity Christians and forces them to remember this moment of perceived victory in the months and years to come. The defeat of Hillary Clinton is only a temporary relief, because yet another political hope will eventually fail to deliver them. There is no political solution to our woes, yet it appears that we will have to learn that lesson the hard way once again. How many times must we go through this before so-called 'awakened' Whites really become awakened?

We just went through this same process not 40 years ago. Those of us who remember the Reagan campaign will also remember the mainstream media bias against the Moral Majority, the White Christian patriot groups, the citizens' militias, Identity Christians and others who pinned much of their hopes for the future of America on a Reagan victory. In the end, nothing good came of it. The Reagan Revolution was a globalist trap and we all got caught up in it. Yet we continue in the same cycle of hope and despair to this very day.

And this is the point we have to make here: If we can clearly see and if we fully understand that the Protocols of the Learned Elders of Zion have indeed been fulfilled in history, and then if we see a political candidate who, regardless of what he says, is surrounded by Jews, and if we understand that the globalist Jewish plutocrats still maintain full economic control over the entire world, and then if we understand that their own stated method of rule expressly includes lying and hypocrisy, how can we imagine that these precepts of the Protocols suddenly have no effect simply because one

politician says some things that our kindred people like to hear? Do we not imagine that they know how to manipulate the masses by purposely saying some things which they like to hear? Is this not an effective way to prevent counter-revolution when they feel that they may have a need to make such a prevention? Or is it not a method by which they can advance some agenda, by appealing to the people who are the intended victims of that agenda? This is what they did with Ronald Reagan, through whom they popularized globalism in the name of patriotism when the two ideas are absolutely opposed to one another. So in the end, the masses will become drunk on the temporary elixir, but Satan will still have his way.

The Protocols are real, the globalist Jews still have control over every aspect of our economic life, and therefore we cannot imagine that any politician is free of their control. Donald Trump may have a billion dollars in his piggy bank, but every one of those dollars was printed by a Jew. Until some politician changes that predicament, then all politicians are and will remain in collusion with Satan.

On this note, we shall continue our discussion of the first of the so-called Protocols of the Learned Elders of Zion, as they are found in the book *The Protocols and World Revolution* attributed to Boris Brasol, and published in Boston in 1920 by Maynard, Small & Co. In our last discussion of Protocol No. 1 we saw the authors boast that they would resort to spreading vice among the people, so as to distract them as they slowly came to subjugate them to the rule of gold. We must note that these Protocols were not published until the early years of the twentieth century, however the Jews of Europe had already been pandering to immorality for many decades before their publication. While alcoholic beverages had always been available, with the rise of humanism their abuse seems to have become fashionable. The Jews who wrote these Protocols also boasted of the promotion of sexual promiscuity through the study of the classics, which we saw also caused the rise of neo-paganism among the scholars of Europe during the decades leading up to the Reformation. All of this was discussed here during our presentations of the early life of Martin Luther (See the series at Christogenea titled *Martin Luther in Life and Death*). The Jews boasted that they spread these vices amongst the bourgeois through the offices of tutors and governesses and the clerical positions which they had so often acquired in the estates of the wealthy. Then the Jews had boasted that they would even set their own women out to corrupt the people by sexual means, knowing that the Christian women of the goyim would follow their example. So the Jews take credit for having planned the spread of vice amongst the noble classes of Europe. But in the Communist Manifesto, the Jews pretend to despise European ideals of family and marriage as being immoral. So Jews take credit for subverting the morals of the nobility in Europe in the Protocols, and condemn the corruption in the Communist Manifesto. Here is what it says concerning marriage in the Communist Manifesto: "Bourgeois marriage is in reality a system of wives in common and thus, at the most, what the Communists might possibly be reproached with, is that they desire to introduce, in substitution for a hypocritically concealed, an openly legalized community of women. For the rest, it is self-evident that the abolition of the present system of production must bring with it the abolition of the community of women springing from that system, i.e., of prostitution both public and private." So the Jews who

wrote the Manifesto despised the institution of marriage, made patently false accusations that it had an immoral character, and sought to remedy it by putting a system of open whoredom in its place. That system was later called "Womens' Liberation" and Feminism. This is exactly the system that we have throughout the West today, so we see the Communist Manifesto has been fulfilled in this respect, and so have the Protocols.



That the Jews would encourage their own women to immorality so that they in turn get Christian women to follow along is a pattern which we are able to observe throughout history and unto this very day. For example Theda Bara, the first so-called Hollywood sex symbol who was popularly called "the vamp", was born in Cincinnati, Ohio in 1885 to a Polish Jew named Bernard Goodman. But even before her, the Dutch Jewess Sarah Bernhardt had become famous as an actress in France. She earned her fame in her nudity, and her first career was as a prostitute.

While other American and European actresses had done nude scenes for early films, Jews had blazed the trail. In response to nudity and immorality in the early entertainment industry in America, strict censorship laws were put into place, and films were screened before they were shown publicly. There were few famous Jewish actresses during this period. However after decades of agitation, once the laws were lifted beginning in the 1950's, the screens again became filled with sexually corrupt Jewesses, setting new limits on what actresses had to do in order to gain renown. Perhaps we shall find an appropriate point to discuss that later in these presentations.

After the boasts concerning pandering to immorality, Protocol No. 1 took an abrupt turn and began boasting about how power would be exercised in hypocrisy. Here we shall review the last paragraphs which we had discussed at length when presenting our last segment, which was part 15 of this discussion of the Protocols, nearly a month ago:

PROTOCOL NO. I, continued:

Our motto is Power and Hypocrisy. Only power can conquer in politics, especially if it is concealed in talents which are necessary to statesmen. Violence must be the principle; hypocrisy and cunning the rule of those governments which do not wish to lay down their crowns at the feet of the agents of some new power.

In this context we must consider the wars of Europe beginning with the time of Napoleon, where the Jews had achieved their emancipation. However even before that Jews, and especially Jewish usurers, operated behind the scenes to manipulate nations into war for their own gain. So Jews were responsible for the English Civil War and the related Stuart feuds which precipitated the establishment of the Bank of England, all the while taking advantage of religious differences among Christians. Jews exploited the Reformation in that same manner, weakening first the papacy, and then the nobility, while always managing to effect propaganda which turned the public in their own favor. But in this same context we must consider the latest election riots, the Black Lives Matter riots, and all of the similar events we have seen over the last hundred and eighty years, beginning with the Abolitionist movement. But all of these are no comparison to the way in which Liberalism prevailed in the wars of Europe in the 19th and 20th centuries, many of which were wars over commerce, and Americans have not yet experienced how bad things will get if and when they finally endeavor to oppose world Jewish supremacism, which ultimately means the destruction of the White race. The Jews always used their control of finance to effect their political aspirations, and they do that same thing to this very day. And every Christian ruler who rose up to challenge Jewish financial control has been destroyed by other Christian rulers who had conceded financial control to Jews. But in a democracy, as long as Satan is printing the money, he will never be voted out of office.

PROTOCOL NO. I, continued:

This evil is the sole means of attaining the goal of good. For this reason we must not hesitate at bribery, fraud, and treason when these can help us to reach our end. In politics it is necessary to seize the property of others without hesitation if in so doing we attain submission and power.

Our government, following the line of peaceful conquest, has the right to substitute for the horrors of war less noticeable and more efficient executions, these being necessary to keep up terror, which induces blind submission. A just but inexorable strictness is the greatest factor of governmental power. We must follow a program of violence and hypocrisy, not only for the sake of profit, but also as a duty and for the sake of victory.

The planned events of September 11th, 2000, which was actually perpetrated by the Jews, and the resulting Patriot Act are an ideal example of the very plan described here.

A doctrine based on calculation is as potent as the means employed by it. That is why not only by these very means, but by the severity of our doctrines, we shall triumph and shall enslave all governments under our super-government.

Hypocrisy is people protesting the process of democracy after voting in an election which does not go their way. Violence accompanies those protests, but only the most general acts are reported by the media, and nothing which would reveal the true anti-White and anti-Christian nature of the protests. This is the evil which Jews commit to effect circumstances which they may consider good, but which are actually all the more evil. But this is only the natural way in which the

enemies of Christendom operate. Whites seem to be docile and pacified by the pretense of democracy even when things do not go as they hope or expect. But the Jews have had financial control of the United States since 1913, and have always supported both major political parties actively, a process which also virtually prevents the rise of a third party.

When White militias began asserting themselves in the 1980's, something which is arguably a Constitutional right, the government immediately began infiltrating them and neutralizing their influence. The media was also in collusion, making public opinion against them. So we know the names of many White men who were allegedly criminals for their political persuasion, even where their supposed crimes were relatively insignificant. On the other hand, the progressives of other races who have committed crimes of violence against Whites as well as the broader society under the guise of their own political objectives are legitimized and given hundreds of millions of dollars by liberal foundations. We hope that Donald Trump is the last White man elected, because all the sooner it may be when Whites realize that their liberalism and their participation in such a democracy has invited their own destruction.

Here we will desist from commenting further on the material from the Protocols which we had already discussed, and finally commence with Protocol No. 1, from where we had left off in our last segment:

PROTOCOL NO. I, continued:

Even in olden times we shouted among the people the words "Liberty, Equality, and Fraternity." These words have been repeated so many times since by unconscious parrots, which, flocking from all sides to the bait, have ruined the prosperity of the world and true individual freedom, formerly so well protected from the pressure of the mob. The would-be clever and intelligent Goys did not discern the symbolism of the uttered words; did not notice the contradiction in the meaning and the connection between them; did not notice that there is no equality in nature; that there can be no liberty, since nature herself has established inequality of mind, character, and ability, as well as subjection to her laws.

This motto, "Liberty, Equality, and Fraternity", had been operating in the minds of the people of Christendom for well over a hundred years before the Protocols were published, but even then the impact of these words is prodigious, and the meaning of this statement in the Protocols all that much more ominous. That is because just as much damage and more has been caused to Christian society by these false precepts over the past hundred and twenty years than in the hundred and twenty years previous, which would bring us back close to the time of the French Revolution when the motto was first popularized. This phrase is also employed as a motto by the masonic lodges of France which were most responsible for the French Revolution, it was popular by that time, and ultimately it became the official motto of France in the Third Republic. Masonry and Judaism have assured its status as an accepted formula throughout the entire world, and its precepts have been so ingrained into Western society that they cannot be questioned publicly without causing offense.

But here in the Protocols, the Jews themselves have explained that as precepts the words are false, and have only been a ploy by which the Jews have been able to

undermine Christian society. Originally, the words were used to incite class warfare and the overthrow of the French nobility. When that was successful, and when the same ideals became inherent to the American Revolution for similar reasons, from that time on they have been used as a weapon against society itself. The Abolitionist movement used them to gain freedom and later, citizenship, for negroes in America. Then it was the Suffrage movement and so-called Women's Liberation, the Equal Rights Amendment, Civil Rights, Gay Rights, Marriage Rights, Transgender Rights, and next we may expect to hear of Pedophile Rights, Child Sex Rights, Animal Sex Rights, Animal Marriage Rights, ad nauseum. In the humanist world there is no end to the perception of rights, and every perceived right destroys the liberty of another to make a moral choice according to his own conscience. Therefore people lose their businesses and livelihoods for refusing to cater to another's so-called rights. So the Protocols have once again proven that the Jews have purposely engineered the quagmire that we find all of Christendom in today. Ostensibly, their goal is to recreate the world into an image which they prefer, so that it resembles Sodom and Gomorrah on a far greater scale.

The Jews are also correct, that the Christian men of the West did not perceive the evil which lay behind the noble-sounding precepts. As the Scripture says, all men must be subject to some higher authority, and forsaking the authority of God, men have found themselves once again subject to devils. The rule of law is no longer the rule of God's law, but now men are enslaved to bureaucratic regulation which is the imposition of global capitalism, tools of the devil. The acceptance of egalitarianism has lowered man to the level of beast, and the Jew is the zookeeper.

We wrote about this motto at length in our book, *Christreich*, which we published over five years ago. While we cannot lay the groundwork for understanding here in this short space, we believe that we have laid it in our book. In essence, Revelation chapters 16 and 17 are a prophecy of this very age of Liberalism, which began in the emancipation of the Jew in the early 19th century, which in turn heralded the age of democracy – although the predicament had come a bit sooner to the British – and paved the way for the very rule of gold that the Jews boast about in the Protocols, which is the Eight Beast of the Revelation (17:11), the global banking system controlled by the Jews today. This was the same power that gave its strength to all of the great empires of the ancient world, and which is backed by the Dragon, which is a euphemism for the Jews. It has always operated in the shadows, having propped up kings and emperors to play the front men for its nefarious operations. When Christendom rejected usury, the Dragon spent a thousand years in the pit. When Christendom began to find usury acceptable, the Dragon came out of the pit and was able to once again come to rule the world NOT SHADOWS. The system that it built is called Mystery Babylon in the Bible, and its fall is found in Revelation chapter 18, where it is depicted as an economic system of global trade. We await the fulfillment of its fall today.

With that general understanding, here is what we wrote in *Christreich* for Revelation chapter 16, verses 13 through 16:

13 And I saw from out of the mouth of the dragon and from out of the mouth of the beast and from out of the mouth of the False Prophet three unclean spirits like frogs.

[Yahweh God does indeed have a sense of humor.] Frogs have no prior allegorical use in Scripture. They are one of the plagues in Egypt, however it is certain that the reference to frogs in the Book of Exodus must be taken literally. However one clue to this use of the word cannot be overlooked. While it is not an intention here to continually insult the French people, and they were as much the victims of circumstance in the French Revolution as were the Germans, the English and the Americans in the torments to follow, the use of the term frog to describe a Frenchman has been extant throughout the English-speaking world for over 200 years. This may be an indication as to the nature of the unclean spirits which emanate from the mouth of the false prophet.

Since writing this, and with the help of our friends in the Christogenea Forum, we have learned that there is a stronger connection of the French to frogs than we ever suspected. Evidently the original standard of Clovis, the king of France from 481 to 511 AD, consisted of three black frogs. When Clovis ascended to the throne, he converted to Catholicism, and united France under one single rule. During this time he changed the symbol of his rule from three black frogs to the famous fleur de lis, which resembled the three frogs enough that apparently the English confused the new fleur de lis for frogs. Clovis established his capital in Paris, which was known to be surrounded by vast swampy areas full of frogs. It seems that it was the French themselves, not the English, who first referred to the French as frogs. During the French Revolution in the 1790s at Versailles, a common expression was *Qu'en disent les grenouilles?* or What will the frogs say? The reference to frogs being a reference to the people of Paris.

So, continuing with what we had written in *Christreich*:

A lot of argument, rational or emotional, can be made concerning which isms or which philosophies these three unclean frogs represent. However all of the philosophies promoted and forced into our Christian society by our enemies can be summarized in and have been cloaked by the supposed ideals of the French Revolution found in the slogan, *Liberté, égalité, fraternité*, which is still the national motto of France today. Through these ideals have gone out all of the Jewish ideas into the world, the ideas of liberty and freedom and equality and brotherhood which are contrary to the covenant relationship which Christians have with their God. Christians are not supposed to be free. They are supposed to be servants of Christ, and keep His commandments. Christians do not have equality. Wives and children are supposed to be subject to their husbands and fathers (Ephesians 5:21-33, 1 Peter 3:1-5), and each of us has an unequal portion in the diverse gifts of God (1 Corinthians 12, Matthew 25:15). Christians are supposed to have brotherhood only with those of their kin who are Christians, and are to have no community or fellowship whatsoever with non-Christians (i.e. 2 John 9-11). The Jewish ideals of liberty, equality and fraternity are ideals which led to the decline of Christian society into the cesspool of human licentiousness. All of the cries for diversity, racial equality, sexual liberation, and every other philosophy detrimental to sound Christian society which has been made these past 200 years have been based upon these Jewish ideals, and Jews have been their chief instigators and promoters.

Then to continue by quoting Revelation 16:14-16:

14 For they are the spirits of demons making signs, which go out to the kings of the whole inhabited earth to gather them to the battle of the great day of Yahweh the Almighty. 15 "Behold! I come as a thief! Blessed is he being alert and keeping his garments, that he would not walk naked and they would see his shame!" 16 And He gathered them into the place called in Hebrew "Harmagedon".

An ar, or har, is a mountain, and Megiddo means place of crowds. The events described here can be paralleled to the events described in Ezekiel chapter 38. All of the alien nations of the world are gathered to battle against the people of God. While an actual military invasion cannot be precluded, this situation has been transpiring for at least 50 years now, since the 1960's when the Christian nations had begun to be overrun with massive non-European immigration by all of the world's other races, the beasts of Jeremiah 31:27, and also of Isaiah 56:9. This situation is described as culminating in Revelation chapter 19 and [was] discussed at length [in our book in the appropriate chapter].

It is based on the ideas of liberty, equality and fraternity that the immigrant floods have been ushered into every Western nation. It is not a coincidence that the final Christian battle is to be fought in the place of crowds, and the camp of the saints - who are the White Christian people of the world - is being overrun with alien crowds in the name of these false precepts. The Jews have their plan for our destruction, but God has revealed to us His Own plan for His ultimate victory over the devil, and for our encouragement and comfort in these trying times. In the end, Satan shall not prevail. It is interesting, that elements of the so-called alt-right movement have chosen a frog for their symbol. Inferences can be drawn for good or for bad, but I could not resist mentioning it here. In any event, hearing this they should hopefully be interested in what we have to say. Continuing with the Protocols where they continue explaining the stated effect of the motto of "Liberty, Equality, and Fraternity" among the people:

PROTOCOL NO. I, continued:

They did not reason that the power of the mob is blind; that the upstarts selected for government are just as blind in politics as is the mob itself, whereas the initiated man, even though a fool, is capable of ruling, while the uninitiated, although a genius, will understand nothing of politics. All this has been overlooked by the Goys.

Meanwhile dynastic government has been based upon this, that the father passed to his son the knowledge of the course of political evolution, so that nobody except the members of the dynasty could possess this knowledge, and no one could disclose the secrets to the governed people. In the course of time the meaning of the dynastic transmission of the true understanding of politics has been lost, thus contributing to the success of our cause.

As we had explained earlier in this presentation of Protocol No. 1, throughout history the men of the noble and ruling families were educated from childhood to be rulers. Just as in any traditional medieval family, the father groomed his eldest son to take his place in the

family occupation, of whatever estate it was that the family held. So princes acquired all of the information they would need to be good rulers through their fathers and through the classical education which they would receive from tutors, for better or worse. But democratically-elected politicians from among the people have no experience in government, and are not educated for governance. And as the Protocols assert, even a man who is a genius can only tackle with difficulty the sudden acquisition of a task for which he was never trained. For that reason, in the formative years of the modern democracies especially, many serious mistakes were made. For instance, the American founders wrote a constitution by which a group of like-minded men may find common grounds for cooperation. But that same document did not defend the government it created from the devils who crept in later in order to subvert that government, using the very ideals which the document had espoused in order to do so. They did not even manage to hold onto the meaning of the word posterity for more than a couple of generations. And uneducated voters are every bit as dangerous as under-educated politicians.

PROTOCOL NO. I, continued:

In all parts of the world the words "Liberty, Equality, and Fraternity" have brought whole legions into our ranks through our blind agents, carrying our banners with delight. Meanwhile these words were worms which ruined the prosperity of the GOYS, everywhere destroying peace, quiet, and solidarity, undermining all the foundations of their states. You will see subsequently that this aided our triumph, for it also gave us, among other things, the opportunity to grasp the trump card, the abolition of privileges; in other words, the very essence of the aristocracy of the Goys, which was the only protection of peoples and countries against us.

The privileges of the nobility were sometimes abused. However the privileges of the nobility allowed them to defend their respective nations against the Jew, so the Jew had to destroy the means of defense in order to subvert the nations. The breakdown of the privileges, for which the Jews exploited the lower classes, often meant the transfer of real property from the noble families into the hands of the usurers, and paved the way for the establishment of capitalism and speculation, removing the control of the land and its resources from the rulers of the people. The Jews themselves inform us of the result as the Protocols proceed:

PROTOCOL NO. I, continued:

On the ruins of natural and hereditary aristocracy we built an aristocracy of our intellectual class—the money aristocracy. We have established this new aristocracy on the qualification of wealth, which is dependent upon us, and also upon science, which is promoted by our wise men.

As the Protocols described earlier in Protocol No. 1, Liberalism was purposely promoted among Christians by the Jews so that eventually a Jewish aristocracy of money could replace the Christian aristocracy of birth, and the result is written all over the faces of the European nobility today, especially on those of the British who have heavily intermarried with the Jews.

This “science” mentioned here in the Protocols began as the promotion of the Kabbalah among the scholars of Europe, beginning with Johann Reuchlin and John Dee. This is one reason why we spent so much time with the accounts of Reuchlin and Dee earlier this year, so that we could understand both the validity and the implications of statements such as this found in the Protocols.

The Jews came to control science through the fascination of non-Jews with the Kabbalah. Today, it is safe to assert that much theoretical so-called science has its origins in the Kabbalah and in ancient paganism, which has been expressed in modern, technical terms. This is true of the theory of the beginnings of life, or evolution, and it is true of the so-called Big Bang Theory, which is little but Kabbalistic nonsense. One function of Jewish science is to maintain the power and presumed moral authority of Jewish money. The two work together to create a new religion in which the Jew can have moral legitimacy, and can further spread his false mantras of liberty, equality and fraternity, the three unclean spirits of the Jewish world order. It is not a mistake, that the Roman Church, the mainstream Judaized denominations, all governments, all corporations, and all educational institutions preach these mantras without ever questioning them, and unanimously condemn all of those who would question them. Where the Protocols continue, the Jews admit that they have already won control of the world based on these false mantras:

PROTOCOL NO. I, continued:

Our triumph was also made easier because, through our connections with people who were indispensable to us, we always played upon the most sensitive chords of the human mind, namely, greed, and the insatiable selfish desires of man. Each of these human weaknesses taken separately is capable of killing initiative and of placing the will of the people at the disposal of the buyer of their activities.

Abstract liberty offered the opportunity for convincing the masses that government is nothing but the manager representing the owner of the country, namely, the people, and that this manager can be discarded like a pair of worn-out gloves.

The fact that the representatives of the nation can be deposed, delivers them into our power and practically places their appointment in our hands.



There is no better example of this Jewish boast than what had happened to the family of Czar Nicholas II of Russia, only 12 years after Sergei Nilus first published his warnings and the text of the Protocols in Russian. Following that, the Jews indeed took over the entire Russian government, and appointed its rulers ever since. But we cannot imagine that this is not also true throughout the West. Indeed it is true. The Jews who control the wealth of every Western nation have chosen the governors of those nations, even under the guise of democracy, and there are no exceptions.

The apostle Peter spoke of the liberty offered by the Jews where he said in his second epistle that “While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.”

So long as any elected president accepts the Jewish concepts of liberty, equality and fraternity, we as a nation will remain in bondage because that president has also accepted Jewish hegemony. The same is true of every White nation. We cannot heal the cancer infesting the West with votes or with any other elixir. The entire beast must be torn down and destroyed, so that the path is cleared for the Kingdom of Heaven. We hope to elaborate on that more in the future, but we have been speaking about it for many years here already. The only solution is the final solution. The sooner all Whites accept that, the better off we shall all be.

This concludes our presentation of Protocol No. 1, The Basic Doctrine. We will continue our series next week with the second of the Protocols.

The Protocols of Satan Part 17: Are These Things So?

This is the 17th installment of our series of The Protocols of Satan, which is a discussion of the so-called Protocols of the Learned Elders of Zion from a Christian Identity perspective, both historical and religious. The first 7 of these segments only discussed the legitimacy of the Protocols, the arguments that they are a forgery, and some of the arguments that they are indeed valid documents which express ideas that have originated in Jewry. We have even further evidence of that which we hope to exhibit here in the weeks, or months, to come. The previous 9 segments of this series discussed the first of the 24 Protocols, titled The Basic Doctrine, and took a few digressions to present background material for various topics, such as the evidence that the Jews were in control of the press throughout the West from

the mid-19th century, and were therefore in a position to do everything of which the Protocols boasts. We also took time to contrast a Jewish materialistic view of economy and government, using Frédéric Bastiat as an example, to a Christian and spiritual view of economy and government, using Adolf Hitler as an example. Of course, this last statement would be laughable in most worldly circles, and that would only prove our point concerning the undue Jewish influence on society through their control of the media and academics. Anyone who laughs without examination at our assertions proves themselves to have been brainwashed by the devil – unless they themselves are devils. We said that our commentary on the Protocols is from a perspective which is both historical and religious. This

is not necessary true, but the sentence was made so that those without our worldview may understand it. The Jews are often criticized because their religion is really their race, which is true. But do they really deserve criticism for holding to that view? Identity Christians should understand that the Jewish religion is their race, because that is the reality of history and Scripture, and the Jewish books of the Talmud codify their religion in that very manner. We should expect that and we should understand that in that regard the Jew is only following his true nature. The failure of Whites is that they have allowed the Jew to convince them that such an attitude is wrong, while the Jew secretly maintains it for himself. For White Christians, their own religion should be the care and maintenance of their own race, because that is what is demanded by Christ. But this is reconciled only once it is realized that the Jews are actually the descended from the enemies of the ancient Israelites, and the ancient Israelites are actually the ancestors of most modern White Europeans. So for us, the history of our race is the basis of our religion, and the defense and maintenance of our race, in which is found true brotherly love, is the substance of that religion, because we should love our brethren as Christ had loved us. If religion and race are not one and the same, and if their efficacy is not evident in history, then they are artificial and can only result in the destruction of those who believe a lie, which is also something that is fully evident in the White race today. Throughout our discussion of the Protocols so far, we have tried to keep some sort of balance between the impact that the Jews and their methods have had on the world in recent times, and the impact that they had on the world in the 18th through the early 20th centuries. The earlier period is much more important, because that is the period in which Jewish world supremacy was gained, and that period has shaped the modern world. Now it seems to many commentators who are aware of Jewish treachery that only recently are the Jews ascended into a position of world supremacy, but nothing could be further from the truth. The Jews assured their own supremacy when they achieved their emancipation in each of the nations of Europe in a process which took about 50 years, the entire first half of the 19th century. Long before their emancipation, the Jews were in control of most of the gold and finances of Europe, as only they were permitted to practice usury throughout most of the Middle Ages, and they were also employed as tax farmers and collectors of tariffs by the kings and princes. So throughout most of the history of the nations of Europe during this period, the Jews were the agents of the nobility and they were used for these very purposes. However since they could not take part in society as citizens, the undue advantage that they had as money-lenders and tax collectors was limited. Once they achieved their emancipation, they could use their wealth to their advantage in the political sphere, and Christians did not stand a chance. Once they gained political power, they eliminated the very nobility which had been their original source of employment and wealth. It is not a coincidence, that the so-called Age of Liberty, expressed in the concept of democracy, arose simultaneously with the emancipation of the Jews. The parasites had indeed consumed the host and by the 1870's the German journalist Wilhelm Marr had declared The Victory of Judaism over Germanism. During the period when the Jews were obtaining their emancipation, the precepts expressed in the Protocols had already been developed and disseminated amongst the Jews themselves, and were being expressed in the

synagogues and carried out through the Masonic lodges and other secret societies which were controlled by Jews, or heavily under their influence. In his treatise On the Jews and Their Lies, written in 1543, Martin Luther was already describing the Jewish boasts that they were in control of Germany through their practice of usury even at that time. Once the Jews came to power, they had begun to be criticized by patriotic Europeans everywhere, and they have persecuted or silenced many of those critics. Their control of the press, however, has been the primary means by which they could conceal their treachery. Where they could not control the press, or keep men from voicing contrary opinions, they used whatever harsher means were available to silence their opponents.

To its discredit, although this too may be by design, Wikipedia is silent concerning many of the critics of Jewry. So there is no Wikipedia page for Colonel Eugene Nelson Sanctuary, who certainly merits one. Therefore here we shall cite the alternative encyclopedia website, Metapedia [which we have heard is now a Jewish disinformation site but] which does have an article for him, and we shall summarize it here.

Sanctuary was born in Hinesburgh, Vermont in November, 1870 and lived until March of 1957. He was graduated from the University of Vermont and was a retired US Army Reserve officer and a defendant in the Great Sedition Trial of 1944, engineered by the Roosevelt administration to silence its critics, or at least keep them too busy to write much during the crucial closing years of the war. Before the First World War Sanctuary was a civil engineer for Montpelier, Vermont. He served in Russia during the war working with the Russian Railway Service Corps. During this time he was a witness to the Bolshevik Revolution.

Sanctuary headed a lobbying group called American Christian Defenders and accused President Franklin Roosevelt of conspiring to create "a Jewish state where only Jews will own property and reap profits." He was a regular contributor to Reverend Gerald Winrod's publication The Defender. He issued his literature under the name World Alliance Against Jewish Aggressiveness and later the imprint Tocsin Publishers. Tocsin Publishers is noted for having published a book by another Colonel, Col. Winfield Jones, whose Story of the Ku Klux Klan is said to be an objective history of the original organization. Sanctuary, who was rather active in the Presbyterian Church, had written close to five hundred sacred and patriotic songs, with titles including "Uncle Sam We Are Standing By You" and "A Klansman's Song."

We are discussing Sanctuary here because in 1934, under the name World Alliance Against Jewish Aggressiveness, he published a book titled Are These Things So?, taking the title from a verse in the Bible. The book was subtitled A Study in Modern Termites of the Homo Sapiens Type, and we can see how long ago it was realized that the Jew is a parasitical creature. We have only obtained a digital copy of this book, and that is probably the only copy we will ever have. On the inside cover is a handwritten note signed by the author, which reads as follows:

To Colonel Jennings C. Wise, ardent follower of Constitutionalism cherished by all true patriots, this book is gratefully inscribed by the author, Col. E. N. Sanctuary. Apr. 22, 1938.

[Col. J. C. Wise was also an author of history, and wrote a book titled The Battle of New Market which is still

available in reprint editions today. His papers are archived at the Virginia Military Institute.] Now, Sanctuary is not without his faults. Like all of the denominational Christians of the Middle Ages and more recent times, he too made the fatal mistake of accepting Jewish claims as to their own identity. That is the biggest lie of history, and enables the Jews to foist their many other lies upon an unsuspecting Christian society. So this errant view will indubitably taint some of his otherwise excellent observations.

One of those observations is found in his chapter *Conspiring Termites*. As we have taken opportunities to contrast Jewish thinking with Christian thinking in other areas, so it shall be here, where Sanctuary actually only borrows an excellent observation on the Jewish mode of obtaining wealth which is contrary to Christian thinking. However the observation is actually taken from *The International Jew*, by Henry Ford and *The Dearborn Independent*. Doing this, we show that Sanctuary was thoroughly familiar with that earlier work on the Jews. So we read the following in reference to the Jews, from pages 29 and 30 of *Are These Things So?*:

"...They [the Jews] are now without a mission of blessing. Few of their leaders claim a spiritual mission. But the mission idea is still with them in a degenerate form; it represents the grossest materialism of the day; it has become a means of sordid acquisition instead of a channel of service.

"The essence of the Jewish idea is its influence on the labor world is the same as in all other departments — the destruction of real values in favor of fictitious values. The Jewish philosophy of money is not to 'make money' but to 'get money.' The distinction between these two is fundamental. That explains Jews being 'financiers' instead of 'captains of industry.' It is the difference between getting and making. The creative, constructive type of mind has an affection for the thing it is doing. The non-Jewish worker formerly chose the work he liked the best. He did not change employment easily, because there was a bond between him and the kind of work he had chosen. Nothing else was so attractive to him. He would rather draw a little less money and do what he liked to do, than a little more money and what irked him. The 'maker' is always thus influenced by his liking.

"Not so the 'getter.' It does not matter what he does so long as the income is satisfactory. He has no illusions, sentiments or affections on the side of the work. It is the 'gold' that counts. He has no attachment for the things he makes, for he doesn't make any; he deals in the things which other men make and regards them solely on the side of their money-drawing value. 'The joy of creative labor' is nothing to him, not even an intelligible saying."

This description is so very evocative of the Parable of the Trees of the Forest found in Judges chapter 9 that it is surprising that neither Henry Ford nor Eugene Sanctuary seem to have noticed it. In the parable, all of the usefully employed trees would rather continue in their employment, which they enjoyed, than set it aside to rule over the other trees. All except the bramble, which is naturally useful for nothing, and does not produce anything. So even the bramble, when it was appointed as king, was surprised at the naïveté of the more noble trees.

However here we digress, and there is another reason why we are introducing Eugene Sanctuary's writing.

Chapter 14 of his book it titled *Concerning the Protocols*, and there Sanctuary has compiled pertinent information which demonstrates that the ideas found in the Protocols were extant among other prominent Jews from before the time that the Protocols were published. So here we hope to present the material found in that chapter, as one more witness to the fact that the Protocols are real.

Chapter 14 of *Are These Things So?* By Col. E. N. Sanctuary, titled *Concerning the Protocols*

Frequent mention is made of these Protocols in our writings in order that the reader may not lose sight of the claim that woven into the warp and woof of these documents is to be found the cause of much of the troubles which the nations face today.

Reference has been made to a telegram which the head of the Zionists sent to a Jewish Representative in Congress, in which Mr. Adler emphasized the point that Mr. Ford had classified the articles in the *Dearborn Independent* as a bundle of lies, or words to that effect. It does not require a Sherlock Holmes in the realm of literary science to prove that the construction of the Protocols was from within and not from outside sources. A study of current events since their production also prove that the power which produced the Protocols had the power to accomplish their program or, as Mr. Ford has been quoted, that everything was coming along just as announced in the Protocols.

Ten years ago "The Britons" published a small leaflet called "4 Protocols of Zion" and emphasized that these were "Not the Protocols of Nilus." It is charged by Jewish leaders that the latter Protocols are mendacious but such a charge will not apply to the ones just named and which will now be reproduced for the benefit of our readers. A prefatory note to the Second Edition says: "Is there, or is there not, a World Plot organized through the centuries by the Secret Center of Judaism for the destruction of Christianity and the Christian nations? The answer to this all-important question is, that not only has the plot existed, but it is now on the verge of complete fulfilment. The contents of the pamphlet here given to the public trace some of the steps in the working out of the conspiracy which have come to light. Mr. Lucien Wolf once complained in the Nineteenth Century of the 'diabolical attitude' which Christianity offers to Judaism. Whenever a Jew makes a statement of that kind it must be read in the exact reverse sense: Judaism is the Satan of Christianity."

So as we proceed, Sanctuary will present these four so-called Protocols of the Jews from the aforementioned pamphlet, which are not from the so-called Protocols of the Learned Elders of Zion published by Nilus. The writers of the pamphlet published by The Britons should be commended, for recognizing that "Judaism is the Satan of Christianity". But Judaism, and the Jewish people themselves, are the descendants of the serpent, the adversary or Satan, of the Old Testament as well. Continuing with Sanctuary's quote from The Britons pamphlet:

"The Satanic method of the Jew power is well expressed in the following extract from a novel, 'The Way to Zion,' published in Germany in 1912, by a Jew, Dr. Kurt Munzer:—

"We (Jews) have spoiled the blood of all the races of Europe. Taken as a whole, everything today is Jewdified. Our senses are alive to all the races. Our spirit reigns

over the world. We are the Lords; all that is Might today is child of our spirit.

"Let the Goyim hate us: Let them drive us out: Let our enemies laugh at our physical weakness: We cannot be driven out any more. We have eaten ourselves into the peoples. We have vitiated the races (of the Europeans). We have tarnished and broken their power; we have made everything of theirs foul, rotten, decomposed, decayed.

There speaks the true spirit of Judaism, and Judaism is the Anti-Christ. The '4 Protocols of Zion' are four variations playing the same tune and by the same performer.

"There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism" — The Jewish Chronicle, April 4, 1919.

"INTRODUCTION"

"What is a Protocol? Literally, a 'Protocol' is 'something glued on to the front' of something else. In its usual sense it is a term of diplomacy and means the summary or precis of an official document gummed on its front page. Hence the word has come to mean minutes, or a rough draft of any document or record of proceedings. It is in this sense that the term is used in the title of the book known as 'The Protocols of the Learned Elders of Zion'.

"The latter work purports to contain minutes of certain secret meetings of the Elders of Zion at which were laid bare the aim and purpose of the General Headquarters of the Jewish nation for the conquest and enslavement of the entire world. A translation of it was first published in this country (England in 1920 by Messrs. Eyre & Spottiswoode, His Majesty's Printers, and is now issued from the Britons Printing Co., Ltd., by 'The Britons'.) Its genuineness has been challenged by the Jews, but the challenge only refers to the origin of the document and has nothing to do with its bearing on the facts of recent history — which is really all that matters. That it should be repudiated by Jews is only natural, since it was never intended that Gentiles should see it. "But the Protocols of the Elders do not by any means stand alone. There are many other parallel statements of Jewish policy, dating from many centuries past and coming down to our most recent times. Of these we now present Four to our readers. The first of the four dates from the fifteenth century and, as it first appeared in a Rothschild-owned journal, it is not likely that this will be pronounced a forgery. The second is the manifesto of Adolphe Cremieux, addressed to the nation of Jewry on the occasion of the founding of the Universal Israelite Alliance. This has been pronounced a forgery, and something much less committal — especially written for Gentile consumption — has been produced as the 'real thing.' The unfortunate part of the business is that the 'forgery,' and something much less committal [evidently the substitute document] — [represent ?] especially written history than that which is claimed to be genuine. [The grammar of the last sentence is difficult.] It proclaims three incontrovertible truths, (1) that the Jewish nation is the enemy of all other nations. [To Christians there should be no surprise here, since Paul of Tarsus wrote to the Thessalonians that the Jews 'are contrary to all men'.] (2) That Jews claim that they are a people 'Chosen' to dominate the whole earth and take possession of all the riches of all peoples. [This of course is a spurious claim, since the Jews are not the

Old Testament Israelites.] (3) That the power of all nations is now in their hands, and that Jews think they are on the eve of their complete conquest of the rest of the human race. [And here they were certainly correct.] The date of this Protocol, No. 2 of our series, is 1860.

"Nine years later appeared the celebrated Funeral Oration of Rabbi Reichhorn pronounced over the tomb of Simeon-ben-Ihuda. This was in 1869. Whether this 'tomb' is a mythical tomb — analogous to 'Solomon's Temple' of the Masonic Lodges — or a real tomb we are unable to say. But the ceremony did take place, and the Jew Sonol took with him to it a friend named Readcliffe. Readcliffe revealed the secret by publishing the substance of the 'Oration.' For this he is said to have paid with his life, and Sonol was killed in a duel a few years later.

"Appended to the prophecies of this Protocol we have put a few of the events which have happened in fulfilment. It will be seen that there is a close correspondence between this Protocol, the Cremieux Manifesto, and the epistle emanating from the 'Prince of the Jews' in 1489 A.D., and published in a Rothschild magazine. It is probable that when the latter was published it was not imagined that any Gentiles would even think of connecting it with other documents emanating from Jewry, or with modern happenings. "The last of the four Protocols, has like the first, never been called in question by the nation of Jewry, It was found on the body of a Jew, Zunder, Commander of the 11th Sharp Shooter Battalion of the Bolshevik Army. It reveals identically the same plans and purposes of the Jews for World Dominion and revenge which pervades them all. This one especially gloats over the Jew conquest and enslavement of Russia."

"JUDAISM"

"Before giving the text of our Four Protocols it will be well to say a few words about the 'Religion' of Jewry. 'British' Jews go through wonderful contortions in order to make it appear that they are 'Englishmen of the Jewish Religion.' In point of fact, 'religion' and 'race' are interchangeable terms with the Jew. There are no 'British' or 'German' Jews or 'Russian' Jews; there are only Jews. As the Jewish World puts it, 'Jewry is One'; and the late Arthur Cohen, K.C., said, Judaism is a religion which is only possible to a certain Race. The very word 'Israel,' as representing the Jewish nation, implies that with the Jew his religion and his race are the same thing — belief in his descent from the younger son of Isaac. That is his 'Religion'.

Of course, for Christians the unfortunate part of this lie is that they believe it. As our author said of the quote from Lucien Wolfe, "Whenever a Jew makes a statement of that kind it must be read in the exact reverse sense: Judaism is the Satan of Christianity." The truth is that Jews descended from the elder son of Isaac, from Esau the race-mixer. Today they do as their father, and that is the proof of which tree they were spawned from, although we can also prove as much with exacting historical details. Continuing from our source:

"What then are the 'principles' of the religious aspect of the Jewish race? In one word the principle of Judaism is Separatism — that is, Phariseism, self-righteousness, and enmity to all other races. [But Jewish separatism is only religious separatism, as the Jews have mingled their blood with converts from all other races.] The Jew believes that he is separate from all other beings, that

he, in fact, is the only 'human' being, the rest of the people on the earth being on the level of the animals. From this it necessarily follows that Jewry claims the right to treat all the rest of the world accordingly. This is precisely what 'Jewish rights' amount to when analyzed.... The germ of Judaism is fully expanded in the book which is much more sacred to the Children of Israel [sic children of Esau] than any part of the Old Testament known to Christians - THE TALMUD.

"THE' FATAL 'MORALITY' OF THE JEW.

"In the 'Prefatory Letter' written by Dr. Oscar Levy to Mr. George Pitt-Rivers 'The World Significance of the Russian Revolution,' we find this passage dealing with the morality, (or, rather, immorality) of the Jewish religion. Says Dr. Levy, 'There has been no progress, least of all moral progress.... And it is just our (Jewish) Morality which has prohibited all real progress, and - what is worse - which even stands in the way of every future and natural reconstruction in this ruined world of ours'.

"This is a passage which all Christians must lay to heart. There is no wonder that the Jew power which controls the government of this country insisted on the expulsion of Dr. Levy. Dr. Levy is one of those very rare Jews who can look at the world from a HUMAN standpoint, and in a Jew that is an unpardonable crime with Jewry, and, according to the Talmud, is deserving of the death penalty. It is a cardinal sin in a Jew not to favor a Jew at the expense of a non-Jew. Hence a Jew in office must appoint a Jew to every available post within his gift....

Of course, this is what accounts for the success of Jews, although they have completely fooled the goyim into thinking that their success comes from their superior ability, a lie which their press perpetuates.

"NO. 1. A PROTOCOL OF 1489.

"The [French] Revue des etudes Juives [Journal of Jewish Studies, we will include a PDF copy with this program], financed by James de Rothschild, published in 1880 two documents, which showed how true the Protocols are in saying that the Learned Elders of Zion have been carrying on their plans for centuries. On January 13, 1489, Chemor, Jewish Rabbi of Arles in Provence, wrote to the Grand Sanhedrin, which had its seat at Constantinople, for advice, as the people of Arles were threatening the synagogues. What should the Jews do? This was the reply:

"Dear beloved brethren in Moses, we have received your letter in which you tell us of the anxieties and misfortunes which you are enduring. We are pierced by as great pain to hear it as yourselves.

"The advice of the Grand Satraps and Rabbis is the following: -

"As for what you say that the King of France obliges you to become Christians; do it, since you cannot do otherwise, but let the law of Moses be kept in your hearts."

Here there is a footnote, the truth of which we recently discussed in our presentations on the Converso Problem in Spain:

From p. 137 of Essays & Lectures on Orders and Jurisdiction by Rev. F. W. Puller, M.A.: "At one time in

Spain a certain number of the Bishops were really Jews in belief."

"As for what you say about the command to despoil you of your goods (the law was that on becoming converted Jews gave up their possessions): make your sons merchants, that little by little they may despoil the Christians of theirs.

"As for what you say about their making attempts on your lives: make your sons doctors and apothecaries, that they may take away Christian lives."

Martin Luther had attested in 1543 that Jewish physicians were employed in slowly poisoning their Christian patients to death. Today we suffer that same thing throughout the world.

"As for what you say of their destroying your synagogues: make your sons canons and clerics in order that they may destroy their churches.

"As for the many other vexations you complain of: arrange that your sons become advocates and lawyers, and see that they always mix themselves up with the affairs of State, in order that by putting Christians under your yoke you may dominate the world and be avenged on them.

"Do not swerve from this order that we give you, because you will find by experience that, humiliated as you are, you will reach the actuality of power.

"Signed V.S.S.A.F.F., Prince of the Jews, 21st Caslue (November), 1489.

"Although it is nearly half a millennium since the above was written, there is a dreadfully modern ring about the clauses. Compared with the items of the following Protocol of 1860, it will be seen that the spirit of both is identically the same.

"NO. 2. A PROTOCOL OF 1860.

"We take this Protocol from the Morning Post of Sept. 6, 1920: -

"A correspondent writing in reference to the Hidden Peril draws attention to a Manifesto issued in 1860 to the 'Jews of the Universe,' by Adolphe Cremieux, the founder of the Alliance Israelite Universelle, and the well-known member of the Provisional Government of 1871. Adolphe Cremieux, while Grand Master of the French Masonic Lodges, offered 1,000,000 francs for the head of William I of Germany. On his tomb he requested the following sole inscription to be inscribed:

"'Here lies Adolphe Cremieux, the founder of the Alliance Israelite Universelle'.

"THE MANIFESTO"

"Emblem: On top - the tablets of Moses, a little lower - two extended hands clasping each other, and as basis of the whole - the globe of the earth.

"Motto: 'All Jews for one, and one for all'.

"The union which we desire to found will not be a French, English, Irish or German union, but a Jewish one, a universal one. Other peoples and races are divided into nationalities; we alone have not co-citizens, but exclusively co-religionaries.

"A Jew will under no circumstances become the friend of a Christian or Moslem before the moment arrives when the light of the Jewish faith, the only religion of reason, will shine all over the world.

"Scattered amongst other nations, who from time immemorial were hostile to our rights and interests, we desire primarily to be and to remain immutably Jews. "Our nationality is the religion of our fathers, and we recognize no other nationality.

"We are living in foreign lands, and cannot trouble about the mutable ambitions of countries entirely alien to us, while our own moral and material problems are endangered.

"The Jewish teaching must cover the whole earth. Israelites: No matter where fate should lead— though scattered all over the earth, you must always consider yourselves members of a Chosen Race.

We must take a short moment to address this. Peter called the tribes of Israel scattered abroad, those who were Christians, a chosen race. There were scatterings of the children of Israel in the Assyrian and Babylonian deportations, and even before them, and none of those people were ever called 'Jews', although their scattering is often described in the Old Testament as having happened at times beginning over 600 years before the time of Christ. When the ancient Israelites were scattered, God said of the people who forsook Him, who would not become Christians, "And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name" (Isaiah 65:15). Then Christ Himself tells us of His enemies the Jews, those who would not follow Him: "But ye believe not, because ye are not of my sheep, as I said unto you" (John 10:26), and that "...they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the nations, until the times of the nations be fulfilled" (Luke 21:24). This happened in 70 AD when Jerusalem was destroyed. But between 160 BC and the birth of Christ, once White Judaea was infiltrated and taken over by the people who bear the name of Jews today, the Edomites and other Canaanites of the Bible. So the scattering of the chosen people of God happened from over 600 years before Christ. But the scattering of the Jews, who are the enemies of God, happened after they themselves had crucified Christ and Jerusalem was destroyed. The Jews deceive simple Christian minds by confusing these two scatterings which happened many centuries apart.

Returning to our source:

"If you realize that the faith of your Fathers is your only patriotism,—

"— if you recognize that, notwithstanding the nationalities you have embraced, you always remain and everywhere form one and only nation,—

"— if you believe that Jewry only is the one and only religious and political truth,—

"if you are convinced of this, you, Israelites of the Universe —"

"— then come and give ear to our appeal and prove to us your consent: ...

"Our cause is great and holy, and its success is guaranteed. Catholicism, our immemorial enemy, is lying in the dust, mortally wounded in the head.

"The net which Israel [sic] is throwing over the globe of the earth is widening and spreading daily, and the momentous prophecies of our Holy Books are at last to be realized. The time is near when Jerusalem will become the house of prayer for all nations and peoples, and the banner of Jewish mono-deity will be unfurled and hoisted on the most distant shores. Let us avail ourselves of all circumstances. Our might is immense —

learn to adopt this might for our cause. What have you to be afraid of? The day is not distant when all the riches and treasures of the earth will become the property of the children of Israel [sic].

But the Jews are not the children of Israel, and the Jewish interpretation of prophecy is absolutely opposed to the Christian interpretation of prophecy. The Jews reject God and everything Godly, and only seek to twist His Word into lies for their own political advantage.

"P. S. More than sixty years have elapsed since this Protocol was written, and the riches of the earth are now almost entirely in the possession or under the control of the Children of Israel [sic]. The Torah, said the Jew poet, Heine, is the Jews' 'portable Fatherland.' Cremieux says practically the same thing — "The faith of your fathers is your only patriotism.' The Jew regards all non-Jews as foreigners, and he is an alien everywhere. Protocol No. 3 amplifies this.

The Torah is only a facade to the Jews. Nowhere in Scripture does it imply that the children of Israel should rise to world hegemony by stealing, cheating and lying, or by usury, which God despises. Even Abraham fairly purchased a tomb from an accursed Hittite, and David a field from an accursed Jebusite. The God of the Bible does not cheat, steal and lie, but rather tells Christians and Israelites alike to always be fair and just, even with their enemies. The fruits of the Jew prove that he is the devil of both Testaments, New and Old.

"NO. 3. A PROTOCOL OF 1869. The Fatal Discourse of Rabbi Reichhorn.

"In its issue of 21 October, 1920 (No. 195) La Vieille France [evidently The Old France] published an extremely important Russian document in which the following passage occurs:

"There is a striking analogy between the Protocols of the Elders of Zion and the discourse of the Rabbi Reichhorn, pronounced in Prague in 1869 over the tomb of the Grand Rabbi Simeon-ben-Ihuda, and published by Readcliffe, who paid with his life for the divulgation; Sonol, who had taken Readcliffe to hear Reichhorn, was killed in a duel some time afterwards. The general ideas formulated by the Rabbi are found fully developed in the Protocols.

"In its issue of 10 March, 1921, (No. 214) La Vieille France gives the version of the funeral oration which was published in La Russie Juive (Jewish Russia). It is perfectly clear that the funeral oration and the Protocols of the Elders of Zion come from one and the same mint. Both are prophetic; and the power which made the prophecies has been able to bring about their fulfilment. This oration is so important that we append to it an account of the fulfilment of each of the sections. There can no longer be any doubt as to whose is the power which is disturbing the world, creating World Unrest, and at the same time reaping all the profits. Jewry is enslaving all Christian peoples of the earth. There IS a Jew World Plot and it now stands finally and completely unmasked.

"1). Every hundred years, We, the Sages of Israel, have been accustomed to meet in Sanhedrin in order to examine our progress towards the domination of the world which Jehovah has promised us, and our conquests over the enemy — Christianity.

The obvious lie is that when Yahweh promised the world to the children of Israel, Christianity did not exist by that name. The reality is that White Christians are actually the heirs to the promise, and they will prevail against the devil, which is the Jews themselves attempting to steal the inheritance from Jacob which Esau had lost due to his fornication (or race-mixing). So the Jew seeks to destroy the world with fornication.

"2). This year, united over the tomb of our reverend Simeon-ben-Ihuda, we can state with pride that the past century has brought us very near to our goal, and that this goal will be very soon attained.

"3). Gold has always been and always will be the irresistible power. Handled by expert hands it will be the most useful lever for those who possess it, and the object of envy for those who do not. With gold we can buy the most rebellious consciences, can fix the rate of all values, the current price of all products, can subsidize all state loans, and thereafter hold the states at our mercy.

"4). Already the principal banks, the exchanges of the entire world, the credits of all the governments are in our hands.

"5). The other great power is the Press. By repeating without cessation certain ideas, the Press succeeds in the end in having them accepted as actualities. [One of these lies is that the Jews are the Israelites.] The Theatre renders us analogous services. Everywhere the Press and the Theatre obey our orders.

"6). By the ceaseless praise of Democratic Rule we shall divide the Christians into political parties, we shall destroy the unity of their nations, we shall sow discord everywhere. Reduced to impotence they will bow before the Law of Our Bank, always united, and always devoted to our cause.

And we see this all around us today, and throughout the last 110 years of the history of the American Republic.

"7). We shall force the Christians into wars by exploiting their pride and their stupidity. They will massacre each other and clear the ground for us to put our own people into.

"8). The possession of the land has always brought influence and power. In the name of Social Justice and Equality we shall parcel out the great estates; we shall give the fragments to the peasants who covet them with all their powers, and who will soon be in debt to us by the expense of cultivating them. Our capital will make us their masters. We, in our turn, shall become the great proprietors, and the possession of the land will assure the power to us.

"9). Let us try to replace the circulation of gold with paper money; our chests will absorb the gold and we shall regulate the value of the paper which will make us masters of all the positions.

"10). We count among us plenty of orators capable of feigning enthusiasm and of persuading mobs. We shall spread them among the people to announce changes which should secure the happiness of the human race. By gold and by flattery we shall gain the proletariat which will charge itself with annihilating Christian capitalism. We shall promise workmen salaries of which they have never dared to dream, but we shall also raise the price of necessities so that our profits will be greater still.

Our author seems to be confused. Capitalism is not Christian, but Jewish. A free enterprise economy may be

Christian, but should not be confused with Capitalism, which is always based on usury.

"11). In this manner we shall prepare Revolutions which the Christians will make themselves and of which we shall reap the fruit.

"12). By our mockeries and our attacks upon them we shall make their priests ridiculous then odious, and their religion as ridiculous and odious as their clergy. Then we shall be masters of their souls. For our pious attachment to our own religion, to our own worship, will prove the superiority of our religion and the superiority of our souls.

"13). We have already established our own men in all important positions. We must endeavor to provide the goyim with lawyers and doctors; the lawyers are au courant with all interests; doctors, once in the house become confessors and directors of consciences.

"14). But above all let us monopolize education. By this means we spread ideas that are useful to us and shape the children's brains as suits us.

"15). If one of our people should unhappily fall into the hands of justice amongst the Christians, we must rush to help him; find as many witnesses as he needs to save him from his judges, until we become judges ourselves.

"16). The monarchs of the Christian world, swollen with ambition and vanity, surround themselves with luxury and with numerous armies. We shall furnish them with all the money their folly demands, and so shall keep them in leash.

"17). Let us take care not to hinder the marriage of our men with Christian girls, for through them we shall get our foot into the most closely locked circles. If our daughters marry Goyim they will be no less useful, for the children of a Jewish mother are ours. Let us foster the idea of free love, that we may destroy among Christian women attachment to the principles and practices of their religion.

"18). For ages past the Sons of Israel [sic], despised and persecuted, have been working to open up a path to power. They are hitting the mark. They control the economic life of the accursed Christians; their influence preponderates over politics and over manners."

"19). At the wished for hour, fixed in advance, we shall let loose the Revolution, which by ruining all classes of Christianity will definitely enslave the Christians to us. Thus will be accomplished the promise of God to his People.

Even if this was not written until 1932, rather than 1869, the prescience is still astounding as all of these things have come to pass in the West, since 1932. Of course, there are no such promises of God that would ever be accomplished in these or any similar manner. However all of these things which the Jews have plotted to do to Christians are elements of the punishments which God imposes on the disobedient. Christians, accepting the idolatry of the Jews, the Jews are able to punish Christians under the permissive will of God.

THE FULFILMENT OF THE PROPHECIES.

"1). Within the half century which has elapsed since this prophetic oration was made, Judaism has taken giant strides in its conquests over its age-long 'enemy' - Christianity. (That the word 'enemy' is used advisedly is proven by the statement of the son of a Rabbi who, after his conversion to Christianity, said that his father told him to spit at a Christian church when he passed same as its founder was a bastard - Author.) Purse, Press,

Politics — these are the engines by means of which the Elders of Zion have made their conquest.

"2.) Four of the Christian Empires — Russia, Austria, Germany, and France — have already succumbed to the Jew power. [This is 1934, but Sanctuary is quoting a pamphlet that was published somewhat sooner, probably before Hitler rose to power in Germany.] Only the British Empire is left, and all its most precious institutions are already under Jew control, which is working ceaselessly for its final betrayal.

Like many other Anglophones and Anglophiles, Eugene Sanctuary and the writers for *The Britons* were rather blind to the fact that the Jews first came into the control of Britain, and only then of these other four empires. They did, however, at least recognize that there was a great degree of Jewish control in England.

"3). The Gold of the Nations is the real Lord of Israel [sic, Esau]. The Gold Mart of England is closed on the Jews' 'Holy Days.' Said the *Evening Standard*, Oct. 12, 1921 — 'Gold was unregistered today owing to the Jewish religious observance.' In the Jews' expert hands gold has bought Parliaments, Premiers, Parties, Politics, Principles and Consciences, as the doings of the Parliaments, which was once England's, reveals. Jews have flooded all nations with paper money retaining the gold themselves. They control all the exchanges of the world and fix or unfix the rates of exchange as suits their interests. Jews have raised prices *pari passu* [Latin for side by side] with wages and so have kept up industrial unrest which is one of their chief assets.

"4). As for the principle Banks and Exchanges, the names of Rothschild, Gwinner, Bleichroeder, Schroeder, Schuster, Goldschmidt, Goschen, Speyer, Schiff, Loeb, Kahn, Kuhn, Cassel, Samuel, Warburg, Guggenheim, sufficiently attest the Overlordship of Jewry in Lucre's Empire.

"5). But without control of the World's Press, the power of gold could not be maintained. The Press of one country would not be sufficient. Hence the necessity of securing the control of all lines of communication, press agencies, Wolff Bureaus, Renter's, Agence Havas, Marconi's, advertisement agencies as well as the actual ownership of papers, such as exist throughout the world today. In our own country there is not a single daily morning paper, except the *Morning Post* which has any freedom from Jew control. The theatres and cinemas are equally tied and the British Public are treated to Jew propaganda plays like 'The Little Brother,' 'Welcome Stranger,' 'The Wandering Jew,' and Mr. Levy's lavatory and bed-chamber plays in his *Grand Guignol*.

'Everywhere the Press and the Theatre are under our orders.' And the Jews are so well placed in regard to cinemas that they boast that they can censor their own films (*Jewish Guardian*).

"6). 'Liberalism' is one of the chief instruments of Jewish power. Through preaching this doctrine and getting into the machinery of Liberal parties, Jews have exploited for their own ends the generous instincts of all the peoples who have received them into their communities. Jews have preached 'democracy,' and through getting their dupes to believe it, have succeeded in riveting on their necks the chain of Shylocracy, the rule of the Crowned Usurer, Shylock-Rothschild, who was admitted to England's Parliament by 'Liberal' statesmen, and now rules the world. Jew banks appear to be many, but in reality there is only one. Reduced to impotence the nations bow before the Law — not of Moses, even, but — of the Jews' Bank —

'always united and always devoted to our (Jewish) cause'.

"7). Thanks to the terrible Power of this Bank, Jews have forced Christians into wars without number, culminating in the Great War. Wars have this especial value for Jews that Christians massacre each other and make more room for the Chosen People. Moreover, as Werner Sombart says: 'Wars are the Jews' Harvests. The Jews' Bank grows fat on the wars of Christians. Nearly one hundred millions of Christians have been swept off the face of the globe already by the War, which the Jews planned, and which is not yet by any means over in spite of 'official' Peace celebrations, and the Lords of Gold are stronger than ever.' [This was in 1934!]

Here where it says "Wars are the Jews' Harvests", quoting Werner Sombart, there is a footnote:

Over against this statement of the Jew Sombart, who is recognized as an able historian, we find, *New York Times*, Nov. 24, 1933, when receiving a medal from a deputized representative of the President, that the recipient, Mrs. Carrie Chapman Catt said: "I have long believed that the Jews, being the only people scattered among all the nations, have a peculiar call to the leadership against war." Here is another instance where true patriots may observe that Mrs. Catt is as far away on her history as she is, according to the patriotic women of America, on her interpretation of real Americanism.

Evidently Sanctuary included this footnote in order to show what type of people were being awarded medals in the White House at that time. Continuing with our source:

"8). By Jew-made laws the ancient proprietors of England are being rapidly deprived of their estates, and farmers and laborers are at the same time becoming more and more completely enslaved under Shylock's power."

"9). Jews have the gold and we have paper money. Jews give the 'paper' the value which suits their interests. So that a good harvest may mean ruin to a farmer just as readily as a bad one through Jew manipulation of prices and exchanges. At the present day, for purposes of selling, a litter of pedigree puppies will fetch as much as a good-sized stack of hay, although the hay will feed just as many horses as it did when hay was five times its present price.

"10). Oratory is another great asset of the Gold-Power of Jewry. Shinwells in Scotland, Mondes in Wales, De Valeras in Ireland, Isaacs and Samuels in England and India with their Gentile Front megaphones like Lloyd-George, Asquith, Churchill, McKenna, MacDonald, Henderson, Lansbury, Tom Mann, Watson, etc., are all serving the Jew's ends. By gold and false promises they turn the proletariat against Christian capitalists — who are often not capitalists at all, but actual producers — and divert their attention from the real Shylocks, who are the actual villains of the piece. By raising the workmen's wages to an impossible level they destroy trade, and by raising the price of food they produce at once Unemployment and Starvation which make the enslaving power of Shylock and his tribe greater than ever.

"11). Thus come Revolutions in which Christians do all the fighting and of which the Jews reap all the profits. Russia is completely destroyed by the Jews. Revolution

has broken out in the Empire of Britain. Ireland is almost a Republic in fact, if not in name, and the Jews are prospering amazingly. Our so-called 'British Cabinet' is in point of fact a Bolshevik Cabinet in the preliminary stage.

"12). Thanks to Jew educationalists in the Press and on the platform, the churches are suffering from creeping paralysis. The Jews are preaching Atheism to Christians that Judaism may remain alone in the field. Mond with his English Review was doing the educational work of his tribe in polluting the minds of his English readers.

"13). The power of Jewry has put its own sons or sons of Gentile agents in all positions of strategic importance. We have seen the Lloyd George-Sassoon combination presiding over the Empire; Isaacs, Samuel, Meyer over India; Samuel over Palestine; Mond over the health of the Kingdom, to name only a few samples in this country, and in other countries it is even worse; whilst the League of Nations — as the Jews themselves boast — is essentially a Jewish concern.

"14). As for monopoly of education, the name of Magnuses, Collanczes, Waldsteins, Less, Lowes, Hartogs, Mond, etc., shew how rotten with Judaism are the educational establishments of this country. The professorial chairs of Germany and France are almost filled with Jews."

"15). Jews are so fond of 'Law' that they are rapidly monopolizing it. This helps them in many ways. How Jews defeat justice is shown in the Dreyfus case, and by the case of the Jews who murdered Pere Thomas, the Roman Catholic Priest of Damascus, and his servant. The murder was a ritual murder, but thanks to the efforts of the Jewish nation headed by Adolph Cremieux of France and Moses Montefiore of England, the murderers, although tried and convicted on the clearest evidence, escaped the penalty. The judgments of Rufus Isaacs on the bench are an interesting study in this respect.

"16). The crowned monarchs of the world are led by Jews, as the German emperor was led by Rathenau before and during the war. Jews lend monarchs in order that they may work with it their own destruction. Jews can manipulate republics more easily than they can monarchies and that is one reason why they foster revolutions.

"17). The intermarriage of wealthy sons and daughters of Jews into aristocratic families has polluted almost all the once noble houses of the Christian world. Not to mention the Jew 'Peers,' there are the examples of Lord Rosebery and the Rothschilds, and numbers of Jew duchesses. Lord Crewe is married to the daughter of a Rothschild, and Lord Derby married his daughter to Lord Dalmeny, a Rothschild's son; Lord Sheffield married his daughter to the Jew Edwin Samuel alias Montagu. Lord Curzon of Kedleston is a son-in-law of a Jew.

"18). After 'Society,' Commerce. 'Lyons' control the catering trade of the metropolis; Samuel controls petrol; Mond controls nickel and chemicals; Samuel and Gluckstein and their co-tribesmen control tobacco, etc., etc. And so the 'accursed' Christians tamely submit to the yoke of Israel [sic].

"19). The British Empire, so far as concerns its own coin (which the Jews control) is bankrupt. But its real wealth is greater than ever — its spirit, its courage, its ancient literature before Jewry touched it with polluting fingers, its enterprise, its deep down desire to fulfill its mission in the world — this is England's real wealth and this wealth Jewry hopes to annihilate by means of

Revolution and by planting England's crown firmly on Shylock's head.

"England's hour has not struck yet. May the sleeping giant awake in time to burst the paper bonds which England's indolence and England's generosity have combined to suffer Shylock to wind round England's limbs.

The author already mentioned the rebellion in the British Empire. The only reason it had not crumbled sooner was the need for another war against Germany. Continuing with the final of the four Protocols from our source:

"CONQUER WHOLE WORLD."

JEWISH BOLSHEVIK BOASTS.

WARSAW (received yesterday).

The Polish Press reproduces a document found on the commander of a Bolshevik battalion, Sunder, who was killed in action. This document, written in Yiddish, throws a light on the clandestine Jew organisation in Russia. The document is as follows:—

"Secret.—To the Presidents of the section of the International Jewish Alliance! The hour of our complete triumph approaches. We are on the eve of the conquest of the whole world. Our ancient dreams are being realised. Although until quite recently we were powerless, we are now able to triumph. We have won power in Russia. Our first plans have succeeded, but we must not forget that the Russians, although actually in our power, will never cease to be our mortal enemies."

"SOV HATRED."

"We have taken everything from the Russian people. We have reduced to slavery our ancient masters. Against our enemies we must act with every brutality, and without pity. We must get into our power their best chiefs; we must sow hatred amongst the parties, and propagate civil war amongst the workmen and the rural population.

"We must work with all our forces, but with prudence. Let us everywhere and always proclaim the national policy of our Jewish nation. Let us fight for our immortal ideal.

"(Signed) Central Committee of the Petrograd Section of the International Jewish Alliance."
— Wireless Press.

"NO. 4. A PROTOCOL OF 1919.

"A Russian newspaper, Prizyv, of 5th Feb., 1919, published in Berlin, contained an interesting document in HEBREW, dated Dec., 1919 [sic. Probably 1918.], which was found in the pocket of the dead Jew Zunder, the Bolshevik Commander of the 11th Sharp Shooter Battalion, throwing light on the secret organization of Jewry in Russia. In extenso it ran as follows:—

"Secret. — To the representatives of all the branches of the Israelite [sic] International League.

"Sons of Israel [sic]: The hour of our ultimate victory is near. We stand on the threshold to command the world. That which we could only dream of before, is about to be realized. Only quite recently feeble and powerless, we can now, thanks to the world's catastrophe, raise our heads with pride."

"We must, however, be careful. It can surely be prophesied that, after we have marched over ruins and broken altars and thrones, we shall advance further on the same indicated path.

"The authority of the, to us, alien religions and doctrines of faith we have, through very successful propaganda, subjected to a merciless criticism and mockery. We have brought the culture, civilization, traditions and thrones of the Christian nations to stagger. We have done everything to bring the Russian people under the yoke of the Jewish power and ultimately compelled them to fall on their knees before us.

"We have nearly completed all this but we must all the same be very cautious, because the oppressed Russia is our arch enemy. The victory over Russia gained through our intellectual superiority, may in future, in a new generation turn against us. Russia is conquered and brought to the ground. Russia is in the agony of death under our feet, but do not forget – not even for a moment — that we must be careful: The holy care for our safety does not allow us to show either pity or mercy. At last we have been allowed to behold the bitter need of the Russian people, and to see to it in tears: By taking from them their property, their gold, we have reduced this people to helpless slaves.

"Be cautious and silent: We ought to have no mercy for our enemy. We must make an end of the best and leading elements of the Russian people, so that the vanquished Russia may not find any leader: Thereby every possibility will vanish for them to resist our power. We must excite hatred and disputes between workers and peasants. War and class-struggle will destroy all treasures and culture created by the Christian people. But be cautious, Sons of Israel [sic]: Our victory is near, because our political and economic power and influence upon the masses are in rapid progress. We buy up government loans and gold, and thereby we have controlling power over the world's exchanges. The power is in our hands, but be careful – place no faith in traitorous shady powers:

"Bronstein (Trotsky), Apfelbaum (Zinovieff), Rosenfeld (Kamaneff), Steinberg — all of them are like unto thousands of other true sons of Israel [sic]. Our power in Russia is unlimited. In the towns, the Commissariats and Commissions of Food, House Commissions, etc., are dominated by our people. But do not let victory

intoxicate you. Be careful, cautious, because no one except yourselves will protect us: Remember we cannot rely on the Red Army which one day may turn its warfare on ourselves."

Here there is a footnote:

In the testimony given by Dr. George Simons before a special committee of the United States Senate, he stated that in 1918, out of 588 members of the controlling group in Russia only 16 were real Russians and all the rest Jews, except one American negro, and that 265 of these Jews came from the lower East Side of New York City. (Vol. III of U. S. Senate Document No. 62, 66th Congress, 1st Session.)

The report referred to is popularly called the Overman Report. We have a copy of it and have read a number of pages. It is possible that we may employ it later in this series of presentations.

"Sons of Israel [sic]: The hour for our long-cherished victory over Russia is near; close up solid your ranks: Make known our people's national policy: Fight for eternal ideals: Keep holy the old laws, which history has bequeathed to us: May our intellect, our genius, protect and lead us:"

"Signed, The Central Committee of the Petersburg Branch of the Israelite [sic] International League. It will be noted that the above was found in Hebrew, as were the originals of the Protocols of the Elders of Zion and as are all the secret documents of the Jews. There are plenty of manifestos in Christian languages that are intended for the Goyim to read. Of these we need take no account. "Israelite International League" can be none other than l'Alliance Israelite Universelle, founded by Cremieux and headed by Rothschild. All four Protocols tell the same tale of malice, revenge, cupidity and murderous hate against Christians and Christianity. Judaism is Satanism; and no amount of ritual and Kabbalistic camouflage can hide this fact.

With this, we do not need much of a conclusion. We only wanted to take this occasion to present yet another witness to the planned treachery of the Jews against the Christian world. Eugene Sanctuary was one of many such patriotic men speaking out against the Jewish subversion of society in the early 20th century, however he just didn't have the budget that the Jews had, because it is Satan who prints the money, and he will do with it whatever he will. In our next segment, we shall return to the Protocols of the Learned Elders of Zion.

The Protocols of Satan

Part 18: Protocol No. 2 and the Economic Plans of the Jew

In the last segment of our presentation of the Protocols of Satan we took a digression in order to present four so-called Protocols which first appeared earlier than and independent of the Protocols of the Learned Elders of Zion. These earlier Protocols had been compiled by the Britons Publishing Company, evidently some time in the mid 1920's, and then republished by Col. Eugene Nelson Sanctuary in 1934. Sanctuary himself published many such works, and was later a victim of the Roosevelt administration's sedition trials.

The four Protocols published by the Britons Publishing Company were taken from the following sources: 1) A document containing advice for French Jews which was supposedly from the Jewish council of rabbis at Constantinople written in 1489, and reprinted in the French language and Jewish-owned and operated Journal of Jewish Studies in 1880. 2) A Manifesto issued in 1860 to the 'Jews of the Universe,' by Adolphe Cremieux, the founder of the Alliance Israelite Universelle, a member of the Provisional Government of France in 1871, and a grand master of the French

Masonic Lodges. 3) A funeral oration of a Rabbi Reichhorn given at the tomb of a Jew named Simeon-ben-Ihuda in 1869. And 4) A Hebrew document apparently dating from December of 1918 which was found on the body of a dead Bolshevik battalion commander and published in a Russian-language newspaper in Berlin in February, 1919. The document was addressed to the so-called Israelite International League and seems to have exposed some of the secrets of the Jews in Russia who executed the Bolshevik Revolution and the future Soviet Russia. These four Protocols were important to take notice of, because they were all published before the Protocols of the Learned Elders of Zion were ever published in English, and they reflect and corroborate much of the material in the larger Protocols. Therefore they are an additional witness that at least many European Jews in influential positions did indeed hold the views and have the aspirations which are expressed in the Protocols of Zion, and if that is so, then the Protocols of Zion are once again proven to be the document which it claims for itself to be, which is a document outlining the plot of world Jewry against Christendom. Of course, the real proof is fully evident in the proverbial pudding. Now we are going to commence with our discussion of the so-called Protocols of the Learned Elders of Zion, as they are found in the book *The Protocols and World Revolution* attributed to Boris Brasol, and published in Boston in 1920 by Maynard, Small & Co. This is the second of the Protocols, and we never know where the discussion will take us when we begin, so we have no idea how many segments it may take to complete. We suspect that the balance of each of the twenty-four Protocols won't take as long to present as our discussion of the first, but then again we cannot tell...

PROTOCOL NO. 2

It is necessary for us that wars, whenever possible, should bring no territorial advantages; this will shift war to an economic basis and force nations to realize the strength of our predominance; such a situation will put both sides at the mercy of our million-eyed international agency, which will be unhampered by any frontiers. Then our international rights will do away with national rights, in a limited sense, and will rule the peoples in the same way as the civil power of each state regulates the relation of its subjects among themselves.

In this respect we can see why in recent decades the Jews have naturally been the foremost promoters of open borders, open migration of people, globalism, and everything else that disintegrates the character of nations.

The Ford International Weekly THE DEARBORN INDEPENDENT

One Dollar

Dearborn, Michigan, May 22, 1920

Five Cents

The International Jew: The World's Problem

"Among the distinguishing mental and moral traits of the Jews may be mentioned: dislike for hard or violent physical labor; a strong family sense and philoprogenitiveness; a marked religious instinct; the courage of the prophet and martyr rather than of the pioneer and soldier; remarkable power to survive in adverse environments, combined with great ability to retain racial solidarity; capacity for exploitation, both individual and social; shrewdness and astuteness in speculation and money matters generally; an Oriental love of display and a full appreciation of the power and pleasure of social position; a very high average of intellectual ability."

—The New International Encyclopedia.

THE Jew is again being singled out for critical attention throughout the world. His emergence in the financial, political and social spheres has been so complete and spectacular since the war that his place, power and purpose in the world are being given a new scrutiny; much of it unfriendly. Persecution is not a new experience to the Jew, but intensive scrutiny of his nature and super-nationality is. He has suffered for more than 2000 years from what may be called the instinctive anti-Semitism of the other races, but this antagonism has never been intelligent nor has it been able to make itself intelligible. Nowadays, however, the Jew is being placed, as it were, under the microscope of economic observation that the reasons for his power, the reasons for his separateness, the reasons for his suffering may be defined and understood.

In Russia he is charged with being the source of Bolshevism, an accusation which is serious or not according to the circle in which it is made; we in America, hearing the fervid eloquence and perceiving the prophetic ardor of young Jewish apostles of social and industrial reform, can only estimate how it may be. In Germany he is charged with being the cause of the Empire's collapse and a very considerable literature has sprung up, bearing with it a mass of circumstantial evidence that gives the thinker pause. In England he is charged with being the real world ruler, who rules as a super-nation over the nations, rules by the power of gold, and who plays nation against nation for his own purposes, remaining himself discreetly in the background. In America it is pointed out to what extent the elder Jews of wealth and the younger Jews of ambition swarmed through the war organizations—principally those departments which dealt with the commercial and industrial business of war, and also the extent to which they have clung to the advantage which their experience as agents of the government gave them.

IN SIMPLE words, the question of the Jews has come to the fore, but like other questions which lend themselves to prejudice, efforts will be made to hush it up as impolitic for open discussion. If, however, experience has taught us anything it is that questions thus suppressed will sooner or later break out in undesirable and unprofitable forms. The Jew is the world's enigma. Poor in his masses, he yet controls the world's finances. Scattered abroad without country or government, he yet presents a unity of race continuity which no other people has achieved. Living under legal disabilities in almost every land, he has become the power behind many a throne. There are

ancient prophecies to the effect that the Jew will return to his own land and from that center rule the world, though not until he has undergone an assault by the united nations of mankind.

The single description which will include a larger percentage of Jews than members of any other race is this: he is in business. It may be only gathering rags and selling them, but he is in business. From the sale of old clothes to the control of international trade and finance, the Jew is supremely gifted for business. More than any other race he exhibits a decided aversion to industrial employment, which he balances by an equally decided adaptability to trade. The Gentile boy works his way up, taking employment in the productive or technical departments; but the Jewish boy prefers to begin as messenger, salesman or clerk—anything so long as it is connected with the commercial side of the business. An early Prussian census illustrates this characteristic: of a total population of 269,400, the Jews comprised six per cent or 16,164. Of these, 12,000 were traders and 4,164 were workmen. Of the Gentile population, the other 94 per cent, or 153,236 people, there were only 17,000 traders.

A MODERN census would show a large professional and literary class added to the traders, but no diminution of the percentage of traders; and not much if any increase in the number of wage slaves. In America alone most of the big business, the trusts and the banks, the natural resources and the chief agricultural products, especially tobacco, cotton and sugar, are in the control of Jewish financiers or their agents. Jewish journalists are a large and powerful group here. "Large numbers of department stores are held by Jewish firms," says the Jewish Encyclopedia, and many if not most of them are run under Gentile names. Jews are the largest and most numerous landlords of residence property in the country. They are supreme in the theatrical world. They absolutely control the circulation of publications throughout the country. Fewer than any race whose presence among us is noticeable, they receive daily an amount of favorable publicity which would be impossible did they not have the facilities for creating and distributing it themselves. Werner Sombart, in his "Jew and Modern Capitalism," says, "If the conditions in America continue to develop along the same lines as in the last generation, if the immigration statistics and the proportion of births among all the nationalities remain the same, our imagination may picture the United States of fifty or a hundred years hence as a land inhabited only by Slavs, Negroes and Jews, wherein the Jews will naturally occupy the position of

The article that signaled the beginning of Henry Ford's seven-year hate campaign against the Jews. (COLLECTIONS OF THE HENRY FORD MUSEUM, GREENFIELD VILLAGE)

We are going to present a chapter from Volume 4 of *The International Jew* in its entirety. This chapter is entitled *The Economic Plans of International Jews*, and we will probably also cite certain portions of it in future presentations in this series. We did not originally plan to present the entire chapter, but had begun to cite such a large portion of it that we may as well present the whole thing. This was published in *The Dearborn Independent* on July 23rd, 1921, and we will only interject a few of our own comments:

The Economic Plans of International Jews

The strength of Jewish money is in its internationalism. It stretches a chain of banks and centers of financial control across the world and plays them on the side of the game that favors Judah [sic Jewry, which is not Judah]. This center was, and for the moment is, in Germany, at Frankfort-on-the-Main, but feverish anxiety now accompanies the fear that it may have to be moved [this was written 12 years before Hitler had any political power]. Destiny is overtaking the Jewish World Power. The gold which is their god – "the God of the living" is what they call their gold – is being brought overseas on every available ship and locked up in vaults

of Jewish bankers in North and South America, not to enrich this hemisphere but to mobilize Jewish financial power for any desperate stroke [which they needed in 1933]. Financial Jewry is afraid. It has a right to be afraid. Its conscience, still bloody from the war whose gains have not yet stopped, is in a troubled state. Single Jewish banking houses in any country, however great such banks should grow, would be no menace. In spite of the fact that the richest bankers in the world are Jews, as mere bankers in their several countries they would not occasion alarm. In straight out-and-out banking, the Jew is not a success. The Rothschilds were never bankers in a proper sense; they were money-lenders to nations whose representatives they had corrupted to seek the loans. They did business precisely on the plane of the money-lender in the side street who induces the rich man's son to borrow a large sum, knowing that the father will pay. That is scarcely banking. Brains of that sort may "get" money, but will not "make" money. The deposit banking of the world is not done in Jewish banks anyway, even Jewish depositors preferring banks which are managed by non-Jews.

It is not, therefore, the success of the individual Jewish banking house that concerns us. Flabby-minded non-Jews who have been blinded by pro-Jewish propaganda find difficulty in seeing that point. They say that the individual Jewish business man has as much right to his business success as has anyone else. Which is a perfect Jewish platitude! Certainly he has. Who ever stated that he had not? But when you are dealing with a world chain of financial consulates, all of them linking up in a world system, none of them to be regarded as American banks, or British banks, or French banks, or Italian banks, or German banks, but all of them members of the Jewish World Banking System, you are obviously not dealing with individuals who are trying to make a living. You are then dealing with a mighty force for good or ill, and thus far, sad truth to know, the ill is mountainous in comparison. [This seems to summarize the struggle between Libertarianism and Nationalism.

Libertarianism is Jewish and represents a scheme which legitimizes the Jewish conspiracy against national interests everywhere. Today, unfortunately, even many nationalist-minded people are confused by Libertarian ideals.]

Nor does this Jewish banking system require that in each country a Jewish house be the most important. It is not the wealth and importance of single houses, but the wealth and importance of the world chain, that gives the strength. Kuhn, Loeb & Company is far from being the most important financial house in the United States, but with its foreign connections, all Jewish, it takes on a new aspect. Kuhn, Loeb & Company is far from being the most important banking house in the United States, and yet it was an idea that came out of Kuhn, Loeb & Company's office that now dominates the monetary system of the United States. Paul Warburg, a German Jew, scion of the Jewish world banking group, is boosted into undue prominence and power through the pressure of banker-bought prestige in government circles. It is his connections - Jewish ones - that count. [The idea for the Federal Reserve System came out of Kuhn, Loeb, and Paul Warburg was its first chairman.]

The Warburg idea in the United States, dovetailing with the Sterns, the Furstenbergs, the Sonnenscheins and the Sassoons and Samuels and Bleichroeders overseas, was something to wonder at. Jewish bankers ran this war as they have run every great war [referring to the

First World War]. No informed Jew will deny that. Most informed Jews have boasted of it as indicating the importance of their people. Above the nations at war was an international financial committee, all Jewish, looking down upon all the ruction and blood as serenely as American baseball league directors look down upon a pennant series. Separated, each man tied to his country by ties of undivided nationalistic loyalty, none of these would have amounted to much. [Ford is altruistic, as we do not believe that any Jew could actually have undivided loyalty to a Gentile nation. Hitler's remarks on Jewish behavior in Germany during the first Great War are interesting in that respect.] United, as a super-national financial board, knowing the secrets of all the nations, conferring one with another in all sorts of ways, even during the hardest days when all communication between countries was supposed to be locked by war, deciding the duration of the war and the hour of so-called peace, these groups constitute a danger which no one doubts after once having clearly seen it.

We should recollect the words of Protocol No. 1 where it said "On the ruins of natural and hereditary aristocracy we built an aristocracy of our intellectual class—the money aristocracy. We have established this new aristocracy on the qualification of wealth, which is dependent upon us, and also upon science, which is promoted by our wise men."



When the hereditary aristocracy of the Christian nations was deposed, the craft of governance fell to elected officials from among the lower classes who were not practiced in governance, and the Jews stepped into the vacuum. So it also says in Protocol No. 1 that "Meanwhile dynastic government has been based upon this, that the father passed to his son the knowledge of the course of political evolution, so that nobody except the members of the dynasty could possess this knowledge, and no one could disclose the secrets to the governed people. In the course of time the meaning of the dynastic transmission of the true understanding of politics has been lost, thus contributing to the success of our cause." Now the Jews alone possess the inside knowledge of governance and the relationships between nations, although they share some of it with indoctrinated Gentiles.

Continuing with our chapter of The International Jew:

Men who can thus manipulate money in time of war can do so in time of peace. The United States is living under some of that peace manipulation now.

The reader of the Protocols is much impressed by the financial notes that are sounded throughout their proposals. The Jewish defense against the Protocols, that they were written by a criminal or madman, is intended only for those who have not read the Protocols, or who have overlooked the financial plans they offer. Madmen and criminals do not coolly dissect one money system and invent another, as do the Protocolists.

Here we are going to take a digression, to quote from chapter 16 of a book titled *The Unseen Hand*, by A. Ralph Epperson. We are not entirely pleased with Epperson's work, but he does a good job of teaching the basics of economics in the role of history, illuminating the Jewish conspiracy in the background of history in a very basic manner. This chapter is titled *The Federal Reserve*. The first part of the chapter describes how the bankers, especially the major bankers such as J. P. Morgan, who was under Rothschild influence, conspired to create bank runs, convincing the nation of the need for what became the Federal Reserve. But the part of the chapter we will cite discusses the manipulation of the economy in the years prior to the artificially-created Great Depression.

But in any event, the System after its creation in 1913 was in a position to loan the federal government large sums of money. Their first real opportunity to do this occurred just a few years later during World War I. The following table illustrates just how much money the System loaned the United States government during the War: (in millions of dollars, rounded).

Year	Rounded Receipts	Rounded Outlays	Surplus or Deficit
1916	\$761.00	\$731.00	-\$48.00
1917	\$1,101.00	\$1,954.00	-\$853.00
1918	\$3,645.00	\$12,677.00	-\$9,032.00
1919	\$5,139.00	\$18,493.00	-\$13,363.00
1920	\$6,649.00	\$6,358.00	\$291.00

We cannot read the chart here, but it shows that the bankers, who had gotten the United States into the war in early 1917, had loaned the government 48 million dollars in 1916, 853 million in 1917, 9.032 billion in 1918, 13.262 billion in 1919, and 291 million in 1920. Continuing with Epperson:

The table shows how the size of the government grew from 1916 to 1920, and how enormous quantities of debt were accumulated. This money, in large part, was borrowed from the Federal Reserve System, America's central bank, which "hath benefit of interest on all moneys which it creates out of nothing."

In addition to the ability to create interest-bearing debt, the Federal Reserve System also has the ability to create economic cycles through the expansion and contraction of the quantity of money and credit. Their first major opportunity to create a depression by this method occurred in 1920, when the Federal Reserve created what has become known as the Panic of 1920. One of those who saw how this was the result of prior economic planning was Congressman Lindbergh, who in 1921 wrote in his book *Economic Pinch*, the following:

"Under the Federal Reserve Act, panics are scientifically created; the present panic is the first scientifically created one, worked out as we figure a mathematical problem."

The process works in the following manner: the System increases the money supply (from 1914 to 1919, the quantity of money in the United States nearly doubled.) The media then encourages the American people to borrow large quantities of money on credit.

Once the money is out on loan, the bankers contract the money supply by calling in their outstanding loans. The entire process was laid out by Senator Robert L. Owen, Chairman of the Senate Banking and Currency Committee, and a banker himself. He wrote:

In the early part of 1920, the farmers were exceedingly prosperous.

They were paying off their mortgages and buying a lot of land, at the insistence of the government — had borrowed money to do it — and then they were bankrupted by a sudden contraction of credit which took place in 1920.

What took place in 1920 was just the reverse of what should have been taking place.

Instead of liquidating the excess of credits created by the war through a period of years, the Federal Reserve Board met in a meeting which was not disclosed to the public.

They met on the 16th of May, 1920, and it was a secret meeting.

Only the big bankers were there, and the work of that day resulted in a contraction of credit (by ordering banks to call in outstanding loans) which had the effect the next year of reducing the national income fifteen billion dollars, throwing millions of people out of employment, and reducing the value of lands and ranches by twenty-billion dollars."

(That ends the quote from Senator Robert L. Owen, where Epperson continues:)

Not only did the bankers transfer large quantities of land from the farmers to the bankers by this contraction, but the process also transferred large numbers of banks from the hands of those bankers who could not meet the demands of the Federal Reserve and had to sell their banking assets for a reduced price to those who had the money to buy bankrupt banks (the Panic of 1920 bankrupted 5,400 banks.)

One of the major non-banking targets of this panic was Henry Ford, the automobile manufacturer.

We must note here that the first installment of what later became known as Ford's book, *The International Jew*, was published by *The Dearborn Independent* on May 22nd, 1920, so now we see the larger picture which lays behind the events that explain some of the reasons for that publication. Continuing with Epperson, who is in turn citing another source:

Despite inflation, Ford ordered a price cut for his automobiles, but demand was still insufficient and a number of Ford plants had to be shut down. Rumor had it that a huge loan was being negotiated. But Ford, who thought New York bankers were nothing short of vultures, was determined not to fall into their hands.

Bankers... lined up to offer their "help" in return for his surrender of independence.

The game was clear to Mr. Ford.

One representative of a Morgan-controlled bank in New York came forward with a plan to "save" Ford. Ford saved his company by turning to his dealers, to whom he now shipped his cars collect in spite of the slowness of the market. Demand grew... and the plants were re-opened.

Epperson, ending his citation, continues and says: Ford, had out-smarted the bankers who had planned the Panic, in part, to destroy him. He did not need to borrow large quantities of money and surrender control of his company to the bankers who would certainly wish to control that which they subsidized. The Panic of 1920 was a success, and this success led the bankers to plan another: the Crash of 1929. The first step was, once again, to increase the money supply, and this was done from 1921 to 1929, as is illustrated by the following table:

[We will not read the table, but Epperson shows the initial contraction and then the expansion of the money supply over the years from 1920 through 1929.]

Years	Quantity of money (in billions)
June 1920	\$34.20
June, 1921 (low)	\$31.70
June, 1922	\$33.00
June, 1923	\$36.10
June, 1924	\$37.60
June, 1925	\$42.60
June, 1926	\$43.10
June, 1927	\$45.40
June, 1928 (high)	\$45.70
June, 1929	\$45.70

The figures reveal that the Federal Reserve expanded the money supply from a low of \$31.7 billion in 1921, to a high of \$45.7 billion in 1929, an increase of approximately 144 percent.

To move this increase in the money supply into the economy, individual banks could borrow money from the Federal Reserve and re-loan it to the buying public. The money was borrowed at 5 percent interest, and was re-loaned at 12 percent.

Contributing to the increase in the money supply, or the money being made available by the Federal Reserve, was the money being made available by the large corporations, which were loaning their surplus funds to buyers on Wall Street. These loans from these non-banking sources were approximately equal to those from the banking system. For instance, call loans to brokers in 1929 made by some leading corporations were as follows:

Lender	Peak amounts
American and Foreign Power (J. P. Morgan)	\$30,321,000.00
Electric Bond and Share (J. P. Morgan)	\$157,579,000.00
Standard Oil of New Jersey (the Rockefellers)	\$97,824,000.00

In addition, J. P. Morgan and Company had nearly \$110,000,000 in the call-loan market. This expansion in the money supply brought prosperity to the country, and the American people were encouraged by the media to buy into the stock market. They were told that those who did were making large quantities of money.

The stock brokers who were handling the new influx of buyers coming to make a fortune in the stock market were using a new tool to induce them into buying more shares of stock than they had anticipated. This new tool was called "buying on margin," and it enabled the stock buyer to borrow money and to use it to buy stock.

The buyer was encouraged to buy stock with only ten percent down, borrowing the remaining ninety percent from the stock broker, who had arranged for the buyer to borrow from either a bank or a large corporation....

There was one catch, however, as the money was loaned to the buyer on what was called a "24 hour broker call loan." This meant that the broker could exercise his option and require that the borrower sell his stock and return the loan amount 24 hours after the lender had asked for it. The buyer had 24 hours to repay the loan and had to either sell the stock or come up with the loan amount to pay off the lender of the money.

This meant that, whenever the brokers wanted to, they could require all of the stock buyers to sell at the same time by calling all of the loans at the same time. This activity would precipitate a panic on the stock market, when all of the stock owners went to sell their stock. And when all the sellers offer stock at the same time, the price drops rapidly. The whole process was detailed by one author who wrote:

When everything was ready, the New York financiers started calling 24-hour broker call-loans.

This meant that the stock brokers and the customers had to dump their stock on the market in order to pay the loans.

This naturally collapsed the stock market and brought a banking collapse all over the country, because the banks not owned by the oligarchy were heavily involved in broker call-loans at this time, and bank runs soon exhausted their coin and currency, and they had to close.

The Federal Reserve System would not come to their aid, although they were instructed under the law to maintain an elastic currency.

The Federal Reserve "would not come to their aid," even though they were required by law to do so, and many banks (and individuals) went bankrupt. Notice that those banks owned by the oligarchy had already gotten out of the broker call-loan business, without any damage, and those who didn't went bankrupt.

Is it possible that the Federal Reserve planned it exactly as it happened? Is it possible that those banks that knew the game plan had gotten out while the prices were high and then came back into the market when they were low? Is it possible that some banks knew when the crash was coming and all that they had to do to buy bankrupt banks was to wait until after the crash, and then buy up the troubled banks at only a percentage of the true value?

After the Stock Market Crash of 1929, even a casual observer had to notice that the ownership of the banking system had changed. In fact, today [1990] "100 out of 14,100 banks (less than 1%) control 50% of the

nation's banking assets. Fourteen big banks have 25% of the deposits."

In any event, the stock market crashed.
The stock market index shows the effects of this manipulation:

1919	\$138.12
1921	\$66.24
1922	\$469.49
1932	\$57.62

One of the spectators of the stock market crash was Winston Churchill who was brought to the stock market exchange on October 24, 1929, by Bernard Baruch. Some rare historians are convinced that Churchill was brought to witness the crash firsthand because it was desired that he see the power of the banking system at work.

Even though many stockholders had to sell their stock, it is not commonly questioned as to who bought all of the stock that was being sold. The history books generally discuss all of the selling that went on during the crash, but fail to discuss all of the buying. John Kenneth Galbraith in his book *The Great Crash 1929*, wrote this about the buyers:

Nothing could have been more ingeniously designed to maximize the suffering, and also to insure that as few as possible escaped the common misfortune.

The fortunate speculator who had funds to answer the first margin call presently got another and equally urgent one, and if he met that there would still be another.

In the end, all the money he had was extracted from him and lost. The man with the smart money, who was safely out of the market when the first crash came, naturally went back in to pick up bargains.

Naturally!

One of those "fortunate speculators" who got out early was Bernard Baruch, the individual who brought Winston Churchill to witness the crash. He has said: "I had begun to liquidate my stock holdings and to put my money into bonds and into a cash reserve. I also bought gold."

From here, after discussing some of the other firms and individuals who managed to profit from the great crash, including international bankers and financiers Henry Morgenthau and Douglas Dillon of the later Dillon, Read & Co. investment banking firm. He also explained that Joseph Kennedy was able to divest his stocks and keep his money before the crash, and if that is true, it is probably not a coincidence that later on Douglas Dillon served as Treasury Secretary under presidents John Kennedy and Lyndon Johnson.
Continuing with Epperson:

The selling on credit during the crash had another effect already mentioned. About sixteen-thousand banks, or fifty-two percent of the total, went out of business.

Some of the stockholders went to their banks to withdraw whatever cash they had in the bank to pay whatever they could of their stock call in cash. This caused a nearly nation-wide bank run. To end this panic, President Franklin D. Roosevelt [who was elevated to power by the same Jewish bankers], two

days after his inauguration in March of 1933, shut down all the banks for a "holiday."

There weren't many who saw what was happening to the American people by these machinations of the bankers, but one who did was Congressman Louis McFadden, who was quoted as saying:

When the Federal Reserve Act was passed, the people of these United States did not perceive that a world banking system was being set up here.

A super-state controlled by international bankers and international industrialists acting together to enslave the world for their own pleasure.

Every effort has been made by the Fed to conceal its powers but the truth is — the Fed has usurped the Government.

It controls everything here and it controls all our foreign relations.

It makes and breaks governments at will.

After the stock market crash had run its course, Congressman McFadden charged that: "The money and credit resources of the United States were now in the complete control of the banker's alliance between J. P. Morgan's First National Bank group, and Kuhn, Loeb's National City Bank."

On May 23, 1933, McFadden brought impeachment charges against the Federal Reserve Board, the agency he thought had caused the Stock Market Crash of 1929, with these charges, amongst others:

I charge them... with having... taken over \$80,000,000,000 (eighty billion dollars) from the United States Government in the year 1928...

I charge them .. with having arbitrarily and unlawfully raised and lowered the rates on money, . . . increased and diminished the volume of currency in circulation for the benefit of private interests...

And then McFadden expanded his understanding of those who benefitted in the crash to include the international bankers:

I charge them... with... having conspired to transfer to foreigners and international money lenders title to and control of the financial resources of the United States...

He then ended with this statement that the cause of the depression was not accidental: "It was a carefully contrived occurrence... The international bankers sought to bring about a condition of despair here so that they might emerge as the rulers of us all."

McFadden had a price to pay for his attempts to explain the causes of the depression and the stock market crash: "On two occasions assassins attempted to kill McFadden with gunfire; later he died, a few hours after attending a banquet, and there is little doubt that he was poisoned."

We had discussed the heroic congressman McFadden in a four-part series here several years ago titled *Louis T. McFadden on the Federal Reserve*. He died, or rather, he was killed in 1935, and no one in power took up the fight after him, so it is evident that the Jews had won the financial war against the United States which they boast of here in Protocol No. 2. A few years after that, they would engage America in avenging a financial war which they had lost, for which reason Adolf Hitler's Germany had to be destroyed. But even A. Ralph Epperson did not understand that.

Continuing with Epperson, he illustrates the immediate contraction of the money supply which caused the Great Depression:

Now that the stock market had crashed, the Federal Reserve took steps to reduce the nation's quantity of money:

Dates	Quantity of money (in billions)
June, 1929 (high)	\$45.70
December, 1929	\$45.60
December, 1930	\$43.60
December, 1931	\$37.70
December, 1932	\$34.00
June, 1933 (low)	\$30.00

The quantity of money went from a high of nearly \$46 billion to a low of \$30 billion in just four years. This action of the Federal Reserve rippled throughout the entire business world to the point where "production at the country's factories, mines, and utilities fell by more than one-half. The total output of goods and services dropped by one-third."

In spite of all of the evidence to the contrary, there are still those who don't know who, or what, caused the Stock Market Crash of 1929. One of these is economist John Kenneth Galbraith, who, in his book *The Great Crash, 1929*, wrote that: "The causes of the Great Depression are still far from certain."

Epperson's chapter continues for a couple of pages, and endeavors to show that the official sources blamed anything but the Federal Reserve and the banks that control it for what happened to the American economy in the decades following the Great War, and how any criticism of the Federal Reserve which did arise was quickly extinguished as recently as the 1970's. This represents the substance of the economic war against America, which was also carried out in the rest of the world as well. Rather than blame the Federal Reserve and the banks that controlled it, Epperson describes how the Press had generally blamed the evil capitalist system instead.

[Epperson's work is well cited, however we have omitted the citations for our presentation here.] With this we shall revisit the words of Rabbi Reichhorn, which we had cited in our last segment of this series: "4). Already the principal banks, the exchanges of the entire world, the credits of all the governments are in our hands.

"5). The other great power is the Press. By repeating without cessation certain ideas, the Press succeeds in the end in having them accepted as actualities. The Theatre renders us analogous services. Everywhere the Press and the Theatre obey our orders.

We have already shown that by the end of the First Great War, and in most places even sooner, the Jews had control of both the banks and the press, and they themselves admitted and boasted of that control. Their control has served them well.

Continuing with our chapter of *The International Jew*:

It will be worth while, in view of the sidelights that these articles have thrown on the money question, to recall some of the forecasts and plans made in these most remarkable documents which have been attributed to the Wise Men of Zion, the world leaders of the inner council.

"When we sink, we become a revolutionary proletariat, the subordinate officers of the revolutionary party; when we rise, there rises also our terrible power of the purse." So wrote the great Jewish Zionist leader, Theodor Herzl, in his work, *"A Jewish State,"* (p. 23). It is precisely that union of revolutionary tendencies and financial power that the world is facing now. Look at Russia, and look at the people who swarmed at Versailles and made the Peace Treaty. The Peace Treaty was written by financiers; it is the bill presented, not to a beaten foe, but to the world. Very few people have ever read it; but its operation is evident everywhere. The Jewish bankers the world over are shoveling in the gold.

Protocol VI is interesting in this connection:

"We shall soon begin to establish huge monopolies, colossal reservoirs of wealth, upon which even the big Gentile properties will be dependent to such an extent that they will all fall, together with the government credit, on the day following the political catastrophe."

Although these words were written with Europe in view (the United States not yet having been Judaized) their import is clear. At the present moment the number of business concerns in the hands of Jewish creditors, through "loans," is very large. The Jewish idea in business is to "borrow," instead of making the business stand on its own two feet. The trail of that idea is seen all over our land today. [Continuing with Protocol VI:]

"At the same time it is necessary to encourage trade and industry vigorously, and especially speculation, the function of which is to act as a counterpoise of industry. Without speculation, industry will cause private wealth to increase and tend to improve the position of agriculture by freeing the land from indebtedness for loans by the land banks. It is necessary for industry to deplete the land both of laborers and capital, and, through speculation, transfer all the money in the world into our hands....

"To destroy Gentile industry, we shall, as an incentive to this speculation, encourage among the Gentiles a strong demand for luxuries, all-enticing luxuries."

There is the Idea - Extravagance and Debt support the Jewish money-lender's power. He does not lend to build industry, but to drain it. Independent industrial or agricultural wealth menaces his rule. Industry must be curbed by speculation; speculation must be encouraged by extravagance; an industrious people soon works itself free of its debt slavery; therefore invent new excitements to keep it in debt. Entice people from the farms, and so forth, and so forth, all which devices are now well known to the world. [Continuing with Protocol VI:]

"We will force up wages, which, however, will be of no benefit to workers, for we will at the same time cause a rise in the price of prime necessities, pretending that this is due to the decline of agriculture and cattle raising. We will also artfully and deeply undermine the

sources of production by instilling in the workmen ideas of anarchy and encourage them in the use of alcohol...."

That wages were forced up, that they were of little profit to the workers, that prices did rise, that the above excuses were given, that anarchistic ideas now being circulated among the workers are Jewish and are circulated by Jews, that the illicit liquor business (as once was the legal liquor business) is entirely in the hands of Jews – these things everyone knows to be true. The Protocols have been in non-Jewish knowledge since 1896. The British Museum has possessed a copy since 1906. Were they written by a prophet who foresaw, or by a power that foreordained?

The Jewish World Program is shown in these Protocols to be largely dependent on the false economic ideas it can induce the governments and peoples to accept. The false economic ideas – not only false, but cruelly deceptive and impossible – which are being sown among the masses of the people are the counterpart of the other false economic propaganda being sown in the upper circles of banking and government.

Jewish economic ideas are quite different from the ones which Jewish thinkers put out for others to follow.

Libertarianism is one such false economic idea, as it puts the profits of an individual before the health of the nation, and enables parasitism. Libertarianism allowed the Jews to package up thousands of American factories and decades of American technical development and send it off to China, handing it over to enemies for no charge at all. The false idea which followed was sold by the Jewish press to Americans throughout the 1980's and 1990's, that America could function as a "service economy". That is only true so long as the presses printing dollars are never turned off, and the other nations always accept those empty dollars in exchange for goods as if they had any real value. These Jewish tricks and others continue to be accepted among even most patriotic Americans today, and the truth of the Protocols, that the goyim are indeed stupid, is proven continually.

Continuing with our chapter of The International Jew:
J

ewish bankers know better than anyone else the utter falsity of the present system, but they profit by that falsity, and they are ruining non-Jewish rule by that falsity, and they are establishing Judah [sic. No! Jewry] by that falsity, and they will try to maintain that falsity until it brings the inevitable collapse, after which they hope to reorganize the world on Jewish monetary principles. So at least, the Protocols indicate. This bad régime is for the so-called Gentile period only. The temporary nature of the present Jewish system, and the destruction it is meant to work in the world, is shown in the Third Protocol, where, after discussing ways and means to make the lower classes hate the well-to-do, it says:

"This hostility will be still more accentuated as the result of crises which will close stock exchange operations and stop the wheels of industry. Having organized such a general economic crisis by all the underground means available to us, and thanks to the assistance of gold, all of which is in our hands, we will throw whole crowds of workingmen into the streets simultaneously, in all the countries of Europe. These crowds will gladly shed the blood of those whom they,

in the simplicity of their ignorance, have envied since childhood and whose property they will then be able to loot."

All this, as the world knows, has occurred in Europe. The weapons first used were economic. The subjection of the people, the revolution, was first economic. The Jewish program profited by the split which Jewish ideas had been able to make between the upper and lower classes of "Gentile" society. "Divide and Rule," is the Jewish motto, as quoted in the Protocols. "Divide the working class from the directing class. Divide the Catholic and Protestant churches." In brief, divide Christendom on economic, creedal, social and racial lines, while the Jew remains a solid body, able because of his solidarity to handle a divided world. And this plan has succeeded. Out of the disorder of the World War look how high the government of Judah [sic. No! Jewry] has been placed in Russia, Austria, Germany, France, Italy, England and in the United States.

Ford must be excused for not understanding that Christendom should indeed be divided along racial lines. But solid racial lines at his time were in place to a great degree, and it was the Jew who later dissolved them, something else which Ford probably would not have imagined.

All the Jewish bankers are still in Russia. It was only the non-Jewish bankers who were shot and their property confiscated. Bolshevism has not abolished Capital, it has only stolen the Capital of the "Gentiles." And that is all that Jewish socialism or anarchism or Bolshevism is designed to do. Every banker who is caricatured with dollar marks on his clothes is a "Gentile" banker. Every capitalist publicly denounced in Red parades is a "Gentile" capitalist. Every big strike – railroad, steel, coal – is against "Gentile" industry. That is the purpose of the Red movement. It is alien, Jewish and anti-Christian.

So it was when the Soviet Union was dissolved, that the industrial property of Russia was divided amongst a dozen or so Jews, who for the most part still possess it to this day. But the world never really questioned this outcome.

Now, one of the interesting points about the Jewish financial scheme for the future as shown in the Protocols is the way in which it contrasts with the financial scheme which the Jewish groups now favor. As before stated, what the Protocolists now advise is not what they will adopt when their present advice has worked its hoped-for results.

The Protocols which detail the future financial plan of Jewish control are numbered XX and XXI. Protocol XX opens thus:

"Today we will speak of the financial program, the discussion of which I have postponed to the close of my report as it is the most difficult, decisive and concrete of our plans."

Throughout the recital the Protocolist harks back to the old (our present) financial system, and some of his remarks are worth transcribing here:

"You know that the gold standard destroyed the governments that accepted it, for it could not satisfy the

demand for currency, especially as we removed as much gold as possible from circulation."

Whether the first statement is true remains to be seen; the others are demonstrably true. The gold in the ground and the gold that is money is under Jewish control, and they withdraw it when they will.

In the late 19th and early 20th centuries there was a populist movement for a silver standard, but the Jewish bankers prevailed. Perhaps it merits a lengthy discussion here one day in the future. Of course, the foundation of the economy may have seemed to have changed radically when the currency was taken off of the gold standard and became a completely fiat currency in the early 1970's. However in truth, we have had a fiat currency since 1913, because nobody ever checked the banks on the gold standard anyway. Who knows how much money they just printed without any backing at all? There should be no doubt that the bankers have always gambled on never being called for their gold, and therefore all that they have is ill-gotten.

Continuing with our chapter of The International Jew:

The stupid so-called "Gentile" says, "Why should they withdraw it? They cannot make any money that way!" Once again remember the distinction: it is not a matter of "making" money but of "getting" it; panics are more quickly profitable than is a long period of prosperity for men whose commodity is money. Indeed, men who deal in money as a commodity and on the Jewish plan, lose their prestige if prosperity continues too long. The banker who is a banker, who lives to serve industry and the community - he profits by prosperity, but not so the money sharks.

"We created economic crises for the Gentiles by the withdrawal of money from circulation. Mass capital stagnated, money was withdrawn from use by the various governments, and they in turn were obliged to turn back to the capitalists for loans. Such loans naturally embarrassed the governments owing to the payment of interest charges, and made them subservient to the capitalists...."

This is the pattern we saw carried out in 1920 and in 1929, in the pages of The Unseen Hand by A. Ralph Epperson which we have just cited. Back to The International Jew:

The withdrawal of money from circulation will create panics; everyone knows that. Such withdrawal of money is within the decision of a very small group of men. Here in the United States we have been for a long fifteen months witnessing such a withdrawal and its effects. The word went by wire across the land, setting a date. On that date values began to crash all over the country, and honest bankers tried to help, while others who knew the game profited hugely. As shown in the last article, money was withdrawn from legitimate use, that it might be lent to money speculators at six per cent, who in turn lent it to desperate people at rates as high as 30 per cent.

No intelligent person will attempt to explain such events on the ground of natural law or of honest practice. These things occurred in this country within recent days. It is the "elastic" system, you know, with the public as a monkey on one end of the "elastic." A splendid idea, no doubt, if administered by the non-

Jewish method of doing the greatest possible good to the greatest number, but a deliberate assassination of life and property as it has been administered. The Protocolists then pay their respects to governmental finance with the keenness that is well justified [still quoting the XXth Protocol]:

"Owing to methods allowed by irresponsible Gentile governments, their treasuries became empty. Then came the period of contracting loans and using up the assets that remained. This brought all the Gentile governments to bankruptcy."

As operating groups, the governments are bankrupt now. Only their power of confiscation keeps them up. The United States, commonly referred to as the richest country in the world, is just as poor as a government as is any other. It has nothing; it is in debt and borrowing. And its creditors are constantly discounting their obligations and are putting it into worse hands than ever. Even the Liberty Bonds are almost passed out of the hands of the people into the hands of Jewish fiscal agents who "get" money out of the necessities of the people, who sell [it] out of the necessities of the government which borrowed. And if all signs do not fail, we shall one day be hearing in Congress pleas for special legislation in behalf of "the poor bond-holders." It is to be hoped when that day comes, some one will have mettle enough to stand up and declare who the "poor bond-holders" are. A list should be made now for future reference. [Quoting the XXth Protocol]:

"Every loan proves government inefficiency and ignorance of governmental rights. Loans, like the sword of Damocles, hangs above the heads of the rulers, who, instead of placing temporary taxes on their subjects, stretch forth their hands and beg for charity at the hands of our bankers. Essentially, foreign loans are leeches, which in no instance can be removed from the government body until they fall off of their own accord or the government itself removes them. But Gentile governments, instead of removing them, continue to place more. They must perish inevitably through exhaustion by voluntary blood-letting."

This is the plainly expressed criticism of the Jewish World Government upon the governments of the nations, and the truth of it cannot be gainsaid. It represents a statement of common wisdom upon which the Jewish World Program hopes to commend itself to the common people.

"Then why do not the Jewish world financiers help the nations out of this false financial policy?" Why, indeed? Jewish financiers are the inventors of such loans as they here describe, the barriers to such direct taxes as they here recommend. Listen - in the same page as above [quoting the XXth Protocol]:

"You may well understand that such a policy, although inspired by us, cannot be followed by us."

That is historically true, whether it will prove prophetically true or not. Compromising loans and interest are Jewish devices, historically Jewish. Practically and at present the Jew prefers not to borrow except in such a way as to place all business risks on other people's money while he keeps his own safely, and the payment of interest is an abomination to him. These statements of the Protocols have at least these historical and racial confirmations.

The whole stupidity of the "Gentile" system by which Jewish International Financiers are enriched is clearly set forth in the same XXth Protocol:

"What is the effect of a loan, especially of a foreign loan, other than this? A loan is the issuance of government notes, pledging interest in proportion to the sum of borrowed capital. If the loan pays five per cent then in twenty years the government has paid the interest in vain, for it is equal to the sum of the loan; in forty years it has paid out an amount equal to the loan twice over; and in sixty years, three times, while the original debt remains unpaid."

Extremely simple, and yet it is the most generally ignored fact of all.

We live in a democracy, yet loans are contracted that always cost more than the amount of the loan, and no one has a word to say about it. We Americans do not know how much interest we pay every year, and we don't know to whom we pay it. We are still living under the lie that "A National Debt Is a National Blessing," the most delusive doctrine ever promulgated. The amount of our National Debt is the measure of our enslavement to Jewish World Finance. The reader may observe in passing that Jewish apologists, John Spargo, Herman Bernstein, and others, say that the Protocols were put out by the secret police of the Russian Czarist régime. It is very unusual, is it not, to find the Czar's police interested in plans to remove graft from high finance, and preaching doctrines exactly contrary to the established system? The reader will find some amusement in searching for Russian police spies in the further development of the Jewish financial philosophy.

We saw from The Unseen Hand that almost as soon as the Federal Reserve was founded, the American government was borrowing huge sums of money from the banks in order to fight a war which was essentially being fought on behalf of those same banks. Continuing with The International Jew:

The purpose of Protocols XX and XXI is not to describe the present financial chaos in which the Gentiles are encouraged to continue; that system was described in previous Protocols; their purpose is rather to describe how the Jewish World Power plans to run things when the time comes.

This is well worth considering, for there are portions of the plan which would be worth adopting. The Jewish expectation of World Rule is, of course, absurd, although the mass of Jews sincerely hold it. Their condemnation is that they regard every degeneracy in society as bringing them a step nearer their goal, which explains the great assistance they give to all degenerative processes.

"When we ascend the thrones of the world, such financial expediences, not being in accord with our interest, will be definitely eliminated."

That is the opening note. It is another version of the statement -- "You may well understand that such a policy, although inspired by us, cannot be followed by us."

What, then, did the Protocolists, looking for world power, propose to eliminate?

"The stock exchanges will be permanently suppressed, for we will not allow the prestige of our authority to be shaken by price fluctuations on our stocks. We will fix

the full value legally without permitting any power to raise or lower it. Raising prices gives the pretext for lowering them -- which was what we started with the stocks and bonds of the Gentiles."

This has not yet been fulfilled, except that there are tripwires in place to signal market shutdowns when stock prices have dropped a certain percentage in value.

(2) "The lawful confiscation of money in order to regulate its circulation."

This has only been executed in certain circumstances, and through the oppressive tax structure, which is confiscation in itself.

(3) "We must introduce a unit of exchange based on the value of labor units regardless of whether paper or wood are used as the medium. We will issue money to meet the normal demands of every subject (citizen), adding a total sum for every birth and decreasing the total amount for every death."

This was close to what Adolf Hitler had done to create a viable currency for Germany which was not based on debt. For that, Germany had to be destroyed. After America was taken off the gold standard, the false impression of a currency issue consistent with labor was carried on by tracking the alleged Gross Domestic Product. The scheme is a charade carried out for the general public. Back to The International Jew:

(4) "Commercial paper will be bought by the government, which, instead of paying tribute on loans as at present, will grant loans on a business basis. A measure of this character will prevent the stagnation of money, parasitism and laziness, qualities which were useful to us as long as the Gentiles maintained their independence, but which are not desirable to us when our kingdom comes."

This has happened at diverse times in the past, and now Central Banks of many nations regularly purchase corporate bonds, which is tantamount to direct government involvement in the so-called free market, and allows governments to subsidize corporations by choice and at will regardless of market potential. As the Protocols predict, the markets and the governments are therefore merging, just not quite in the way that the Protocols describe. Back to The International Jew:

(5) "We will replace stock exchanges by great government credit institutions, whose functions will be to tax trade paper according to government regulations. These institutions will be in such a position that they may market or buy as many as half a billion industrial shares a day. (The reader will bear in mind that "police spies" of agricultural Russia "forged this document" in 1896. As a gentleman remarked: If this is a forgery, what must the original have been! -- Ed.) "Thus all industrial undertakings will become dependent on us. You may well imagine what power that will give us."

This has not yet happened in the West, but the industry is heavily regulated and taxed to the point where perhaps it no longer needs to happen. What happened in the Communist nations after the Bolshevik Revolution is another matter entirely. There is no doubt, however, that the editor is correct in saying that this document,

in relation to Russia, is far too prescient to have been a mere forgery. Ford continues in that same manner:

The Protocolist now being quoted also gives his attention to taxation (observe again the "Russian police spy" doing some "forging"). The builders of this plan for World Rule recognize that when the overturn comes they will have to be in a position to offer the people something extremely good in order to win their favor.

This, of course, was the plan in Russia, although Russia presents no parallel to what the Protocolists hope to do for what they call their "kingdom." Russia was simply tortured in punishment. Russia was a passover offering. Russia is an example of Jewish vengeance, destruction, rage, not of the rule which International Jewry hopes to put over a world economically conquered through its own weakness and lust. Hear then the taxation plan:

(1) "When we become rulers, our autocratic government, as a first principle of self-protection, will avoid burdening the people with heavy taxes. It must not forget to play the part of father and protector. But as government organizations are costly, it is necessary to raise money for maintenance. Consequently, it is necessary to study carefully in this particular the problem of checks and balances."

(2) Kinds of taxes to be raised: (a) "The best method of taxation is to establish a progressive tax on property." (b) The receipt of purchase money or an inheritance will be subjected to a progressive stamp tax." (c) "Any transfer of personal property, whether in money or other form of value...." (d) A luxury tax - "the latter will be taxed through the medium of a stamp impost."

These things have been implemented in America and throughout the West, and the people are too stupid to understand that a "light" version of the communist system is now prevalent throughout the nations of the West. Back to The International Jew:

The rich are to be taxed in proportion to their wealth: "A tax on a poor man is the seed of revolution and it is detrimental to the government which loses the big things in its pursuit of the small." But there are other shrewd reasons for thus taxing the rich (a) "Aside from this, the tax on capitalists will lessen the growth of wealth in private hands, where we have concentrated it at present as a counterweight to the governmental power of the Gentiles...." (b) "Such a measure will destroy the hatred of the poor toward the rich, who will be regarded as the financial support of the government and the exponents of peace and prosperity. The poor

will realize that the rich are paying the money necessary to attain these things."

This was written at least as early as 1896. How many forms of taxation have come precisely as here outlined!

In 1913, the 16th Amendment to the U. S. Constitution was ratified, which authorized Congress to impose a tax on income, and the Bureau of Internal Revenue, the modern IRS, was established. That same year brought us the Federal Reserve Act, and conjunction of events was not a coincidence. Taxes such as the capital gains tax are taxes on the transfer of personal property, and there have been oppressive inheritance and estate taxes in most nations of the West. So all portions of the tax plan in the Protocols have been implemented. Back to The International Jew:

How illuminating also the following remark: "Money should circulate; and to hinder free circulation has a fatal effect upon the government mechanism, which it lubricates. That thickening of the lubricator may stop the correct functioning of the whole machine. The substitution of a part of money exchange by discount paper has created just such an impediment."

Remember that when next you hear the Jewish plan that "Gentiles" shall do business with their own bits of paper, while Jews keep the gold reserve safely in their own hands. If a crash comes, "Gentiles" have the paper and Jews the gold. If bits of paper serve ordinarily, the world may some time decide to do away with the gold. Certainly a system which rests on Cash yet works with Not-Cash, has disadvantages which depression and panic reveal. Says Protocol XXII - "We hold in our hands the greatest modern power - gold; in two days we could free it from our treasuries in any desired quantities." The Jews are economists, esoteric and exoteric; they have one system to tangle up the "Gentiles," another they hope to install when "Gentile" stupidity has bankrupted the world. The Jews are economists. Note the number of them who teach economics in the state universities.

Says Protocol VIII:

"We will surround our government with a whole world of economists. It is for this reason that the science of economics is the chief subject of instruction taught by the Jews."

[The Dearborn Independent, issue of 23 July 1921]

This concludes our chapter of Henry Ford's The International Jew, and the first part of our presentation of Protocol No. 2.

The Protocols of Satan

Part 19: Protocol No. 2, Jewish Agents in Post-Protocols American Government

In our last presentation of the Protocols of Satan we began a discussion of Protocol No. 2, which is subtitled Economic Wars. Doing this, we presented an entire chapter from The International Jew which was in turn subtitled The Economic Plans of International Jews. The opening lines of this Protocol boasted that wars would be shifted "to an economic basis", and they most certainly were. However that alone did not negate the need for military war, since Jewry would by necessity have to manipulate into such a war any nation which it

did not fully control. So 16 years after the Protocols were first known by Christians to have existed, Europe is plunged into the First Great War. No matter the pretenses used to ignite the conflagration, we must understand that its causes were indeed economic.

Adolf Hitler understood this, and he wrote the following, in Volume 1, Chapter 10 of Mein Kampf:

Over against the innumerable drawbacks which I have mentioned here and which affected German life before the War there were many outstanding features on the positive side. If we take an impartial survey we must admit that most of our drawbacks were in great measure prevalent also in other countries and among the other nations, and very often in a worse form than with us; whereas among us there were many real advantages which the other did not have.

The leading phase of Germany's superiority arose from the fact that, almost alone among all the other European nations, the German nation had made the strongest effort to preserve the national character of its economic structure and for this reason was less subject than other countries to the power of international finance, though indeed there were many untoward symptoms in this regard also.

And yet this superiority was a perilous one and turned out later to be one of the chief causes of the world war.

The First World War was fought to assure Jewish dominance, and specifically Rothschild dominance, over the economies of Europe. The United States had voluntarily ceded control of its own economy to the Jewish-controlled banks in 1913, as we had explained from the pages of A. Ralph Epperson's *The Unseen Hand* in our previous presentation in this series. As soon as the banks gained that control, they began using it to loot and pillage the entire nation through currency manipulation, through which all Americans are enslaved today. It is common knowledge, even in rather mainstream historical sources (i.e. historylists.org) that presumably American banks invested billions of dollars in the Allied side of the war. J. P. Morgan alone is said to have invested up to \$3 billion in the outcome of the war by loaning such sums to the British and French governments specifically for the war effort. This is a tremendous amount, as according to the numbers which we reproduced from Mr. Epperson, 3 billion dollars would be equivalent to nearly 10% of all of the money in circulation in the United States at that time. And Morgan was not the only bank to make such investments. These sums would only be available to lend through the miracle of fractional reserve banking, through which the Jews have conquered the world by the ability to loan out and collect interest on money which never even existed. Furthermore, these loans are equivalent to private banks hiring foreign governments for the conquest of another nation. Once the money was invested, those same banks began a propaganda campaign, including all the usual accusations of atrocities, to get America involved militarily and therefore ensure the success of their investment, an investment which was really only worth the paper it was written on. The banks then began propaganda campaigns on American shores to exploit the war even further. Labels such as "Liberty Bonds" sound patriotic, but were really designed to the further the profits of the banks, and in order to coax the average American into supporting the war effort even more fervently. Americans who bought such bonds only advanced their own enslavement to the Jews.

At the same time that Germany and Austria were being conquered by the Rothschild-allied banks, Russia had been maneuvered into the war on the side of the British and French. This enabled the banks to exploit the Germans against the Russians, and left Russia exposed to revolution from within, which those same banks also financed. Russia did not have a central bank before the war, so it too had been a necessary target of the Jewish

plans for world conquest. While it is not our purpose here to give a detailed history of the Jewish takeover of Russia, we will present a passage from Michael Rafael Johnson's *The Third Rome, Holy Russia, Tsarism & Orthodoxy* which makes a neat summary of our assertions in the ultimate consequences, from pages 224-225:

Contrary to mythology, Russia was not dealing with an equipment shortage relative to Germany or France by late 1916. Niall Ferguson, in his famed *The Pity of War*, makes it very clear that modern research has determined that the shortages and crises facing the Russians were universal in World War I, and, indeed, Russian mobilization was superior to the German in the early years of the war. As usual, the English language historical literature on Russia merely rehashes 90-year-old Bolshevik propaganda and calls it history. All through this time, however, the German high command, as dealt with earlier, was attempting to undermine the Russian war effort by bankrolling the revolutionary movement. Russia was winning against Germany and had defeated Austria. Thus, not only were the Bolshevik murderers and liars being funded from New York and Washington D.C., but were subsidized by Berlin as well. As the war went on, it is safe to say that the Bolsheviks had a better equipped propaganda division than the Tsar or the Kaiser. It should be noted that "propaganda" was developed as purely a tool of the left. Traditional monarchs did not need such crudity and had only a dim grasp of its importance.

The Russian army disintegrated as the Tsar was overthrown in February of 1917. The Bolsheviks, keeping their deal with the Germans, signed the treaty of Brest-Litovsk with Germany in that same year. The regular forces of the Tsar became the "white armies" and fought the better funded Bolshevik and revolutionary forces until the latter's final victory later in the year. British and American forces attempted to keep Russia at the front through their landing in northern Russia during the civil war, but to no avail. Bankers are more powerful than governments. Lenin had won, and kept his other promise to the Schiff family by nationalizing Russia's banks. Lenin also left the Russian branch of the Federal Reserve Bank of New York untouched, the final proof of the western bankrolling of the "revolution." Russia's losses in the war numbered 2.5 million dead or missing, amounting to nearly 50 percent of the Allied total losses for the entire war.

Unsurprisingly, as the revolution was progressing, the Duma, that vile agent for revolution, did nothing. The violently factionalized "parties" could, of course, agree on no common action, and the Duma called a "provisional committee," later perverted into the mouthpiece of the Masonic Kerensky government. The Bolsheviks, both well funded and well armed, as well as under a centralized command, ultimately triumphed. The white armies were too spread out and too disorganized. The red forces were connected by a common ideology, which makes for a more formidable fighting force than mere numbers. The white forces included monarchists, conservatives, liberals, Kadets and Mensheviks. Not only were they fragmented, there were utterly at loggerheads....

A little further on, on pages 226-227 of his book, Johnson writes:

Spurned by the ever-sleazy British ruling classes, who were petitioned to take Nicholas and the royal family as refugees — after the massive outpouring of Russian blood for the Allied cause — the royal family, including the children, were murdered on July 4th, 1918. Masonic symbols and slogans were scrawled upon the walls in the blood of the Tsar-martyr. Pictures still exist of the occult esoteria [sic. esoterica]. But, just to add one more insult to the royal family, Geoffrey Hosking, in his *Russia and the Russians*, now the standard work in Russian history in English, refuses to mention the murders at all. Not a word.

Of course, we should not be surprised by this, since throughout this series we have endeavored to elucidate both the fundamental and intricate connections between Jewry and the tools which it has used to subvert Christendom, which include occultism, Kabbalah, Masonry, Bolshevism and Capitalism. And while what little we have presented in summary here is already quite well-known among many honest historians, although they are not found among the offerings from the major publishers, we are compelled to mention it in relation to the economic wars which have taken place since their proclamation in the Protocols.

We should also not be surprised that such a criminal act as the murder of the family of the Tsar, which was without doubt conducted by Bolshevik Jews, is not even mentioned in one of the supposedly authoritative histories of Russia. The publishers of historical books are merely an extension of the Jewish-controlled media. Accounts of these murders were published, albeit very briefly and in an incomplete form, in the suppressed *Russia*. No. 1 (1919) reports on the Bolshevik Revolution compiled by the British government (available in a readable format and for the first time on the Internet at the Mein Kampf Project at Christogenea). In one minor aspect Johnson is incorrect, since according to independent eye-witnesses the Czar and his family seem to have survived until July 16th of 1918.

As a digression, we must say that the Kaiser's Germany is often blamed for the success of the Bolshevik Revolution, and while that is partially true, those who place such blame also ignore the difficult position that Germany was in on the Russian front. As Johnson rather adeptly describes it, Russia was succeeding in the war against Austria and Germany, and that put the Germans in a difficult position. Forced into fighting a two-front war, we cannot blame the Germans for wanting to avoid the possibility of defeat. The Germans were basically forced to take advantage of whatever means they could to keep themselves from doom, and the Bolsheviks were opportunists.

Adolf Hitler understood the economic war by which the Jews endeavored to control the entire world, and mentioned it often in *Mein Kampf* and his public speeches. But he had many others of his fellow Germans for company. In 1937, Cajus Fabricius wrote in *Positive Christianity in the Third Reich* that "Our attacks are directed against the present-day Judaism, the ally of the powers of destruction, which, in all secrecy, through the agency of banks, bourses and press seeks to rule the world." Speaking of Weimar-era Germany and the collaboration of organized Marxism with the Jewish capitalists, Hitler said in Volume 1, chapter 12 of *Mein Kampf* that "The Marxist leaders, whose business consisted in deceiving and misleading the public, naturally hated most of all a movement whose declared

aim was to win over those masses which hitherto had been exclusively at the service of international Marxism in the Jewish and Stock Exchange parties."

Hitler also understood that the nation lost its sovereignty through the mechanisms of international capital on the stock exchanges. He became cognizant of this in 1919, after hearing the lectures of German economist Gottfried Feder, and thus he wrote in Volume 1, chapter 8 of *Mein Kampf*:

When I heard Gottfried Feder's first lecture on 'The Abolition of the Interest-Servitude', I understood immediately that here was a truth of transcendental importance for the future of the German people. The absolute separation of stock-exchange capital from the economic life of the nation would make it possible to oppose the process of internationalization in German business without at the same time attacking capital as such, for to do this would jeopardize the foundations of our national independence. I clearly saw what was developing in Germany and I realized then that the stiffest fight we would have to wage would not be against the enemy nations but against international capital. In Feder's speech I found an effective rallying-cry for our coming struggle.

Here, again, later events proved how correct was the impression we then had. The fools among our bourgeois politicians do not mock at us on this point any more; for even those politicians now see - if they would speak the truth - that international stock-exchange capital was not only the chief instigating factor in bringing on the War but that now when the War is over it turns the peace into a hell.

The struggle against international finance capital and loan-capital has become one of the most important points in the programme on which the German nation has based its fight for economic freedom and independence.

So Adolf Hitler believed that the economic agenda of the Jewish-controlled international banks caused the First World War, and it is clear that Hitler's freeing Germany from control of those banks precipitated the Second World War, because Jewry will not give up the control it had gained without a fight.

While this second portion of the Protocols is titled *Economic Wars*, it also spells out some of the plans for maintaining world control that transcend merely economic matters, and some of those other matters shall also be discussed here.

Therefore we shall proceed with our presentation of the so-called Protocols of the Learned Elders of Zion, as they are found in the book *The Protocols and World Revolution* attributed to Boris Brasol, and published in Boston in 1920 by Maynard, Small & Co.

PROTOCOL NO. 2, continued:

The administrators chosen by us from among the people in accordance with their capacity for servility will not be experienced in the art of government, and consequently they will easily become pawns in our game, in the hands of our scientists and wise counselors, specialists trained from early childhood for governing the world. As you are aware, these specialists have obtained the knowledge necessary for government from our political plans, from the study of history, and from the observation of every passing event.

By "scientists and wise counselors, specialists trained from early childhood for governing the world", the authors of the Protocols mean to refer to Jewish advisers and so-called experts who would not actually hold office, but who would guide those of the Goyim whom the Jews choose to hold office. The Goyim office-holders would be chosen "in accordance with their capacity for servility" and "will not be experienced in the art of government".

Woodrow Wilson was one such servile dupe for Jewry. During his administration, the graduated income tax, the central bank and woman's suffrage, all objectives of the recently-published Protocols, had become a reality. And further advancing the cause of international Jewry at that time were the American entry into the First World War and Prohibition, which ultimately turned the American liquor and beer industries over to predominantly Jewish control.

Throughout his 8 years in office, Wilson was closely advised by the so-called Colonel, Edward Mandell House. House was never even an army officer. He only obtained the title from a man whom he helped to get elected as governor of Texas when House was in turn appointed to his staff, so it is ludicrous that the title was even recognized. House's father, who had come from England to Texas by way of New Orleans, was a blockade runner for the Rothschilds during the American Civil War. According to one biographer, Arthur Howden Smith in *The Real Col. House*, "when House's father died in 1880, his estate was distributed among his sons as follows: Thomas William got the banking business; John, the sugar plantation; and Edward M. the cotton plantations, which brought him an income of \$20,000 a year." Eventually, House sold his share of his father's ill-gotten businesses to go into banking for himself. While it cannot be established that House was actually a Jew, he had written a book called *Philip Dru: Administrator* which betrays his favor for a totalitarian Marxist form of government. Evidently, he made his political fame helping four different Texas governors get elected before moving on to higher ground. The connection between Edward Mandell House, the banking business and the Rothschilds should not go unnoticed, and it cannot be coincidental that he was in place to guide Woodrow Wilson for all eight years of his presidency.

However in my own estimation, one of Wilson's biggest crimes was offering the Germans peace based upon his lauded Fourteen Points, and then abandoning Germany to the voracious whims of the British and French after Germany accepted peace on Wilson's terms. House was behind that treachery as well. Once Germany voluntarily disarmed, it could not prevent the internal treachery which led to the German capitulation and enslavement at Versailles.

Because it helps attest to the Jewish desire to control the world's governments as boasted in the Protocols, and also because it is pertinent to our discussion of Edward Mandell House, Wilson and Versailles, here we will present part of a chapter from *The International Jew* by Henry Ford and *The Dearborn Independent*. From our first segments of these presentations of the Protocols, our listeners may remember the name of Louis Marshall. This Jew had exerted a great personal effort to discredit the Protocols of the Learned Elders of Zion as forgeries when they were first published in the United States.

America's Jewish Enigma - Louis Marshall

Something of an enigma is Louis Marshall, whose name heads the list of organized Jewry in America, and who is known as the arch-protester against most things non-Jewish. He is head of nearly every Jewish movement that amounts to anything, and he is chief opponent of practically every non-Jewish movement that promises to amount to something. Yet he is known mostly as a name - and not a very Jewish name at that.

It would be interesting to know how the name of "Marshall" found its way to this Jewish gentleman. It is not a common name, even among Jews who change their names. Louis Marshall is the only "Marshall" listed in the Jewish Encyclopedia, and the only Jewish "Marshall" in the index of the publications of the American Jewish Historical Society. In the list of the annual contributors to the American Jewish Committee are to be found such names as Marshutz, Mayer, Massal, Maremort, Mannheimer, Marx, Morse, Mackler, Marcus, Morris, Moskowitz, Marks, Margolis, Mareck - but only one "Marshall," and that is Louis. Of any other prominent Jew it may be asked, "Which Straus?" "Which Untermeyer?" "Which Kahn?" "Which Schiff?" -- but never "Which Marshall?" for there is only one.

This in itself would indicate that Marshall is not a Jewish name. It is an American, or an Anglo-Saxon name transplanted into a Jewish family. But how and why are questions to which the public as yet have no answer. Here we must interject, that Mr. Ford would have been quite surprised to learn of the Hebrew word *mashal*, Strong's # 4910 and very likely the ultimate root of the Latin word "*martialis*" and the English word *marshal*. It means to rule, a name which is fittingly adopted by a usurping Jew like Louis Marshall. Continuing with Ford:



Louis Marshall is head of the American Jewish Committee, and the American Jewish Committee is head of all official Jewish activity in the United States. As head of the committee, he is also head of the executive committee of the New York Kehillah, an organization which is the active front of organized Jewry in New York, and the center of Jewish propaganda for the United States. The nominal head of the Kehillah is Rabbi Judah L. Magnes, a brother-in-law of Louis Marshall. Not only are the American Jewish Committee and the Kehillah linked officially (see chapter 33, Volume II, reprint of this series), but they are linked domestically as well.

Louis Marshall was president of all the Jewish Committees of the world at the Versailles Peace Conference, and it is charged now, as it has been charged before, that the Jewish Program is the only program that went through the Versailles conference as it was drawn, and the so-called League of Nations is busily carrying out its terms today. A determined effort is being made by Jews to have the Washington Conference take up the same matter. Colonel House was Louis Marshall's chief aid at Paris in forcing the Jewish Program on an unwilling world.

We have already discussed the connections of E. M. House to the Rothschilds through the business of his father. While the connection may be considered remote, that is all the more to the benefit and advantage of the Jewish bankers. Ford continues:

Louis Marshall has appeared in all the great Jewish cases. The impeachment of Governor Sulzer [the New York governor William Sulzer, after a political feud at the Jewish-controlled Tammany Hall] was a piece of Jewish revenge, but Louis Marshall was Sulzer's attorney. Sulzer was removed from the office of governor. The case of Leo Frank, a Jew, charged with the peculiarly vicious murder of a Georgia factory girl, was defended by Mr. Marshall. It was one of those cases where the whole world is whipped into excitement because a Jew is in trouble. It is almost an indication of the racial character of a culprit these days to note how much money is spent for him and how much fuss is raised concerning him. It seems to be a part of Jewish loyalty to prevent if possible the Gentile law being enforced against Jews. The Dreyfus case [in Kiev in the Ukraine] and the Frank case are examples of the endless publicity the Jews secure in behalf of their own people. Frank was reprieved from the death sentence and sent to prison, after which he was killed. That horrible act can be traced directly to the state of public opinion which was caused by raucous Jewish publicity which stopped at nothing to attain its ends. To this day the state of Georgia is, in the average mind, part of an association of ideas directly traceable to this Jewish propaganda. Jewish publicity did to Georgia what it did to Russia - grossly misrepresented it, and so ceaselessly as to create a false impression generally. It is not without reason that the Ku Klux Klan was revived in Georgia and that Jews were excluded from membership. Louis Marshall is chairman of the board and of the executive committee of the Jewish Theological Seminary of America, whose principal theologian, Mordecai M. Kaplan, is the leading exponent of an educational plan by which Judaism can be made to supersede Christianity in the United States. Under cover of synagogal activities, which he knows that the well known tolerance of the American people will never suspect, Rabbi Kaplan has thought out and systemized [sic. systematized] and launched a program to that end, certainly not without the approval of Mr. Marshall. Louis Marshall is not the world leader of Jewry, but he is well advanced in Jewry's world counsel, as is seen by the fact that international Jewry reports to him, and also by the fact that he headed the Jews at the "kosher conference" - as the Versailles assemblage was known among those on the inside. Strange things happened in Paris. Mr. Marshall and "Colonel" House had affairs very well in hand between them. President Wilson sent a delegation to Syria to find out just what the contention of the Syrians was against the Jews, but that report has never seen the light of day. But it was the easiest thing

imaginable to keep the President informed as to what the Jews of New York thought (that is, the few who had not taken up their residence in Paris). For example, this prominent dispatch in the New York Times of May 27, 1919:

"Wilson gets Full Report of Jewish Protest Here.

"Copyright, 1919, by the New York Times Co.

"By Wireless to The New York Times.

"Paris, May 26. - Louis Marshall, who has succeeded Judge Mack as head of the Jewish Committee in Paris, was received by President Wilson this afternoon, and gave him a long cabled account of the Jewish mass meeting recently held in Madison Square Garden, including the full text of the resolutions adopted at the meeting... and editorial comment in The Times and other papers... "

[The 1917 date in the two citations from the New York Times has been verified. We did not notice them during the initial review of the material, and presenting the podcast thought they may have been typographical errors for 1919. So the upheaval in question must relate to the installation of the provisional government of February, 1917, and not to the Bolshevik Revolution itself, which happened in October of 1917.]

When Russia fell, Louis Marshall hailed it with delight. The New York Times begins its story on March 19, 1917]:

"Hailing the Russian upheaval as the greatest world event since the French Revolution, Louis Marshall in an interview for the New York Times last night said" - a number of things, among which was the statement that the events in Russia were no surprise. Of course they were not, the events being of Jewish origin, and Mr. Marshall being the recipient of the most intimate international news.

So the New York Times openly published international Jewry's foreknowledge, and therefore planning, of the Bolshevik Revolution. That is an admission of a hostile invasion launched from American territory, not a revolution. When Aaron Burr tried to do that in territory which did not belong to the United States, Thomas Jefferson had him arrested for treason, although he was later acquitted because of a lack of proof. There is no lack of proof in the case of Russia and the Jews. Continuing with Ford:

Even the new Russian revolutionary government made reports to Louis Marshall, as is shown by the dispatch printed in the New York Times of April 3, 1917, in which Baron Gunzburg reports what had been done to assure to the Jews the full advantage of the Russian upheaval. This glorification of the Jewish overthrow of Russia, it must be remembered, occurred before the world knew what Bolshevism was, and before it realized that the revolution meant the withdrawal of the whole eastern front from the war. Russia was simply taken out of the war and the Central Powers left free to devote their whole attention to the western front. One of the resulting necessities was the immediate entrance of America into the conflict, and the prolongation of the hostilities for nearly two more years. As the truth became known, Louis Marshall first defended, then explained, then denied - his latest position being that the Jews are against Bolshevism. He was brought to this position by the necessity of meeting

the testimony of eye-witnesses as given to congressional investigation committees. This testimony came from responsible men whom even Mr. Marshall could not dispose of with a wave of his hand, and as time has gone on the testimony has increased to mountainous proportions that Bolshevism is Jewish in its origin, its method, its personnel and its purpose. Herman Bernstein, a member of Mr. Marshall's American Jewish Committee, has lately been preparing American public opinion for a great anti-Semitic movement in Russia. Certainly it will be an anti-Semitic movement, because it will be anti-Bolshevist, and the Russian people, having lived with the hybrid for five years, are not mistaken as to its identity.

Of course, the anti-Semitic revolution never happened, the Bolsheviks starving millions of Russians and Ukrainians to death over the years following the Revolution staved off any significant resistance. The congressional report mentioned above is also available at the Mein Kampf Project at Christogenea, and it titled Memorandum on Certain Aspects of the Bolshevik Movement in Russia - A U.S. Government Report from 1919. Continuing with Ford:

During the war, Mr. Marshall was the arch-protestor. While Mr. Baruch was running the war from the business end ("I probably had more power than perhaps any other man did in the war; doubtless that is true"), Mr. Marshall was running another side. We find him protesting because an army officer gave him instructions as to his duties as a registration official. It was Mr. Marshall who complained to the Secretary of War that a certain camp contractor, after trying out carpenters, had advertised for Christian carpenters only. It was to the discrimination in print that Mr. Marshall chiefly objected, it may be surmised, since it is the policy of his committee to make it impossible, or at least unhealthy, to use print to call attention to the Jew. It was Mr. Marshall who compelled a change in the instructions sent out by the Provost Marshal General of the United States Army to the effect that "the foreign-born, especially Jews, are more apt to malingering than the native-born." It is said that a Jewish medical officer afterward confirmed this part of the instruction, saying that experience proved it. Nevertheless, President Wilson ordered that the paragraph be cut out. It was Mr. Marshall who compelled the revision of the Plattsburg Officers' Training Manual. That valuable book rightly said that "the ideal officer is a Christian gentleman." Mr. Marshall wrote, wired, demanded, and the edition was changed. It now reads that "the ideal officer is a courteous gentleman," a big drop in idealism.

There was nothing too unimportant to draw forth Mr. Marshall's protest. To take care of protests alone, he must have a large organization.

And yet with all this high-tension pro-Jewish activity, Mr. Marshall is not a self-advertising man, as is his law partner, Samuel Untermyer, who has been referred to as the arch-inquisitor against the Gentiles. Marshall is a name, a power, not so much a public figure.

As an informed Jew said about the two men:

"No, Marshall doesn't advertise himself like Sam, and he has never tried to feature himself in the newspapers for personal reasons. Outside of his professional life he devotes himself exclusively to religious affairs." That is the way the American Jew likes to describe the activities referred to above - "religious affairs." We shall soon see that they are political affairs.

Mr. Marshall is short, stocky, and aggressive. Like his brother-in-law, Rabbi Magnes, he works on the principle that "the Jew can do no wrong." For many years Mr. Marshall has lived in a four-story brownstone house, of the old-fashioned type, with a grilled door, in East Seventy-second street. This is an old-time "swell" neighborhood, once almost wholly occupied by wealthy Jews. It was as close as they could crowd to the choice Fifth Avenue corners, which had been pre-empted by the Vanderbilts, the Astors, and other rich families. That Mr. Marshall regards the whole Jewish program in which he is engaged, not in its religious aspect alone, but in its world-wide political aspect, may be judged from his attitude on Zionism. Mr. Marshall wrote in 1918 as follows:

"I have never been identified and am not now in any way connected with the Zionist organization. I have never favored the creation of a sovereign Jewish state."

BUT -

Mr. Marshall says, "Let the Zionists go on. Don't interfere with them." Why? He writes:

"Zionism is but an incident of a far-reaching plan. It is merely a convenient peg on which to hang a powerful weapon. All the protests that non-Zionists may make would be futile to affect that policy."

He says that opposition to Zionism at that time would be dangerous. "I could give concrete examples of a most impressive nature in support of what I have said. I am not an alarmist, and even my enemies will give me credit for not being a coward, but my love for our people is such that even if I were disposed to combat Zionism, I would shrink from the responsibilities that might be entailed were I to do so."

And in concluding this strange pronouncement, he says: "Give me the credit of believing that I am speaking advisedly."

Of course, there is more to Zionism than appears on the surface, but this is as close as anyone can come to finding a Jewish admission on the subject.

If in this country there is apprehension over the Jewish Problem, the activities of Louis Marshall have been the most powerful agents to evoke it. His propagandas have occasioned great resentment in many sections of the United States. His opposition to salutary immigration laws, his dictation to book and periodical publishers, as in the recent case of G. P. Putnam's Sons, who modified their publishing program on his order; his campaign against the use of "Christological expressions" by Federal, State and municipal officers; all have resulted in alarming the native population and harming the very cause he so indiscreetly advocates.

That this defender of "Jewish rights," and restless advocate of the Jewish religious propaganda, should make himself the leader in attacking the religion of the dominant race in this country, in ridiculing Sunday laws and heading an anti-Christianity campaign, seems, to say the least, inconsistent.

Mr. Marshall, who is regarded by the Jews as their greatest "constitutional" lawyer, since the decline of Edward Lauterbach (and that is a tale!) originated, in a series of legal arguments, the contention that "this is not a Christian country nor a Christian government." This argument he has expounded in many writings. He has built up a large host of followers among contentious Jews, who have elaborated on this theme in a variety of ways. It is one of the main arguments of those who are endeavoring to build up a "United Israel" in the United States.

Mr. Marshall maintains that the opening of deliberative assemblies and conventions with prayer is a "hollow mockery"; he ridicules "the absurd phrase 'In the name of God, Amen,'" as used in the beginning of wills. He opposes Sunday observance legislation as being "the cloak of hypocrisy." He advocates "crushing out every agitation which tends to introduce into the body politic the virus of religious controversy."

But Mr. Marshall himself has spent the last twenty years of his life in the "virus of religious controversy." A few of his more impertinent interferences have been noted above. These are in the Jewish phrase, "religious activities" with a decidedly political tinge....

We will break with The Dearborn Independent article on Louis Marshall here, which was originally printed for the issue of 26 November 1921. The article goes on to prove these last statements by reprinting a paper written by Marshall, where the title had asked "Is Ours a Christian Government?", as if the Jew could or should speak for the general population of the United States, and its Christian founders. The result, of course, is typical Jewish treachery which we may commit to these presentations once we have an opportunity to comment at length on each aspect of such treachery.

The next significant American President to have been guided almost exclusively by Jews and the bankers is of course Franklin Roosevelt. Louis Marshall died in 1929, six weeks before the stock market crashed. Samuel Untermyer and Bernard Baruch were still a prominent figures in New York Jewry, and Roosevelt was their governor. When Untermyer announced the famous boycott of Germany by Jewry, he is said to have declared that "This economic boycott is our means of self-defense. President Roosevelt has advocated its use in the National Recovery Administration." (See *Silent Coup: The Removal of a President*, by Len Colodny, Robert Gettlin, Dubois Publishing, 1991, page 262.) Roosevelt's so-called "brain trust" circle of advisers included Jews such as Samuel Rosenman, his speechwriter, Ben Cohen, who wrote much of the so-called "New Deal" legislation, the banker Bernard Baruch, Treasury Secretary Henry Morgenthau, and the supreme court appointee Felix Frankfurter. As we established some years ago in a presentation at the Mein Kampf Project titled *The Enemy Within: Subversion of America* we illustrated how these men in turn had recruited men of their own tribe, or at least men whom they could control who were of their own communist political persuasion, into many of the lower posts in the bureaucracy. Felix Frankfurter was instrumental in recruiting the likes of accused spy Alger Hiss, one of Frankfurter's protégés.

For instance, Morgenthau had hired a Canadian Jew named Jacob Viner as an economist at the Treasury Department, and Jacob Viner in turn recruited another Jewish economist named Harry Dexter White, who is believed by some mainstream historians to have spied for the Soviet Union. But we do not believe that a circle of international Jews use or need spies, in the traditional sense, because they are all spies for their own objectives, there should be no doubt that all of the Jews in American government have their allegiance to the same world Jewry which controlled the Soviet government as well as most other governments. After the Second World War, Harry Dexter White was the dominant figure at the Bretton Woods conference which created the International Monetary Fund, World Bank and related institutions. So the IMF was the creation of Jewish economists and the bankers, and servile

American politicians from among the Goyim were happy to have it. But that was the same pattern when America entered the Second World War.

And the same pattern of Jewish patronage of Jews could probably be found at all levels of the American government. To illustrate this, we will briefly discuss the rise of another Jew who became prominent in American politics, Henry Kissinger. But Kissinger owes his career, evidently, to yet another Jew named Fritz Kraemer, so first we shall discuss him. Another Kraemer protege was Alexander Haig. Kissinger, in turn, was mentor to men such as George Bush Sr. and Timothy Geithner. Kraemer's own son, Sven Kraemer, held posts on the National Security Council under Johnson, Nixon, Ford and Reagan.

Fritz Kraemer was born in Germany of Jewish parents. He is often considered a Lutheran, but that is not true, as he was actually a converso Jew. Kraemer is also often called a "refugee" from National Socialist Germany, however neither is that true. The son of a Jewish lawyer and state prosecutor in Germany, Kraemer is said to have earned a doctorate degree in at the university of Frankfurt in 1931, and to have moved on to Rome to work for the League of Nations, a Jewish operation in itself, in 1933. While in Rome, Kraemer is said to have earned a second doctorate degree in political science in 1934.

The summaries of Kraemer's biographies as they are found online are unclear. They state that he worked as a senior adviser for the League of Nations' Legal Institute in Rome for most of the 1930's, but then they say that Kraemer "escaped Nazi Germany" to come to America in 1939. Drama is added to the account at Wikipedia, which is not our only source for this summary, where it says that coming to America he abandoned his wife and son. But it is not clear how Kraemer dramatically escaped Nazi Germany from his long-term employment in Rome. And since Kraemer is said to have converted to Lutheranism during the Weimar era, it is not clear why he had to escape Nazi Germany. So we believe that the tale is certainly an embellishment used to bolster Kraemer's Jewish credentials. If this is not true, then perhaps one day we will find clarification. Kissinger himself later refutes the idea that Kraemer actually had to escape national Socialist Germany, as we shall soon see.

Kraemer was supposedly drafted into the United States Army in 1943, which to us is as incredulous as his escaping the Nazis in Rome, noting his long-term employment in the League of Nations. Kraemer is said to have been "discovered" for his talents at an Army camp in Louisiana by American Major-General Alexander Bolling and promoted to Bolling's staff. He is also said to have fought a heroic role as a common soldier in the battle of the Bulge (December 1944 to January 1945), was allegedly captured by the Germans and persuaded his captors to surrender, and after the war he was miraculously reunited with his long-lost wife and son. One source, an article in the *Telegraph* of London, says that "Sven Kraemer was the only boy in that small Rhineland village whose father survived the war", the small town evidently being Geilenkirchen, the same town Kraemer was captured in, and evidently where he was, by chance, "reunited" miraculously with his family.

So Kraemer's biographies read like the worst of the phony Holocaust tales, so fantastic that they are absolutely unbelievable. Personally, I certainly do not believe them, but our purpose here is not to present a full account of modern history. Rather, it is to show

sufficient of the details of history which demonstrate the fulfillment of the plans outlined in the Protocols. While at Camp Claiborne, Kraemer is said to have met another Army inductee, who was also supposedly an escapee from Nazi Germany, named Heinz, or Henry Kissinger. Kissinger was hatched in Bavaria in 1923, and fled alleged "Nazi persecution", arriving in New York via London in 1938. He too is said to have been drafted while attending the City College of New York, enrolled in accounting courses, in 1943. Following assignment to Camp Claiborne, Fritz Kraemer - according to Wikipedia and other sources - supposedly "noted Kissinger's fluency in German and his intellect, and arranged for him to be assigned to the military intelligence section of the division. Kissinger saw combat with the division, and volunteered for hazardous intelligence duties during the Battle of the Bulge."

The Telegraph of London quotes Henry Kissinger in regard to Fritz Kraemer:

Fritz Kraemer was the greatest single influence of my formative years. We met in 1944 at Camp Claiborne, Louisiana. We were both privates in the 84th Division. We were both refugees from Germany, I by necessity, Kraemer by choice. He was 36 years of age, I 19. He had two Phd degrees, I had two years of night college in accounting. Kraemer spoke to us in German uniform with such passion and erudition and on the moral and political stakes of the war that it was as if he were addressing each of us personally. For the first time in my life - and perhaps the only one - I wrote to a speaker how much he had moved me. A few days later Kraemer invited me to have dinner with him at the enlisted men's club at which he questioned me about my views and spoke to me about his values. Out of this encounter grew a relationship that changed my life.

The rest of the Kissinger war story is nearly as fantastic as that of Kraemer, and Wikipedia says that "During the American advance into Germany, Kissinger, only a private, was put in charge of the administration of the city of Krefeld, owing to a lack of German speakers on the division's intelligence staff. Within eight days he had established a civilian administration. Kissinger was then reassigned to the Counter Intelligence Corps [CIC], with the rank of sergeant. He was given charge of a team in Hanover assigned to tracking down Gestapo officers and other saboteurs, for which he was awarded the Bronze Star. In June 1945, Kissinger was made commandant of the Bensheim metro CIC detachment, Bergstrasse district of Hesse, with responsibility for de-Nazification of the district. Although he possessed absolute authority and powers of arrest, Kissinger took care to avoid abuses against the local population by his command." Wikipedia's primary source for this account, or tale, is a biography of Kissinger written by another Jew, named Walter Isaacson.

We would rather believe that most of the Fritz Kraemer story is fabricated, and that Kraemer, a lawyer and League of Nations employee for as many as 6 years did not find his way to General Bollings' intelligence unit by chance. Nor did he meet fellow Jew Henry Kissinger by chance. Rather, we believe that Kraemer was placed into the position he had because he was a Jew and the Jews sought to oversee post-war Germany, while in turn, Kissinger was selected for the position he had because he was also a Jew. According to the Telegraph biography, Kraemer went on after the war to have a lucrative career as "chief civilian adviser to successive

US Army Chiefs of Staff and Secretaries of the Army; for much of the Cold War he wielded an influence out of all proportion to the formal position that he held.... His circle of admirers included Army Chiefs of Staff such as Gen Creighton Abrams; Gen Alexander Haig (later US Secretary of State), whom Kraemer met as a young major; and other luminaries of the Cold War such as Lt-Gen Vernon Walters, later Ambassador to the UN and to West Germany; Lt-Gen Edward Rowny, later chief strategic arms negotiator; and Maj-Gen Edward Lansdale, a founding father of US counter-insurgency and reputedly the model for Graham Greene's Quiet American."

Of Kissinger after the war, it is said that "In 1946, Kissinger was reassigned to teach at the European Command Intelligence School at Camp King (in Germany), continuing to serve in this role as a civilian employee following his separation from the army." Kissinger only had his brief wartime experience as the basis for his career launch, but went on to obtain degrees in history and political science all from Harvard. Although he was an advisor and supporter of Nelson Rockefeller's failed presidential primary campaigns in 1960, 1964 and 1968, Nixon appointed him to the position of National Security Adviser after taking office in 1968. So he served on the National Security Council for two administrations with the son of his Jewish mentor, Fritz Kraemer.

According to current news sources, Henry Kissinger met with Donald Trump in mid-November, shortly after his election, and has already travelled to China to "ease concerns about Trump transition", something which United Press International and several other sources had reported just yesterday evening. So at the age of 93 he continues to serve the objectives of international Jewry.

If we were to continue on this path, we could probably spend a long time researching and detailing this aspect of the fulfillment of the Protocols: which is the Jewish advancement of Jews into positions of power in the government bureaucracy and ultimately as advisers and supposed technical experts, the Protocols here called them scientists, to presidents and politicians throughout the 20th century - precisely as the Protocols had boasted at the end of the 19th century. For example, with only a supposed 3% of the American population being Jews, Jews had comprised at least 15% of the Roosevelt administration appointees. And Jews have been more and more prominent in government, both appointed and elected, with each passing administration. But here, as we have indicated, it is not our objective to write history. Rather, it is only our objective to give sufficient examples as to show the execution of the plan of the Protocols in reality, and thereby to put the Protocols into historical perspective. There should be no doubt, that the Protocols are real.

PROTOCOL NO. 2, continued:

The GOYS are not guided by the practice of impartial historical observation, but by theoretical routine without any critical regard for its results. Therefore, we need give them no consideration.

With this, Adolf Hitler agreed, and we can see the truth of this as it is plainly evident in our own society. Hitler wrote the following in regard to this phenomenon in Volume 1, Book 4 of Mein Kampf, where he discusses the global capitalist propaganda circulating in Germany before the First World War:

The chatter about the peaceful conquest of the world by commercial means was probably the most completely nonsensical stuff ever raised to the dignity of a guiding principle in the policy of a State. This nonsense became even more foolish when England was pointed out as a typical example to prove how the thing could be put into practice. Our doctrinal way of regarding history and our professorial ideas in that domain have done irreparable harm and offer a striking 'proof' of how people 'learn' history without understanding anything of it. As a matter of fact, England ought to have been looked upon as a convincing argument against the theory of the pacific conquest of the world by commercial means. No nation prepared the way for its commercial conquests more brutally than England did by means of the sword, and no other nation has defended such conquests more ruthlessly. Is it not a characteristic quality of British statecraft that it knows how to use political power in order to gain economic advantages and, inversely, to turn economic conquests into political power? [Now Hitler goes on to speak once more in reference to the First World War and says:] What an astounding error it was to believe that England would not have the courage

to give its own blood for the purposes of its own economic expansion! The fact that England did not possess a national army proved nothing; for it is not the actual military structure of the moment that matters but rather the will and determination to use whatever military strength is available. England has always had the armament which she needed. She always fought with those weapons which were necessary for success. She sent mercenary troops, to fight as long as mercenaries sufficed; but she never hesitated to draw heavily and deeply from the best blood of the whole nation when victory could be obtained only by such a sacrifice. And in every case the fighting spirit, dogged determination, and use of brutal means in conducting military operations have always remained the same.

So here we have seen Adolf Hitler once again corroborate the assertions made in the Protocols in relation to the nature of the First World War, and also in relation to the general ignorance of history even among those who are supposedly educated in history, simply because they learn history the wrong way. This is the same charge leveled by the Protocols, which the Jews boast of taking advantage.

The Protocols of Satan

Part 20: The Jewish Peril and the Catholic Church



Here once again we have a lengthy digression, and before proceeding with our commentary on the text of the Protocols of the Learned Elders of Zion, we are going to present and discuss an article titled The Jewish Peril and The Catholic Church, which was published in a periodical called The Catholic Gazette in February of 1936. So far, we have not located a complete copy from any issue of this periodical, however we have found a

few rather informative references which will add to our understanding of this article, I hope, and also of the understanding of the Jewish world conspiracy and resistance to the Jewish Peril in the 1930's.

The Catholic Gazette has been connected by some online sources, such as Metapedia, to one Archbishop Richard Joseph Downey, who was once the Archbishop of Liverpool. Investigating this connection, Downey seems to be an interesting character, but, as we shall see, Metapedia is wrong to connect him to The Catholic Gazette, which for a want of better information may have caused us to credit Downey with the opinions expressed by that periodical in a February, 1936 article which we will present here.

At least some of Downey's papers are cataloged at the National Archives of the United Kingdom, but evidently they are not actually available via the Internet. He is mentioned in the Oxford Dictionary of National Biography, the National Portrait Gallery, and as the Archbishop of Liverpool at the Catholic Hierarchy website which catalogs Roman Catholic officials. However except for a decree he made on Catholic-Anglican relations which is available at Cambridge.org, we could not locate any of his writing online. We did find mentions of Downey in the same context as that decree in several books on the same subject, but they are not of interest to us here.

We also located a used edition of a 1933 book by Archbishop Downey titled Pulpit & Platform Addresses, and since the price requested was quite reasonable, we can expect delivery in a few weeks. At first we were inspired to purchase that book because in an obituary for Downey that appeared in the Chicago Tribune on June 17th, 1953 we read "Thruout [sic] his life he campaigned against communism. In 1932 he urged 'the isolation of the Red plague' by a boycott on Russian goods. Dr. Downey held a strong opinion about matters and voiced them vigorously...."

Then we found another mention of Downey, along with a quotation, in The Collected Works of W. B. Yeats

Volume II: The Plays, published by Scribner in 2001, on pages 753-754. There it says that "Richard Joseph Downey (1881-1953) became archbishop of Liverpool in 1928." The mention is in the notes to one of the appendixes to the volume, because in the notes to one of his plays, The Resurrection, Yeats had quoted Downey in reference to a perceived struggle for world control between the Roman Catholic Church and the Communists. Here is what Yeats had written:

In 1894 Gorky [the writer] and Lunacharsky [who was a Bolshevik, but both men were supposedly Russian and atheists] tried to correct the philosophy of Marxian socialism by the best German philosophy of their time, founding 723 schools at Capri and Bologna for the purpose, but Lenin founded a rival school at Paris and brought Marxian socialism back to orthodoxy: 'we remain materialist, anything else would lead to religion.' Four or five years later Pius X saw a Commission of Catholic scholars considering the text of the Bible and its attribution to certain authors and dissolved the Commission: 'Moses and the Four Evangelists wrote the Books that are called by their names; any other conclusion would lead to skepticism.' In this way did two great men [referring to Lenin and Pius X] prepare two great movements, purified of modernism, for a crisis when, in the words of Archbishop Downey, they must dispute the mastery of the world.

Now along with the description of Downey found in the Chicago Tribune, this seems to fit the profile of someone who might have produced an article such as the one which we are about to present from The Catholic Gazette, however we shall see that there is no connection in that manner. In fact, Downey was actually beckoned by the Jews in order to discourage such publications in Catholic periodicals, and he made at least some attempt to do so, although it may have been half-hearted. So first we shall present the article itself, and then we shall present a record of reactions both to it and to similar articles which appeared regularly in Catholic periodicals in Britain throughout the 1930's, which demonstrates that Catholics and National Socialists had common concerns in regard to the Jews in the decades between the two world wars. It also demonstrates that Catholics were indeed among the most vociferous heralds announcing the Jewish conspiracy to rule the world, at least in the early decades of the 20th century.

The Jewish Peril and The Catholic Church, from The Catholic Gazette, February, 1936.

Editorial Note

That there has been and still is a Jewish problem, no one can deny. Since the rejection of Israel [or actually, the rejection of Esau] 1,900 years ago, the Jews have scattered in every direction and in spite of difficulties and even persecution, they have established themselves as a power in nearly every nation of Europe. Jacobs, in his "Jewish Contributions to Civilization" glories in the fact that without detriment to their own racial unity and international character, the Jews have been able to spread their doctrines and increase their political, social and economic influence among the nations. In view of this Jewish problem, which affects the Catholic Church in a special way, we publish the following amazing extracts from a number of speeches

recently made under the auspices of a Jewish society in Paris. The name of our informant must remain concealed. He is personally known to us but by reason of his peculiar relations with the Jews at the present time, we have agreed not to disclose his identity nor to give any further details of the Paris meeting beyond the following extracts which, though sometimes freely translated, nevertheless substantially convey the meaning of the original statements.

* * * *

"As long as there remains among the Gentiles any moral conception of the social order, and until all faith, patriotism, and dignity are uprooted, our reign over the world shall not come..."

"We have already fulfilled part of our work, but we cannot yet claim that the whole of our work is done. We have still a long way to go before we can overthrow our main opponent: the Catholic Church..."

"We must always bear in mind that the Catholic Church is the only institution which has stood, and which will, as long as it remains in existence, stand in our way. The Catholic Church, with her methodical work and her edifying and moral teachings, will always keep her children in such a state of mind, as to make them too self-respecting to yield to our domination, and to bow before our future King of Israel..."

"That is why we have been striving to discover the best way of shaking the Catholic Church to her very foundations. We have spread the spirit of revolt and false liberalism among the nations of the Gentiles so as to persuade them away from their faith and even to make them ashamed of professing the precepts of their Religion and obeying the Commandments of their Church. We have brought many of them to boast of being atheists, and more than that, to glory in being descendants of the ape! We have given them new theories, impossible of realization, such as Communism, Anarchism, and Socialism, which are now serving our purpose... The stupid Gentiles have accepted them with the greatest enthusiasm, without realizing that those theories are ours, and that they constitute our most powerful instrument against themselves..."

"We have blackened the Catholic Church with the most ignominious calumnies, we have stained her history and disgraced even her noblest activities. We have imputed to her the wrongs of her enemies, and have thus brought these latter to stand more closely by our side... So much so, that we are now witnessing, to our greatest satisfaction, rebellions against the Church in several countries... We have turned her Clergy into objects of hatred and ridicule. we have subjected them to the contempt of the crowd... We have caused the practice of the Catholic Religion to be considered out of date and a mere waste of time..."

"And the Gentiles, in their stupidity, have proved easier dupes than we expected them to be. One would expect mere intelligence and more practical common-sense, but they are no better than a herd of sheep. Let them graze in our fields till they become fat enough to be worthy of being immolated to our future King of the World..."

"We have founded many secret associations, which all work for our purpose, under our orders and our direction. We have made it an honour, a great honour, for the Gentiles to join us in our organizations, which are, thanks to our gold, flourishing now more than ever. Yet it remains our secret that those Gentiles who betray their own and most precious interests, by joining us in our plot, should never know that those associations are of our creation, and that they serve our purpose..."

"One of the many triumphs of our Freemasonry is that those Gentiles who become members of our Lodges, should never suspect that we are using them to build their own jails, upon whose terraces we shall erect the throne of our Universal King of Israel; and should never know that we are commanding them to forge the chains of their own servility to our future King of the World." "So far, we have considered our strategy in our attacks upon the Catholic Church from the outside. But this is not all. Let us now explain how we have gone further in our work, to hasten the ruin of the Catholic Church, and how we have penetrated into her most intimate circles, and brought even some of her Clergy to become pioneers of our cause."

Actually the converso process became significant in the 13th and 14th centuries, where supposedly converted Jews were obtaining high offices and influence in the Church. Many of Martin Luther's own opinions of doctrine came from Nicholas of Lyra, Paul of Burgos, and other converted Jews, as he himself admitted in *On the Jews and Their Lies*.

"Apart altogether from the influence of our philosophy we have taken other steps to secure a breach in the Catholic Church. Let me explain how this has been done."

"We have induced some of our children to join the Catholic body, with the explicit intimation that they should work in a still more efficient way for the disintegration of the Catholic Church, by creating scandals within her. We have thus followed the advice of our Prince of the Jews who so wisely said: 'Let some of your children become canons, so that they may destroy the Church.' Unfortunately, not all among the 'convert' Jews have proved faithful to their mission. Many of them have even betrayed us! But, on the other hand, others have kept their promise and honoured their word. Thus the counsel of our Elders has proved successful."

"We are the Fathers of all Revolutions - even of those which sometimes happen to turn against us. We are the supreme Masters of Peace and War. We can boast of being the Creators of the Reformation! Calvin was one of our Children: he was of Jewish descent, and was entrusted by Jewish authority and encouraged with Jewish finance to draft his scheme in the Reformation." "Martin Luther yielded to the influence of his Jewish friends, and again, by Jewish authority and with Jewish finance, his plot against the Catholic Church met with Success..."

Calvin may well have been a Jew, and he should have been, as his doctrines are very favorable to the perpetuation of many Jewish lies, and he was favorable to Jewish usury. It is also true that Luther was deceived by Jews, and Jews and their Humanist dupes did indeed figure heavily in Luther's success. The Roman Catholic Church more than deserved to go into perdition for its policies, but the Jews certainly took every opportunity to exploit the divisions for their own gain.

"Thanks to our propaganda, to our theories of Liberalism and to our misrepresentations of Freedom, the minds of many among the Gentiles were ready to welcome the Reformation. They separated from the Church to fall into our snare. And thus the Catholic Church has been very sensibly weakened and her authority over the Kings of the Gentiles has been reduced almost to naught..."

"We are grateful to Protestants for their loyalty to our wishes - although most of them are, in the sincerity of their faith, unaware of their loyalty to us. We are grateful to them for the wonderful help they are giving us in our fight against the stronghold of Christian Civilization, and in our preparations for the advent of our supremacy over the whole world and over the Kingdoms of the Gentiles."

The Protestant churches were handicapped with their own naïveté concerning the Jews, right from their very inception. Breaking from the Roman Church over things such as the liberty of worship according to conscience and intellectual freedoms, they could not disparage the Jews who claimed to be practicing those same things. So the Protestants and the Jews were in league together against the Church, and the Jews took full advantage of the divisions.

"So far we have succeeded in overthrowing most of the Thrones of Europe. The rest will follow in the near future. Russia has already worshipped our rule. France, with her Masonic Government, is under our thumb. England, in her dependence upon our finance, is under our heel; and in her Protestantism is our hope for the destruction of the Catholic Church. Spain and Mexico are but toys in our hands. And many other countries, including the U.S.A., have already fallen before our scheming."

"But the Catholic Church is still alive..."

"We must destroy her without the least delay and without the slightest mercy. Most of the Press in the world is under our Control; let us therefore encourage in a still more violent way the hatred of the world against the Catholic Church. Let us intensify our activities in poisoning the morality of the Gentiles. Let us spread the spirit of revolution in the minds of the people. They must be made to despise Patriotism and the love of their family, to consider their faith as a humbug, their obedience to their Church as a degrading servility, so that they may become deaf to the appeal of the Church and blind to her warnings against us. Let us, above all, make it impossible for Christians outside the Catholic Church to be reunited with that Church, or for non-Christians to join that Church; otherwise the greatest obstruction to our domination will be strengthened and all our work undone. Our plot will be unveiled, the Gentiles will turn against us, in the spirit of revenge, and our domination over them will never be realized."

"Let us remember that as long as there still remain active enemies of the Catholic Church, we may hope to become Masters of the World... And let us remember always that the future Jewish King will never reign in the world before the Pope in Rome is dethroned, as well as all the other reigning Monarchs of the Gentiles upon earth."

Author's Note

Before these facts came to my knowledge, I was rather careless in the fulfilment of my religious duties, but since then, my faith, thank God, has grown stronger and stronger, and my belief in the Catholic Church as being the only bulwark against the enemies of our Christian Civilization, has become firmer than ever. That is why I pray that every Christian be warned against the impending danger of the Jewish plot, so that the whole Christian World may rally under the banner of the

Catholic Church, and thus be united against our common, powerful foe.
G. G.

We do not know who "G.G." is, or even if, as we suspect, the humble signature isn't merely a typographical error for "C.G.", or Catholic Gazette. However in any case, the tenor of these alleged boasts of this Jewish society which were presented in this article certainly accords with that of the Protocols of Zion and many other sources which published very similar information in this same era. Evidently, several other Catholic publications were doing the very same thing. So here we shall make a rather long citation from a book titled *Church, Nation and Race: Catholics and Antisemitism in Germany and England, 1918-45*, by Ulrike Ehret, published at Manchester University in 2011. We do not have our own copy of the book, but here we rely on Google Books, which has provided us with a liberal portion of the material we require in order to clarify what we have just read from *The Catholic Gazette*, while also corroborating its publication and more accurately describing how Archbishop Downey was involved in this matter. So this chapter serves us to show that this article from the *Catholic Gazette* is indeed what it is claimed to be, an article from a Catholic publication in Britain in the 1930's, which was actually only one of many such articles published over several years leading up to the Second World War. But before we begin, we must state that Ulrike Ehret is not our friend. She (we only found out at the last minute that the name was feminine) seems to be very sympathetic to the Jews, dismissive of the fact that the Jews have indeed conspired against Christendom for many centuries, and apathetic to any real historical information which indicates the existence of a Jewish-Masonic conspiracy. And since Ehret's book is informative to us for other reasons besides the fact that it corroborates the legitimacy of our article from the *Catholic Gazette*, we will begin from a quotation from a chapter on Antisemitism in Roman Catholic newspapers of the early 20th century that betrays her ignorance of the Jewish problem in many respects, as she cannot seem to understand how a supposedly Catholic publication called *The Catholic Worker* would not be critical of Jewry:

Among the Catholic newspapers and periodicals in England there was one weekly that not only refrained from publishing anti-Semitic articles but also stood up against the anti-Semitic slander prevalent in the late 1930s. The *Catholic Worker* did not acknowledge the existence of a 'Jewish question'. Its articles maintained that Jews were not different from other British citizens and that allegations of a Jewish conspiracy or their strong hostility towards Christianity were nonsense. Although contributions to the *Catholic Worker* shared the theological definition of the Jews as a 'witness-people' who would ultimately convert to Christianity to prove Christian theology right, they strongly rejected the claim of the Jews' anti-Christian attitude. With this dismissal the *Catholic Worker* stood out from all other Catholic publications. As the *Catholic Worker* did not see the existence of a 'Jewish question' there was no need to offer a 'solution', but only to emphasize the equality of Jews. In a Catholic conception of a state, according to the *Catholic Worker*, any minority had a right to 'develop their own culture, and the State has the duty to enable them to do so'. And with particular reference to the Jews it continued: "There is a Catholic

programme for the Jews. Then if a Jew breaks the law treat him as a law-breaker. But do not presume that a Jew must break the law.... Strict laws regulating trade would safeguard this without the extreme measure of prohibiting immigration as Mosley suggests.

The reference to Mosley is, inevitably, to Oswald Mosley of the British Union of Fascists. There should be no doubt that a supposedly Catholic publication with a Marxist-leaning name such as *The Catholic Worker* would at this time be little but a tool of the Bolshevik Jews designed to subvert the minds of unsuspecting Catholics to its own cause.

Furthermore, if the Jews converted to Christianity, it would not prove Christian Theology to be correct, but rather whenever Jews are allowed or encouraged to do so it represents a betrayal of Christ by Christians. Christian theology is proven to be correct over and again as Jews have attempted to destroy it, or subvert it in order to permanently corrupt it from the will of its Author.

This false idea, that the Jews would somehow miraculously convert and be saved at the final moments before Christ returned, has also been around since before the days of Martin Luther. We have previously established, in our presentations on Luther, that the Jews themselves invented it, so that they would be left alone and be able to deceive Christians. Here we see it was also a Catholic belief, and it is a Protestant belief until this very day. However, in truth, Christ told the Jews that they could not believe Him (i.e. John 10:26) and He never wanted them to be converted (i.e. Luke 19:27).

Continuing with Ulrike Ehret:

Anti-Semitism over time

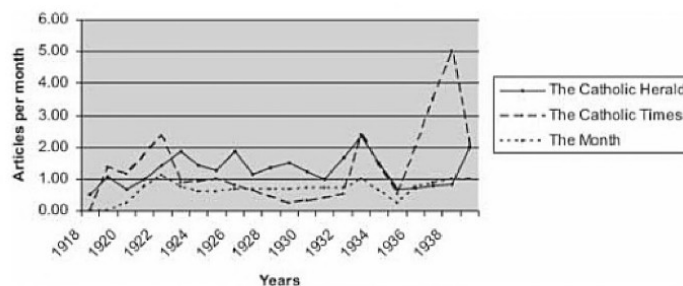


Figure 2.1 Antisemitism in Catholic newspapers

It is instructive to look at the distribution of anti-Semitic articles in the [Catholic] papers over time, as it allows interpretations of the motive and purpose of these articles (see Figure 2.1).

Two observations can be made. Firstly, the intensity of anti-Semitic articles oscillates with peaks around 1923, 1933 and 1938-39. This suggests that these anti-Semitic outbursts were motivated by particular events rather than being a constant Catholic obsession. Secondly, the outburst in 1938-39 occurred anticyclically to the national concern with a 'Jewish question', when most broadsheet English newspapers made only moderate use of anti-Semitism. [We must wonder where she found evidence for this statement, as we could not access all of the footnotes.] On the other side, anti-Semitism in Catholic newspapers was comparatively restrained when the general public was overcome by 'Jewish-Bolshevik' scaremongering or by the phantom of Jewish world conspiracy. When in 1920 the *Morning Post* and

The Times printed the 'Protocols of the Elders of Zion', stirring up a wave of anti-Semitic feelings over the following two years, the Catholic Times ignored it altogether and The Month maintained that the 'Protocols' were just 'bogus documents' which endangered religious peace. Only Charles Diamond of the Catholic Herald commented on the 'Protocols' in a review article and admitted that the accusation of the 'Protocols' seemed deranged, but accepted its basic assumption, namely the struggle between Jewry and Christianity.

In relation to the secular papers, the author fails to note that it was The Times which had gone to great lengths to discredit the Protocols when it published the articles by Philip Graves in 1921, where they were claimed to be a forgery of Alexander Joly's Dialogue in Hell Between Machiavelli and Montesquieu.

The reason for this disparity becomes evident when looking at the occasions that triggered these anti-Semitic outbursts: they were most intense when Catholic interests collided with national British concerns. Tolerance and benevolence towards Jews ceased as soon as Catholic interests were thought to be violated. [It does not light upon the author that there may have been just reason for the protests. She does not imagine that perhaps the Church understood that it was the Jews behind the promotion of the interests that opposed it.] In the early 1920s anti-Semitism arose around topics such as Bolshevik Russia, the creation of a Jewish national home in Palestine, current affairs in Catholic countries such as France, Poland, Ireland or Italy, or the Jews' conversion to Catholicism. In the years between 1924 and 1929 it was mainly the Catholic mission to the Jews - the Catholic Guild of Israel - that kept the discussion on the 'Jewish question' alive.

Throughout his career, Martin Luther naively thought he could convert the Jews apart from the Catholic Church. When he failed, he felt betrayed, and finally awoke to the treachery of the lies of the Jews, 25 years after he started the Reformation. But the traditional Catholics, especially the Dominicans who opposed Luther, also thought that they could convert the Jews. This idea of converting the devils that Christ Himself could not, and would not convert, is arguably the biggest stain on traditional Catholic theology, as well as upon the Protestants. Continuing with Ulrike Ehret:

Reports on communist Russia are examples of this defence mechanism. From 1921 onwards, Catholic newspapers highlighted the suppression of religion in Soviet Russia. The already latent equation of Jews with Bolsheviks gradually became a constant rhetorical feature in articles on Russia and brought the intensity of anti-Semitic articles to an unprecedentedly high level with the execution of Bishop Budkiewicz in Moscow in 1923. Yet Bolshevik Russia had not always been such an emotional topic.

The author ignores countless definitive lists which prove that most of the Bolsheviks were Jews, and both Lenin and Trotsky, as well as 80% of the original Soviet officials, were Jews. There can no longer be an honest denial of this, except that the author is bogged down repeating some very tired arguments. Back to Ulrike Ehret:

During the war and until the early 1920s anti-Semitism in Britain (coupled with anti-German sentiments) was widespread and at times violent. From 1917 the USA and Western Europe was swept by a 'red scare' that merged with the 'German Menace' originating before the First World War. In Britain, anti-Semitism spread to various sections of society including political, military and diplomatic circles and the press. This anti-Bolshevism was closely linked with a preoccupation with an overrepresentation of Jews on the more extreme fringes of European socialism. The result was a reworking of the Jewish conspiracy myth, which was given a tremendous boost by the publication of The Protocols of the Elders of Zion. While the Morning Post and The Times exposed the alleged evil of Russian Bolshevism engineered by Jews, Catholic newspapers initially called for a more considered coverage. For example, Joseph Keating writing in The Month: 'Generalization is largely an automatic function of the intellect: we think in classes and categories and, under the spur of fear, the unbalanced mind is apt to see Jews or Jesuits or Bolsheviks everywhere. The remedy is to go by evidence and to make sure that it is real.'

The author will note the about-face on the Jewish question made by the Catholic Herald, but not so much the about-face which will be made by The Month. However The Month seems to be not much better than the Catholic Worker, a tool of Jewry. Here the editor has employed Freudian psychology to explain anti-Semitism, rather than imagining that hatred of Jews stems from Jewish behaviour. Our author seems to find this explanation to be quite fitting of her own estimation as well.

We had discussed the publication of the Protocols by the Morning Post in part 3 of this series. But the author's assertions concerning The Times are quite contrary to information which we had presented in our assessment of the Jewish control of the British press, in part 12 of this series. Returning to Ulrike Ehret:

Charles Diamond of the Catholic Herald likewise did not yet link Bolshevism with Jewish influence. He was more interested in disclosing 'conspiracies' closer to home: Jewish financiers together with 'Huns and Junkers' were perceived to be in an alliance to exploit the poor. Diamond's real target was the 'establishment'. He initially supported Lenin as 'the greatest man', welcomed the land redistribution, and the attempt to educate the lower classes by providing cheap books and cultural events. He interpreted the anti-Bolshevik hysteria of the Tory press from a communist point of view as a ploy to distract public opinion from capitalist crimes:

Meantime the cry about the Jew is a last desperate resort of the Huns in the press, and in Parliament and elsewhere, to divert attention from their own crimes and to distract the public mind by dishonest irrelevancies... We infinitely prefer to stand beside the revolutionary in his assaults upon the evils that obtain rather than on the platform with the authors and defenders of these infamies.

This reflects the lack of critical, outside-the-box thinking prevalent in our own people. The dichotomies we are caught in, Protestant vs. Catholic, Calvin vs. Arminius, Democrat vs. Nazi, Capitalist vs. Communist, have always benefitted the Jew, because we are always

willing to fall into these false dichotomies and choose a side, rather than examine them for what they are. Continuing with Ulrike Ehret where Charles Diamond is further discussed:

However, this generous mood soon changed. By April 1921, the Catholic Herald was alarmed by antireligious measures in Russia and the continued suppression of the peasantry. This was also the moment when the paper discovered the 'Jewish Bolshevik' - a label that would from now on accompany almost every article on communist Russia:

The author misses the fact that this discovery may have easily had something to do with the observation that the Bolsheviks had closed all of the Churches, and left the synagogues unmolested.

[F]rom the upheaval of the war emerged the opportunity of the Communists to put their theories into practice on a large scale. They have tried to do so. Now the theories are not really Russian. They are those of the German Jew, Karl Marx. The Bolshevik leaders are his disciples to some extent only, for they have had to abandon pure Marxism. Nor are all the theorists themselves Russians. Trotzky and a great many others are Jews... Upon Russia and the Russian peasantry they have imposed their authority, having exterminated whole hecatombs [groups of hundreds] of opponents - socialists, anarchists, capitalists, ruling classes, traders, and revolting peasantry also.

As in 1919, there was an explosion of anti-Semitic articles in Catholic newspapers after Bishop Budkiewicz was imprisoned and executed in Moscow in spring 1923. This came at a time when, according to Sharman Kadish, the myth of a Jewish conspiracy had moved to the extreme fringe of society due to the strength of the liberal tradition in Britain. However, in 1923 even the more considerate The Month was enraged: '[I]n Soviet Russia Manning's prophecy has actually been realized. Antichrist, in the person of those apostate Jews, is already in power. Marx, another apostate Jew, is his evangelist and Christianity, especially the Catholicism of Rome is the object of bitterest hatred.

It seems to us as if Manning must have simply read Sergei Nilus, who understood the Jewish would-be conquerors of Russia to be the anti-Christ's as early as 1905. Note that the author downplayed the about-face of The Month on the Jewish issue. Sharman Kadish is a Russian Jewess and a so-called "British-Jewish historian". She is hardly an unbiased source regarding the Jewish conspiracy, as she is clearly an agent for it. Continuing with Ulrike Ehret:

The Blackfriars, too, took the phrase that 'two out of three of Russia's leaders are Jews' as a fact and concluded: 'Evil is enthroned in Moscow.'

Actually we now know that it was three out of three. Even Wikipedia now has to admit that Lenin was a Jew, on the side of his mother.

Responses to Hitler's Germany

Hitler's appointment as Reich chancellor hardly created huge headlines in Catholic Britain. It was yet another new government of a German republic that had been struggling with the effects of a deep economic crisis since 1929. Only the April boycott of Jewish shops in

Germany brought the first indignant protests. The Leeds Labour Party expressed its 'abhorrence at... the persecution of Jews, Socialists and Communists'. [As if they are unbiased critics, where all of the labor parties of the West were either Jewish-controlled or overly sympathetic to Marxists and uncritical of Jews, much like the Catholic Worker.] Even Belloc and G.K. Chesterton joined the voices of protest, albeit with an ambiguous twist. In a booklet published in 1933 Chesterton wrote: 'To-day, although I still think there is a Jewish problem, and that what I understand by the expression "the Jewish spirit" is a spirit foreign in Western countries, I am appalled by the Hitlerite atrocities in Germany. I am quite ready to believe now that Belloc and myself will die defending the last Jew in Europe. Thus does history play ironical jokes upon us. Until the boycott of Jewish businesses in April 1933, National Socialism had mostly been discussed in passing notes, which hardly mentioned its fierce anti-Semitism. After the boycott, Catholic newspapers frequently reported on the fate of the Jews in Germany and condemned the anti-Semitism displayed there:

The boycott and the measure associated with it have been openly directed against the Jews as a race, even against those Jews who have become Christian. Such an attitude is not only in acute conflict with all modern ideas of civilized government; it is a flagrant repudiation of the whole teaching of the New Testament.

Our author conveniently ignores the worldwide Jewish boycott of German goods and businesses which was announced in March of 1933, a month before the Germans partially reciprocated. Furthermore, the Catholics were wrong. A boycott of Jewish businesses is actually in keeping with the New Testament, for instance 2 John 9-11 where Christians are told not even to speak to those who deny Christ.

Continuing with Ulrike Ehret:

Nevertheless, in 1933 most articles in Catholic newspapers ended on the note that the Jews owed their treatment to their own misbehaviour. A journalist of The Tablet condemned the violence that accompanied the boycott of Jewish businesses in April. However, he also acknowledged that he could understand the Germans' reaction. They had the same problem: too many rich Jews. Only one objection was raised: Germany should respond to this problem with judicial measures such as a numerus clausus [a fixed number, perhaps of residents] for Jews.

We must note, that there is a difference between rich Jews and Jewish thieves, Jews who operate clandestinely as a parasitical crime ring for the advancement of themselves at the expense of all others, while naive Christians treat Jews as equals, imagining them to have the same values.

Continuing with Ulrike Ehret:

Out of eighteen recorded articles on the Jews in Germany (in 1933) in the Catholic Herald, only seven wholly deplored their persecution (the majority were reports on the bishops' public denunciation of the Jewish persecution), and eleven ended on an anti-Semitic note, not dissimilar to that mentioned above. Out of twenty-one articles on Germany and the Jews in the Catholic Times, fourteen were anti-Semitic, only five

spoke in favour of the Jews (these were mainly comments by readers), and two found equal arguments in favour of or against the Jews. To some extent this attitude can be seen as a continuation of the anti-German hostility and violence during the First World War that often targeted German Jews in particular. The naivety with respect to the events and policies inside Hitler's Germany was not just a characteristic of Catholic newspapers. According to Richard Griffiths, the British media and therefore public opinion did not show any particular interests in German affairs until 1936 when German affairs became British foreign affairs after Hitler had occupied the Rhineland.

Here the author mistakes either apathy or indifference for naivety, which is not necessarily the case.

There was, however, a distinct Catholic motive to this attitude. The perceived need to protect Catholic interests was expressed in some cases as an open anti-Semitism. The question arises as to what sort of Catholic interest there was to safeguard in Germany, a country where two thirds of the population were Protestants (better known to English Catholic readers as 'Prussians') and at a time when the Catholic Church was not yet oppressed. By 1933 several events had happened in the Catholic world that had created a sense of persecution in some Catholics' minds. News of religious persecution in Russia and Mexico and the revolution in Spain in 1932 had left the impression that Catholics suffered even crueler persecution than the Jews in Germany. Yet these events received far less news coverage than Jews in Nazi Germany - much to the annoyance of Catholics in Britain:

The truth is that Jewish crimes against Christians were not well reported by the Jewish controlled secular press, while alleged German crimes against Jews were magnified. Ehret, the brainwashed victim of ongoing De-Nazification in Germany, cannot possibly look at her statements from the opposing view.

Continuing with Ulrike Ehret [quoting the Catholic Herald]:

It is true, that Jews, especially the Masonic Jews... are the bitter and persistent foes of the Catholic Church... In Rome a notorious Jewish Freemason, Nathan, signalized his position as Mayor of the city by a most disgraceful and wanton insult to the Pope of the day. In Spain the recent revolution has had wholesale Jewish support, and Einstein, a Jewish agnostic, is to go to Madrid as Professor to replace and oppose Catholic influence... Whenever it can do so, Jewry is the leading and bitter enemy of the Catholic Church... But we would ask all fair minded men to contrast the callous silence or approval with which the world as a whole has looked on while... tyrants have trampled upon and plundered Catholics, and the generous outbursts that have taken place against wicked, but far less atrocious attacks on Jews in Germany.

Of course, our author ignores the well-known fact that in Spain the Marxists were raping nuns and murdering nuns and priests, while in Germany all that Hitler had done was force some Marxist Jews to work at honest labor. However for the Jews, being forced to work honest labor is indeed a holocaust.

In contrast to the Catholic Herald, where the silence of the British press towards the Catholic persecution was of central concern, the anti-Semitic articles of the Catholic Times continuously argued that the persecution of the Jews in Germany was justified, because they together with communism and freemasonry had caused today's international distress. How unrelenting some authors of the Catholic Times could be in this matter is shown by an example published just after the boycott of Jewish businesses in Germany. Justifying their view against some readers' dismayed complaints, the editor answered:

What we have pointed out was that international Jewry, as exemplified in international Masonry, was a heinous thing, and its stamping out in Germany could be not less beneficial than in Italy. With the persecution of individual law abiding and God-fearing Jews we can have no patience, but to a nationalistic thrust at an international force or 'ring' in Germany or elsewhere, we must adopt a different attitude.

Arguments that there are "good" Jews have plagued Christians now for two thousand years, in spite of the warnings of Paul of Tarsus, who attested that they are "contrary to all mankind". Continuing with Ulrike Ehret:

At the same time the papers were embroiled in a discussion on a Jewish-Masonic conspiracy. This allegation was not new by 1933. In the papers under consideration it repeatedly appeared since 1926, intensified by 1932 and culminated in 1938. In the earlier years of 1926 and 1932, the notion of a Jewish conspiracy sprung from publications on freemasonry by two Irish priests, Fr Cahill and Fr Fahey. [Edward Cahill was an Irish Jesuit, Denis Fahey an Irish Catholic priest.] In 1938 the Catholic Times printed long extracts of Fr Denis Fahey's book *The Mythical Body of Christ* and gave him considerable space to express his idea of a Judeo-masonic conspiracy. To a number of Catholic writers, Fahey's theory seemed eventually confirmed by the creation of the Second Spanish Republic in 1931 and later in the Spanish Civil War. F.M. de Zulueta wrote in *The Month* of freemasonry as the secret agent of all European revolutions, funded 'from Moscow through the medium of Jewish financiers in America. The much-monied Israelite [sic. Edomite] figured prominently in a body devoted to de-Christianizing nations.' The Blackfriars printed a plea for 'cleansing Spain of Freemasons and Jews' in order to create a new nation.

By the time of Kristallnacht in November 1938 all the factors mentioned above had been repeated over and over again in the Catholic newspapers and had almost become common currency. In 1938/9 various incidents sharpened the tone in Catholic newspapers, resulting in another steep peak on the anti-Semitic-articles-per-month scale. These events were the Spanish Civil War (still), a Freethinkers' congress in London and Kristallnacht in Germany. The first, especially, was accompanied by numerous articles spreading a Jewish-Masonic-Bolshevik conspiracy, such as the Distributist Gregory Macdonald's article after Franco's victory over the Republicans in 1939, where he claimed that Franco had won against the 'wandering Jews', the 'advances of the communist hordes... That is the meaning of our victory. It is not over our brothers but a victory over the world, over the international forces, over Communism, Masonry.'

Perhaps Ulrike Ehret meant to say "spreading news of a Jewish-Masonic-Bolshevik conspiracy", since it was not the Catholics spreading the conspiracy itself. However that would be an admission that it was true!

Kristallnacht was a welcome opportunity for some to expound their anti-Semitic and pro-Nazi views, but the barbarism of the November pogrom met with a clearer condemnation in Catholic newspapers. Still, anti-Semitic articles outnumbered the columns written in sympathy for the Jews. The Tablet, the Catholic Times and the Catholic Herald did not change their view that the Jews brought their fate upon themselves, despite anger at the brutality of the pogrom: 'now in the case of Jewry there is no doubt at it being a hostile element to certain regimes. Jews unlike Catholics, have a loyalty to their own society which is more than spiritual or moral: it is racial and physical.'

Positive articles on Jews

Positive articles on Jews or Judaism were few and far between. They increased in numbers with the onset of the Jewish persecution in Germany from 1933, but still lagged behind the number of anti-Semitic articles. Again, these articles mostly had a defensive purpose by refuting accusations of intolerance and anti-Semitism leveled at the Catholic Church. Jews funding Catholic societies, Jews grateful for Catholic assistance, Jews praising Catholic bishops - all these themes found approval in Catholic papers. Similarly, any anti-Semitic remarks published in the Anglican Church Times were singled out for criticism, although the real aim here was to rebuke the Protestants. [This is almost funny, supposed Christians falling over one another to please the devil.] Religious discrimination, an experience Catholics could relate to quite well, had been condemned by the church for many years. Consequently, any form of religious discrimination against Jews was criticised by Catholic papers, too. In the case at the Liverpool magistrate who refused to issue a dancing licence to celebrate a Jewish wedding on a Sunday, the Catholic Herald maintained that despite the differences between Catholics and Jews such interference in religious traditions was 'outrageous'.

Catholics preventing religious discrimination against Jews is sort of like arguing in favor of Satan's right to exist and do as he pleases.

Although the Catholic Herald had never really abandoned its view that Soviet Russia was ruled by 'a band of Jews', it still regretted religious persecution that also included Jews. Catholic newspapers were generally firm that the rule of law also applied to Jews. [Naively believing that Jews would think that the rule of law applied to Jews.] With the exception of the Vilna pogrom in 1915 where they had only grudgingly criticized anti-Semitic violence, Catholic papers strongly condemned violent Jew-hatred as in the case of anti-Semitic disturbances in Dublin [in] 1926: 'However unselfish the motive of the riots may have been they were a breach of law. It is just as wrong to force a moneylender off his books as of any other form of property... Doubtless the Irish Government will deal sharply with the incident.'

We do not understand how the Catholics could have canonized Thomas Aquinas, who told Margaret of

Flanders in a letter that the Jews should not be able to keep anything which they acquired through usury.

Responses to Catholic Newspapers; Jews, Catholics
The Jewish community did not leave these anti-Semitic outbursts without comment. Jewish newspapers such as the Jewish Chronicle or Jewish World were renowned for their effort in pointing out anti-Semitism in the national press and printing rejoinders that confronted myth with fact. In the late 1930s the Jewish People's Council against Fascism and Anti-Semitism (JPAFA) would actively fight against fascism by means of public demonstrations and conferences in order to disrupt BUF meetings. The Board of Deputies of British Jews (BOD), on the other hand, called for a quieter and more considerate response to anti-Semitism in the form of lawsuits and appeals to Parliament. This was a matter on which the BOD, who mostly represented Jewish middle-class opinion in England, and the JPAFA, who appealed to working-class Jews of London's East End, could not agree upon. Records of the BOD shed some light on Jewish reactions to the anti-Semitism in Catholic newspapers. Due to their middle-class respectability, the BOD was the more likely addressee for members of the Catholic hierarchy in matters of Catholic-Jewish relations than the JPAFA, who were ignored because of their alleged communist links. Direct contacts between Catholic and Jewish communities were, however, rare. Archbishop Downey seems to have been the most accessible Catholic bishop. The BOD set up a Defence Committee that monitored anti-Semitism in society and in print. The Committee's first reaction to the anti-Semitism in the Catholic Herald was letters to its editor, in which they refuted allegations that Jews were predominantly fraudsters, blasphemous enemies of the Church and Bolsheviks. However, these letters had no effect on the Catholic Herald's portrait of the Jews. Most of these rejoinders were not published at all or they were used 'as peg at which to hang further arguments to the Jews'. The following letter to the Board in 1932 from the Catholic Herald merely restated the prejudices to which the Board had objected:

Whatever may be the attitude at your Board towards the statements made in the article of the 14th instant... it is unfortunately true and cannot be denied by any impartial authority that in France and indeed all over Europe the influence of Masonry and Jewish Masonry especially has been constantly exercised against the Catholic church. Does your Board remember the famous dictum of Gambetta, that 'the day of the priest was over and the day of the Jew had come' and that under his direction nearly every Prefect of France was of the Jewish persuasion? Unfortunately in connection with Revolution the percentage of Jews who have dominated the rule of the Soviets has been enormous. The suggestion that these have not been anti-religious does not admit of discussion. It is no pleasure to the editor to point out what are unfortunately manifest facts and he does not think that a merely religious or national prejudice should lead a representative body such as that for which you speak to make statements that are in the face of all evidence.

Since most of the Committee's complaints to Catholic news editors went unheard, the BOD saw it necessary to bring the Catholic hierarchy's attention to the anti-Semitic outburst of Catholic newspapers. Chief Rabbi Hertz was first asked in October 1929 in take up this

task. Unfortunately, neither the records of the BOD nor the Westminster Diocesan Archive tell whether Hertz agreed or Cardinal Bourne received such a letter, and if so, how Bourne reacted. The documents are more conclusive for the years 1937/38, a time when the spectre of a Jewish-masonic-Bolshevik conspiracy was again conjured up by the publications of Fr Fahey in the Catholic Times. A year earlier, the BOD had already remarked on the harmful potential of Fahey's The Mythical Body of Christ that thrived to a great extent on vicious attacks on Jews. Fahey's book saw the Jews as prime movers of revolutions and accused them of founding the Soviet Republic and 'phoney' democracies in the West - systems which they allegedly exploited to their own advantage. [As the Protocols and other documents proudly boast.] Large parts of the book dealt with current politics in Ireland, first the alleged influence of masons and Jews, second that the Irish Republic Brotherhood was inspired by Jewish banks. The BOD was, however, more concerned about the approval the book gained from Catholic Journals, bishops and the Irish hierarchy. Neville Laski contacted Archbishop Downey of Liverpool regarding Fahey's influence among Catholics. Downey answered in July 1936: '[I] noted the passages marked by you. It seems to me quite uncritical, and I will write about it to the bishop who has given an "Imprimatur". I have never heard of the author or of the book before. I do not think the publication will carry much weight.'

How mistaken Downey was about Fahey's influence is shown in Fahey's numerous articles in Catholic publications, particularly the Catholic Times, in 1938 and the favourable responses among the lower clergy. Again, the BOD asked the Catholic hierarchy to intervene with the Catholic Times in order to moderate the paper's anti-Semitism. Since the Catholic Times was owned by the Catholic Missionary Society, the Catholic bishops were an obvious contact. Furthermore after a complaint by the BOD, Cardinal Archbishop Hinsley of Westminster had reprimanded another paper of the Missionary Society, the Catholic Gazette, in February 1936 for its favourable views on the 'Protocols of Zion'. In the matter of the Catholic Times in 1937 a letter of recommendation by Archbishop Downey eventually opened the doors to Cardinal Hinsley, but had only limited success in influencing the Catholic papers' attitude towards Jews. The response of Cardinal Hinsley's private secretary Msgr Collings left some hope, when he assured the representatives of the BOD that the Cardinal 'has taken steps which he hopes will prove effective to modify the attitude of that paper in the way' the Board desired. However, the delegation of the Board received by Collings left empty-handed. Complaints about the Catholic newspapers' journalistic practice rarely arose from the Catholic community. In a letter to Bishop Williams of Birmingham, Fr O'Hea of the Catholic Social Guild criticized the Catholic Times 'exalted nationalism' and the Catholic Herald's crude misinterpretation of Jewish life and its reluctance to print rejoinders. O'Hea insisted that these practices were no trivialities - quite contrary to Downey's dismissive remarks on the importance of such articles: 'The trouble is that one finds many Catholics, even undergraduates who believe that the Catholic weekly press is in some way official, and of course a journalist has to write in an authoritative tone... Catholics have been constantly told that the Catholic press alone is reliable.'

Catholic newspapers were not subject to the internal censorship by the Catholic hierarchy, which was

imposed on all theological publications by Catholics. Since they were not the owners at these publications, apart from the Catholic Times which was owned by the Catholic Missionary Society, it would have been unmerited interference on their part. Yet in the case of the Catholic Times the hierarchy as superior to the Catholic Missionary Society was indeed responsible for the content of this newspaper. The reason why Cardinal Hinsley did not react to the petition of the BOD in this instance is not clear from the sources. One reason might be, as Thomas Moloney suggests in a similar context, that Hinsley did not like to be enlisted for 'particularistic courses'. Yet it was not the case that Catholic lay media enterprises existed in isolation from the influence of the Catholic hierarchy. On the contrary, the editors of The Tablet, The Universe, and the Catholic Times were in regular and amicable contact with members of the hierarchy and their secretaries. These relations were used on other occasions to influence which news would not go to press. These were occasions unrelated to theological questions and therefore - if the bishops' words to the BOD were true - beyond their influence. A statement by Msgr Collings on the relationship between the press and the hierarchy is revealing:

I stated that the Cardinal had no central control over the press, but it was suggested to me that if His Eminence desired to do so it must surely be apparent to everybody that an intimation by him, or his brother Bishops that it was not their desire that certain matters should be referred to in the Catholic press, would be readily accepted by the owners of the papers.

The bishops indeed exercised their influence on the Catholic press when it suited them. For instance, while in negotiations with the government about denominational schools, the bishops of England and Wales agreed at their annual general meeting to advise the Catholic press not to permit any correspondence on the education question. In this case, the hierarchy could not have reacted through the official institutional procedures of ecclesiastical censure, but there were other paths open, which were indeed used when deemed necessary to safeguard Catholic interests.

Our author then goes on to discuss the similar situation with the Catholic press in Germany. We believe that presenting these portions of this book has helped us in several ways. First, it has helped us to see what things the opposition has to say in regards to the so-called "conspiracy literature", and in that manner this stands as a critical review of Ulrike Ehret's book, portions of which we may refer to in future segments of this series of presentations on the Protocols. It has also helped us to see how sloppy some of the so-called internet researchers can be at times. Archbishop Downey obviously had nothing to do with the Catholic Gazette, which today seems to be known only from its article on The Jewish Peril, so Metapedia and all such online sources need to be checked, and never taken for granted. But of course print books can make mistakes as well.

At the same time, Ehret has confirmed for us the legitimacy of much of the anti-Jewish Catholic literature which was circulating in Britain in the 1930's, since items such as the article on The Jewish Peril from the Catholic Gazette and the writings of Fr Denis Fahey have been circulating around patriotic Christian circles and on the Internet for quite some time. Otherwise, it seems that this material has been mostly ignored in

mainstream circles. We can also see that these men were not alone, as there were several other Catholic publications in Britain which were attempting to oppose, or at least to expose, the threatened Jewish World Supremacy.

And again, it is almost comical to see Ulrike Ehret deny that a world Jewish conspiracy even existed, as today the objectives in the Protocols are so far advanced in

reality that if the Jews did not have the power to execute them, then a prophet must have written them. As we hope to have demonstrated here on many occasions already, and hope to do on many more in the months to come, the Protocols are real. It is now at the point where we can safely assume, that if one denies the reality of the Protocols, then one must be a part of the conspiracy.

The Protocols of Satan

Part 21: Hitler and Nietzsche



In our last presentation of the Protocols of Satan we took a digression to discuss an article from a February, 1936 issue of The Catholic Gazette, one of several Catholic newspapers in Britain in the 1930's which had been attempting to warn people concerning The Jewish Peril, as the article was titled. Doing this, we found a modern-day critic of such literature in Ulrike Ehret, who has recently written a book titled Church, Nation and Race: Catholics and Antisemitism in Germany and England, 1918-45. While Ehret dismisses any possibility of a conspiracy of the Jews to attain world supremacy, which they have indeed since acquired – whether she notices it or not – she nevertheless corroborates for us the existence and influence of much of this type of anti-Jewish literature at that early time. As we had said, Ehret is not our friend, however her research was useful to us in that regard.

So before our latest digression, presenting Protocol No. 2 we spent considerable time in part 19 of this series discussing some aspects of the fulfillment of the boast that “The administrators chosen by us from among the people in accordance with their capacity for servility will not be experienced in the art of government, and consequently they will easily become pawns in our game, in the hands of our scientists and wise counselors, specialists trained from early childhood for governing the world.”

Responding to this, we explained that it certainly explains why so many men of seemingly average or even low intelligence are regularly promoted to run for the highest political offices in the nation. We can readily hold up as examples Barack Obama, George W. Bush, John McCain, Al Gore, and countless other incompetent clowns now occupying the world stage. For instance, on the trail of his first campaign Barack Obama boasted of having visited “57 states... with one left to go”, discounting Alaska and Hawaii. However there are only 48 contiguous states in the United States. How could Obama think that the United States had 60 states? Not that he was ever really an American...

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As another example, regardless of the post-speech spin of the leftists pundits, when the sitting House Speaker Nancy Pelosi was speaking in reference to Obamacare and said “But we have to pass the bill so that you can find out what is in it, away from the fog of controversy”, she certainly seemed to have sincerely believed exactly what she had professed: that Americans, and even congressmen, did not have to know the substance of the bills which Congress passes before they become law. Pelosi is either very shrewd but with a slip of the tongue had informed on herself unintentionally, or she is very stupid and actually did believe what she said. The latter assessment seems to be the more accurate, that she is just doing what she is told by those faceless staff members who work behind the scenes.

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In a 2008 television interview, Obama’s running mate, Vice President and long-time Senator Joe Biden said “When the stock market crashed, Franklin D. Roosevelt got on the television and didn’t just talk about the, you know, the princes of greed. He said, ‘Look, here’s what happened.’” The more subtle error is that Roosevelt never explained the October 1929 stock market crash, and neither could he have explained it because his own financial backers had engineered it. But more visibly, Roosevelt did not become President until 1933, and commercial broadcasting in the United States did not begin on a major scale until 1947. In 1929 television was a mere curiosity which was still in the experimental stages. Roosevelt was the first president to appear on television, at the opening session of the New York World’s Fair on April 30, 1939. Truman was the first to actually give a speech on television, in 1947.

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Even stupider things have been said by American politicians, but these are a few examples of how stupid politicians can actually attain the highest offices in government. Another congressman, the negro and career lawyer Hank Johnson, is famous for posing a question predicated on a belief that large islands in the ocean could tip over, as if they only floated on the surface. So it seems that these shallow Washington politicians simply spout whatever they may think is logical to fit the situation which they are in at the moment, but they are actually dolts who have no tangible knowledge, no foundation in fact, no care for truth, and steamroll the interests of the nation with the agenda of the darker powers lurking in the shadows

while thinking nothing of the treachery. In an honest world, Joe Biden should be a hardware store clerk, Nancy Pelosi wiping tables in a school cafeteria, and Barak Obama sweeping flies off the asses of circus elephants. But instead they rule over us. In our opinion, only the Protocols explains this phenomenon, and we find that explanation here.

In our last presentation we also saw how, only a short time after the Protocols were published, the Jews were indeed able to begin planting their advisers into the American government at every level, all the way up to the office of President, as that same paragraph of Protocol No. 2 had boasted. So in that regard we made examples of Edward Mandell House, Harry Dexter White, Henry Kissinger and others. But we also tried to illustrate that the planting of Jews into the bureaucracy was on a much wider scale than the many obvious names, as 15% of Franklin Roosevelt's appointees were Jews, and many of them were still working in government long after Roosevelt was gone. The trend continued into the Truman government, where Morgenthau, Harry Hopkins, Harry Dexter White and the banker Bernard Baruch were all just as influential as they had been with Roosevelt. In truth, in under twenty years from the establishment of the Federal Reserve, the American government was permanently and irreparably mutated, since the bureaucracy was greatly expanded from that time forward.

So we left off with Protocol No. 2 where it said that "The GOYS are not guided by the practice of impartial historical observation, but by theoretical routine without any critical regard for its results. Therefore, we need give them no consideration." In reference to this we cited Adolf Hitler, who certainly agreed that the way that history is taught and learned in the West is all wrong, because it does not properly study and assess the results of historical events in order to help correctly determine the true causes. But that statement in the Protocols was made to qualify what had come before, where the Jews had boasted that their behind-the-scenes "scientists", acting as counselors and specialists, would be the true powers controlling those willing dupes and shills who are placed into political office. With this we then discussed at length a man who never held office, but who had great influence in the affairs of government both in Europe and America, and that was Louis Marshall. A look at the life of Louis Marshall, a man whose name has always been obscure to most Americans, is a glimpse into the reasons for the success of the program outlined in the Protocols.

These things having been discussed sufficiently, or at least we hope to have done so, we shall continue with our presentation of the second of the Protocols.

PROTOCOL NO. 2, continued:

Until the time comes let them amuse themselves, or live in the hope of new amusements or in the memories of those past.

We will leave a lengthier discussion of amusements for a presentation of Protocol No. 13, which is titled "Distractions". In the meantime we shall only state that it is not a mistake that the Jewish-controlled so-called news media gives free coverage in articles and announcements to organized sports, which are only a collection of private for-profit entertainment businesses, or to Hollywood movies, which are also private for-profit entertainment ventures. Packaged as "news", this coverage really only serves as perpetual free

advertising for businesses that provide eternal distractions to the unsuspecting Goyim. The mere fact that these things are packaged as news gives them an esteem in the public which they do not merit, since they are actually nothing but worthless entertainments. This bread-and-circuses atmosphere that the media propagates, where such private entertainments are categorized and presented as public news, openly promotes idolatry and has very much assisted to advance the destruction of the Christian culture. While the United States government was subverted, and during its continued subversion up to this very day, many - if not most - Americans are too busy with sports and entertainments to take notice of what is really happening to the world around them. Then when they are confronted with facts, they deny them because the facts are inconsequential to their own artificial reality. It is difficult to illustrate the dangers of Jews and negroes in New York or Boston when a Max Baer or a Joe Louis are winning fixed fights, Sandy Koufax is throwing shut-outs, Joe Namath wins a Super Bowl, and Hank Greenberg or Hank Aaron are hitting home runs. And by the way, the Jewish boxer Max Baer was the father of the actor who played the part of the beloved Jethro of Beverly Hillbillies fame, so we can joke about how they really got their money. Jethro was a Jew, and nothing wholesome can come out of Hollywood - which just so happens to be in Los Angeles, the city of the fallen angels. And not to say that sports idolatry is good under any circumstances, but there are many great White athletes who never have a chance to play because the Jews who control the world of finance and media have a political agenda to promote Negroes. Once the entire country is worshipping Negroes, it is impossible for the people to avoid become molded in the image of their gods.

PROTOCOL NO. 2, continued:

Let that play the most important part for them which we have induced them to regard as the laws of science (theory). For this purpose, by means of our press, we increase their blind faith in these laws. Intelligent GOYS will boast of their knowledge, and verifying it logically they will put into practice all scientific information compiled by our agents for the purpose of educating their minds in the direction which we require.

This is an aspect of the systemization of deception which Paul of Tarsus had warned about. Once becoming learned, the indoctrinated become self-righteous based on their perceived knowledge, and there is no convincing them of their error.

This Protocol is discussed at length in a book titled The Ascendancy of the Scientific Dictatorship, and we are going to reserve a lengthy discussion for a later day. However we have already laid a foundation for understanding in our series of programs on the Jews in Medieval Europe. The purpose of that series was to show how the Jews had come to control the modern sciences by promotion of the Kabbalah, and with prominent European scholars having become fascinated with Kabbalistic Jewish mysticism, the foundation for speculative Freemasonry was developed and the Jewish rabbis pretended to hold the keys to hidden knowledge. Making themselves the highest scientific authorities. They then asserted that authority through Freemasonry and used the lodges to further disseminate their "science".

The authors of *The Ascendancy of the Scientific Dictatorship* seem to either have missed or ignored the connection between Johann Reuchlin, John Dee, Cornelius Agrippa and many other Medieval alchemists to the Jews and the Kabbalah, and then to the first lodges of Speculative Freemasonry. They also seem to miss or ignore the professions of early Freemasons of the Jewish nature of Freemasonry, which we had cited from several books written by Freemasons of the 19th century such as Jeremiah Howe and Richard Carlile. So while they discuss the Protocols and this portion in particular, they rather unfortunately dismiss the idea of a Jewish conspiracy as being racist, and divert all blame to Freemasonry alone.

Even more unfortunately, the authors of this book, Phillip and Paul Collins, accepted Anthony Sutton's ridiculously absurd views of Adolf Hitler, and link Nazism to Darwinism and Nietzscheism just as the Jews of today are wont to do, using Werner Maser's assessments of *Mein Kampf* as support for their contentions. Then they do us a great disservice where they say that "Nazism (a variant of fascism) sprung from Nietzsche-ism". We would assert that neither Sutton nor Maser expressed a proper understanding of Hitler. While Hitler may have believed in the evolution of a society of people through natural selection resulting from the trials it faced in the natural world, he did not believe in Darwinian evolution, but rather made frequent mention of a Creator, and the destiny of nations to fulfill roles assigned to them by that Creator. But with all of their flaws, what our authors have done well is to show the connections of Charles Darwin to Freemasonry. But beyond the mention of Nietzsche here in the Protocols and their wrongful assertion that he inspired Hitler, they fail to address him much further. They show the connections between Freemasonry and the concept of a scientific dictatorship in the French Revolution, which certainly presaged the attitudes towards science that are manifest as the Jews have steadily increased their influence in publishing and the media to this day. Then they have gone a step beyond that, and have rather adeptly explained that with the inevitable failure of Darwinism as an absolutely untenable position, Freemasonry has already prepared another alternative in the ancient astronaut theory, extending the idea of panspermia promoted by the likes of DNA scientist Francis Crick, who understood that Darwinian evolution was impossible. But Crick's panspermia thesis had a precedent in the writings of Freemason Albert Pike. In this regard they quote both Pike and Michael Hoffman, who had also noticed the connection.

Evidently, Albert Pike wrote of the planting of man, the sciences and religion on earth by aliens from Sirius, the Dog Star, which Hoffman sees as a symbol of the so-called "global elite". We would rather see it as a symbol for Canaanite Jewry. The Pike theory, or variations of it, has surfaced in places such as the many novels of the Jew Zechariah Sitchin, and more unfortunately, even in Christian Identity circles in the sermons of Wesley Swift. However we are also certain that these ideas did not originate with Pike. Rather, they are Kabbalistic regurgitations of ancient mystery religions which are now given a modern technological veneer.

In this regard, our authors have also explained how science fiction as a genre has been used to prepare the masses for such beliefs, and also serve the purpose of conditioning the masses for the acceptance of "science" as an ultimate authority, using Freemasonic writers

such as Aldous Huxley as examples. Here are some of their remarks concerning Huxley:

Aldous Huxley first presented the 'scientific dictatorship' to the public imagination in his book *Brave New World*. In *Dope, Inc.*, associates of political dissident Lyndon LaRouche [this is a Communist source which we ourselves would shy away from] claim that Huxley's book was actually a 'mass appeal' organizing document written 'on behalf of one-world order' (*Dope, Inc.*, 538). The book also claims the United States is the only place where Huxley's 'science fiction classic' is taught as an allegorical condemnation of fascism. If this is true, then the 'scientific dictatorship' presented within the pages of his 1932 novel *Brave New World* is a thinly disguised roman à clef – a novel that thinly veils real people or events – awaiting tangible enactment.

They proceed to discuss the impact of science fiction writing on popular society, and connect the Huxley family to another Freemason and writer of evolution as science, H. G. Wells, who was mentored by Aldous Huxley's grandfather. Wells, made famous by science fiction such as *War of the Worlds*, also wrote a popular book of supposedly actual history titled *The Outline of History* and variously subtitled either *The Whole Story of Man* or *Being a Plain History of Life and Mankind*. I have a two-volume copy of it on our bookshelves. It was a gift from a much older cousin who was enamored by it since his youth. He sent it over 15 years ago, when he first learned of my studies in Biblical and Classical history, hoping to offer correction for my mistakes. Wells' history espouses evolution as well as racial egalitarianism, and over the past hundred years it has polluted many young minds with these Freemasonic, and ultimately Jewish ideals.

We may return to *The Ascendancy of the Scientific Dictatorship* at some point in a future discussion on these Protocols. For now it should suffice to say that not all advocates of panspermia rely on alien astronauts to spread the so-called building blocks of life throughout the universe. The supposed "scientific" definition relies on meteors and other inanimate objects. But of course, they fail to realize that if Darwinian evolution fails to explain complex protein replication here on earth, how could one explain such a phenomenon in places other than earth? Who created the aliens that brought life here, or the complex proteins lodged in the ice of meteors? Such a gaping discrepancy is not adequately explained. Such a so-called 'science' relies on the blindness of the people, and our authors correctly relate that phenomenon to the ancient pagan priesthoods and their collaboration with rulers who sought to control the masses using religious superstition. As we have said here in the past, much of modern theoretical science does indeed find its roots in the Kabbalah and in ancient pagan myths.

However with the technical advances that mankind has made, the Kabbalistic nonsense somehow becomes all the more plausible in the minds of the people once they are adorned with a technical veneer, and we see "science" persistently touted as a moral authority over so many political and social issues every day in our modern media. This "science" which they choose to promote cannot be questioned, and even the voices of dissenting scientists are regularly squelched out by the media drumbeat. For perhaps 70 or 80 years now, it is possible to tell someone of a scientific study, and whatever matter it is will merely be believed. The belief

in science is as religious as any religion. Thus the Protocols boast:

PROTOCOL NO. 2, continued:

Do not think that our assertions are without foundation: note the successes of Darwinism, Marxism, and Nietzscheism, engineered by us. The demoralizing effects of these doctrines upon the minds of the GOYS should be already obvious to us.

This last passage is controversial. We should nevertheless discuss its content as if it is a legitimate statement of the Protocols, however first we are going to present a short article written by one Karl Radl. This author has a website called Semitic Controversies, A Daily Blog about Jews and Judaism. Much of what we have seen of his writing is good, but his perspective is not quite what we would hope to find. For instance, in an article titled The Myth of the 'Good Jew', he also seems to dismiss the possibility of there being good Nazis, at least as a rhetorical device. While of course we agree that there cannot be good Jews, we would also assert that if it were not for Jews, we would not even have to discern the existence of Nazis. In any event, sometimes Radl criticizes anti-Semites as much as he criticizes Jews, but of course that criticism of anti-Semites is sometimes deserved.

Karl Radl does profess that the Protocols are a legitimate document, and he reports that he is writing a book on the subject. He is critical of the edition put out by Sergei Nilus, as he says that it incorporated some of Nilus' own notes into the text of the Protocols without distinguishing them as notes. [This reminds us of the manuscripts of the New Testament upon which the King James Version is based.] Since we are just becoming familiar with his work, we have not had time to investigate his opinions much further, but found one article in relation to this particular passage which seems to be authoritative and presents an interesting view of this passage of the Protocols. So we will present here the following brief article from his website:

The Marx, Darwin and Nietzsche Passage in the Protocols of Zion

It has come to my attention recently that I may not have covered a particular issue to do with the infamous Protocols of Zion specifically enough as people who have cited my work on the Protocols have never-the-less missed one of the side points I made in my original article.

That issue is very simple: in Protocol 2 (in the Nilus edition of the Protocols) there appears a passage which claims that Darwin, Marx and Nietzsche were Jewish and/or Masonic agents.

For completeness I quote the passage from the normal Protocols text:

'Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism, Marxism and Nietzscheism. To us Jews, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the goyim.' (1)

This is a passage that is massively problematic for proponents of the Protocols of Zion being at least a semi-truthful narrative of Jewish ideas and intentions and/or as an intellectual methodology for understanding the Jewish history and behavioural trends in the future. Conversely it is also one of the most common and

rhetorically most powerful anti-Protocols arguments and it is frequently used to put proponents of the Protocols in a Catch 22.

Either they suggest with the Protocols Darwin, Marx and Nietzsche were Jewish/Masonic agents (Marx is possible, but Darwin and Nietzsche are not) or the Protocols are textually incorrect: thus placing them at the intellectual mercy of the anti-Protocols debunker. The problem for the anti-Protocols debunkers using this passage however is rather fundamental and actually informs us that they; ironically enough, tend to be ignorant of the scholarly literature around the Protocols (i.e. that they likely have an external reason to simple scholarship and intellectual reasoning to be arguing the anti-Protocols case).

That problem is fairly simple.

This passage doesn't form part of the original Protocols and is one of many additions to the text by the Christian mystic: Sergei Nilus. Where the Darwin, Marx and Nietzsche assertion comes from is obvious if we quote the original text of Pavlov Krushevan's serialized first edition of the Protocols.

To wit:

'The intellectuals [the "goyim"] are proud of their knowledge without logical verification, and put into practice all the notions dealing with science, written by our agents with the intention of forming the minds in ways that will prove useful (the translator remembers the successes of Darwinism, of Marxism, of Nietzscheanism and the other unproven doctrines).' (2) From this original text it is clear that the Darwin, Marx and Nietzsche quotation is nothing to do with the Protocols text itself: rather simply being an addition by Krushevan to illustrate the point being made by the original text, which Nilus has then worked into the text of the Protocols.

[Early in this series we had mentioned the first Russian publication of the original Protocols in Znamia (The Banner), which was made by Pavlov Krushevan in seven installments beginning in September, 1903. This was nearly two years before the first Nilus edition.]

This then makes sense of what we call 'the translators note' and explains why this quotation has been often used to; in my opinion incorrectly, situate the origin of the Protocols in a non-jewish Russian nationalist context as that is precisely where the translators note comes from!

However because this is not actually part of the Protocols and only Krushevan's interjection of his suggestion as to who and what the text is talking about: we can see that it cannot be used as part of the Protocols itself.

Thus necessarily the Darwin, Marx and Nietzsche statement cannot be used to 'debunk' the Protocols, because it simply isn't part of the original Protocols!

References

(1) Protocols of Zion, 2002/2003 Historical Review Press Edition, p. 28

(2) Cesare de Michelis, 2004, 'The Non-Existent Manuscript: A Study of the Sages of Zion', 1st Edition, University of Nebraska Press: Lincoln, p. 88

We would assert that Marx was indeed connected to the rabbis of Judaism who sought to subvert European civilization, greatly assisted by their control of the Freemasonic lodges. For whatever reason, Karl Radl dismisses the possibility of Darwin's having been used for that same end. However the authors of The

Ascendancy of the Scientific Dictatorship explain that Darwin did indeed come from a family of Freemasons, and they correctly assert that his work assisted the Freemasonic agenda.

And here we should discuss Friedrich Nietzsche, as he continues to influence generations of nationalist-minded thinkers to this day, and like it or not, he has indeed helped to advance the Jewish agenda – even if he has done so unwittingly. It is not a matter of whether or not Darwin and Nietzsche were consciously part of a Freemasonic plot to subvert Christendom. Rather, it is how the works of those men were used by Jews and Masons to assist in their plot to subvert Christendom. So the comment in the Protocols, whether it belongs to Nilus, to Krushevan, or to the Jews themselves, is nevertheless relevant.

Nowhere does this affect our own cause more than in the disinformation which is created by connecting Hitler with Nietzsche. And this too may seem not to have its origins with the Jews, as Nietzsche's own sister tried to interest the National Socialists in her dead brother's writings, and some National Socialists did indeed take to Nietzsche. But Nietzsche himself was far from National Socialism, and Hitler was no follower of Nietzsche. Quite the contrary, he certainly despised him even if he never said it.

Friedrich Wilhelm Nietzsche was educated at the universities of Bonn and Leipzig. At the age of only 24 he was appointed Professor of Classical Philology at the University of Basel. After suffering a mental breakdown in January 1889 from which he was never to recover, he died eleven years later at age 55. Many sources allege that the breakdown was caused by syphilis.

Nietzsche was a professor of the classics who had chosen to belittle Christianity and declare that God is dead. Sometimes he seemed to extol Christ, but it was the Christ of his own making, and certainly not the Christ of the Bible. Nietzsche's Jesus seems to have been an amoral anti-establishmentarian molded after Nietzsche himself, who was also a nihilist with a spirit more like that of a Jewish hippie than a 19th-century German philosopher. In *The Political Influence of the British-Israel Movement in the Nineteenth Century*, Richard Simpson said that Nietzsche "believed the world was without any moral goal, the purpose of a race should be effected by intellectuals not God, and Christianity was 'the greatest of all conceivable corruptions.'" In our opinion, there is little from philosophy which could be more accommodating to the Jew. The destruction of the common morality has always been a key item on the Jewish agenda, as they strive to build their global Sodom upon the ashes of Christendom. Among those later influenced by Nietzsche were Max Horkheimer of the Frankfurt School.

But evidently, Nietzsche's philosophy was not consistent, according to many sources who have studied his writings. Not that we would promote Ayn Rand, but perhaps The Atlas Society summarizes Nietzsche appropriately:

Nietzsche's concept of knowledge did not only allow for contradictions. It required them. Only total, comprehensive knowledge, which incorporated opposite opinions, was true knowledge for him. Thus, it was possible for him to write for and against Judaism, for and against Christianity, for and against racism. The National Socialists could interpret his writings any way they wished and manipulate them for their ends

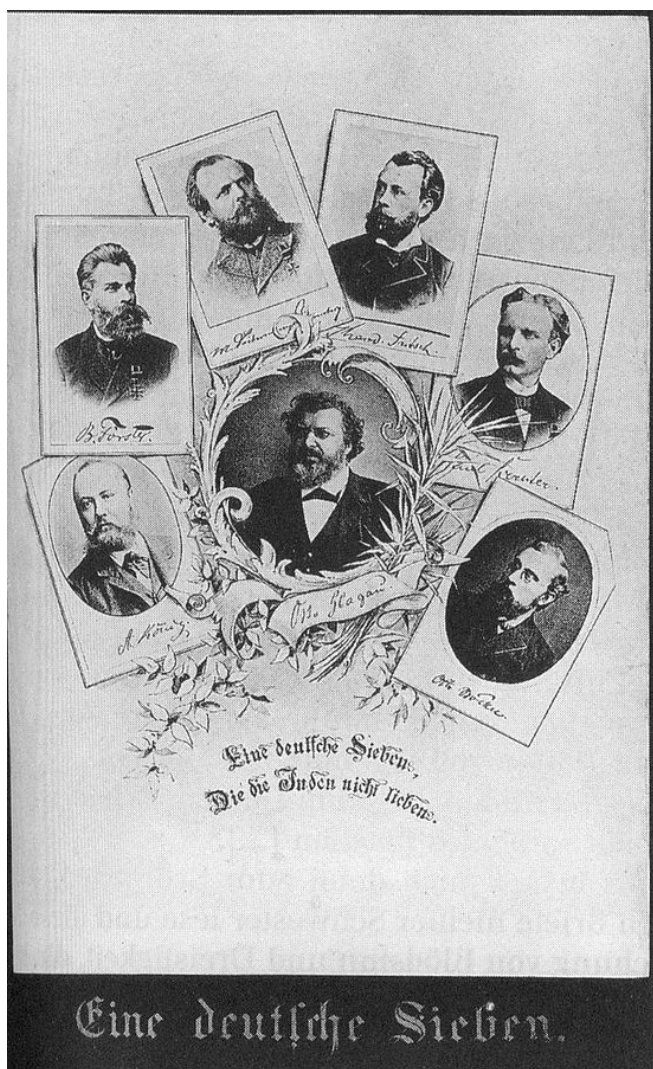
because of Nietzsche's explicit rejection of reason and logic.

Similarly we read in an Occidental Observer article by Andrew Joyce titled Nietzsche's Jewish Problem:

Friedrich Nietzsche's puzzling stance on Jews and Judaism has perplexed me for the better part of a decade, so I was intrigued and optimistic about Princeton University Press's 2015 publication of Robert Holub's *Nietzsche's Jewish Problem: Between Anti-Semitism and Anti-Judaism*.... I couldn't perceive any true coherence or solidity in Nietzsche's writing beyond his celebrated aphorisms. Taken as a whole, the philosophy of Nietzsche was apt to strike me as too intentionally fluid; too deliberately open to interpretation. Nowhere was this non-committal stance more apparent than in Nietzsche's sparse, vague, contradictory and often quite opportunistic references to Jews and Judaism.

As one might expect of a philosopher as enigmatic as Nietzsche, his work has been approached awkwardly and suspiciously by scholars and ideologues alike. His attitudes towards Jews, in particular, have been debated, discussed and fought over from the very beginning of his public career. Nowhere, and at no time, was a consensus ever reached. During the Third Reich he was both 'recruited for the cause' by some, and rejected outright by others. His foundational place in the National Socialist philosophical canon was thus never assured, primarily because of his nihilism, his hostility towards Nationalism, and his ambivalence regarding Jews. Confusion still reigns. Modern scholarship has been divided between those who condemn Nietzsche outright as a 'racist' reactionary and a proto-Fascist, and those who highlight his vocal opposition to political anti-Semitism as thus seek his social exoneration and academic rehabilitation. As noted above, elements of Nietzsche remain strongly attractive to the Left. Therefore, where total exoneration of anti-Semitism has been found difficult, blame for 'corrupting' Nietzsche and shaping him as an 'anti-Semite' has been attributed variously to his one-time guru, Richard Wagner, or his sister Elisabeth, who married Bernhard Förster, perhaps the leading figure in nineteenth-century political anti-Semitism. The result of these battles has not been a clarification of the historical record, but an ever-thickening web of biased interpretations, white-washing, and pseudo-history.

Relativism has been promoted by Jews at least since the creation of the Talmud, and Nietzsche seems to be one of its victims. Studying the writings of Adolf Hitler in *Mein Kampf* and throughout his speeches, Hitler was never such a relativist, and his views on Germanism, Christianity and Judaism were always consistent.



Nietzsche's original publisher was Ernst Schmeitzner, a noted opponent of the Jews who along with many other notable Germans, had joined in a petition to Otto von Bismarck in 1880 to revoke some of the political and social equality which the Jews had then only recently been granted. The petition made its way to the Prussian parliament, where Leftists sought to have both the petition and anti-Semitism generally condemned, and they failed. Conservatives in the parliament backed the petition, but ultimately its demands were not granted, and the Jews did not lose any of their advantages. For this, because Schmeitzner was an "anti-Semite", Nietzsche is said to have abandoned his publisher in disgust. After his death, Nietzsche's sister was perhaps his biggest promoter, and was said to have convinced many National Socialists of the value of his philosophy to their cause. Nietzsche's sister was married to Bernhard Förster, a man who later became a prominent National Socialist, and she was convinced that her brother's writings were complimentary to National Socialism, rather mistakenly in our opinion. She was the caretaker, curator and editor of Nietzsche's manuscripts. Then, from 1930 when she had become a supporter of the National Socialists, she began to promote her brother to Party leadership. For that there is a famous picture of Adolf Hitler. Most commentators assert that when the photograph was taken Hitler was contemplating Nietzsche, or even admiring him. We are more certain that Hitler was glaring at the bust of Nietzsche in absolute disdain. Here we are going to cite what we believe is a rather balanced article, from what seems like a rather unlikely

source, a website called NoBeliefs.com which purports to be for "freethinkers". However we have found several of their articles related to this particular topic to be factual and rather objective. This particular article is really a list of statements and is titled Hitler Myths. We shall casually add our own comments to its assertions.

The following provides a brief explanation for some of the most common misconceptions about Adolf Hitler. Unfortunately in today's 'Faith-based' culture, rarely do people look closely at the reasons or evidence of Hitler's belief, many times confusing the beliefs of other prominent Nazis for Hitler's views.

This is true, and we observe it all the time. If one prominent National Socialist embraced Hindu Mysticism, then Hitler is described as a Hindu Mystic. If one prominent National Socialist embraced Germanic paganism, then Hitler was a viking shaman and a member of the Thule Society. If one prominent National Socialist embraced Madame Blavatsky, then Hitler was a New Age Kaballist. If one prominent National Socialist embraced Nietzsche, then Hitler was a Nordicism and a racist who embraced Darwinian evolution and the idea that only Germans could be Die Übermenschen. But they never read Mein Kampf and Hitler's speeches and imagine that Hitler was telling the truth about himself, because those things betray their own anti-Christian agendas. Continuing with our source:

Myth 1: Hitler was not a Christian

The entire section on Hitler's Christianity [provided in a separate article, while this is something we ourselves have written on at length at the Mein Kampf Project at Christogenea] provides ample evidence for his brand of Christianity. The evidence itself destroys any opinions or beliefs about Hitler's alleged apostasy.

The evidence shows that:

Hitler was born and baptized into Catholicism

His Jewish anti-Semitism came from his Christian background.

His early personal notes shows his interest in religion and Biblical views.

He believed that the Bible represented the history of mankind.

His Nazi party platform (their version of a constitution) included a section on Positive Christianity, and he never removed it.

He confessed his Christianity.

He tried to establish a united Reich German Church.

Hitler allowed the destruction of Jewish synagogues and temples, but not Christian churches.

He encouraged Nazis to worship in Christian churches.

He spoke of his Christian beliefs in his speeches and proclamations.

His contemporaries, friends, Protestant ministers and Catholics priests, including the Vatican, thought of Hitler as a Christian.

The Catholic Church never excommunicated Hitler. He died a Catholic.

To ignore the evidence of Hitler's Christianity demonstrates how power of belief can obscure the facts.

Myth 2: Hitler pretended his Christianity only for political purposes

This one represents one of the most persistent constructions about Hitler's Christianity. Revealingly, proponents of this myth never provide evidence for this hypothesis. If he, indeed, pretended himself as a

Christian, then on what evidential material does it stand on? If Hitler acted as a pretend Christian, then where does he disown his belief in Christ? Does he write in his private notes that he used religion only for political purposes? Did any of his close associates or friends think so? Where?

Of course Hitler did try to use political force to control Christianity and he tried to establish a unified Reich Christian Church, but this only supports his stand on his view of "positive Christianity" as described in the Nazi party platform (their version of a constitution). And yes, he criticized the Catholic and Protestant hierarchy, but so what? So do Popes and Protestant leaders. Martin Luther himself strongly condemned the Catholic religion and thought of it as the work of the Devil. I suspect that those who propagate this myth rely on mainly one source: the dubious reliability of Hitler's table talk (a second-hand source that allegedly records the words of Hitler). The table-talk got edited by the anti-Catholic Martin Bormann (Hitler's secretary) and describes political views against the hierarchy of orthodox Christianity (just as Bormann would have liked) but even here, Hitler never speaks against Jesus Christ, but rather in favor of him. (See Hitler's table talk and other extraneous sources). And we now know, thanks to Richard Carrier's discovery, that the anti-Christian phrases in the English version of the table talk (which came from the French translated version) were forged, most likely by the French translator of the table-talk, Francois Genoud, who was a known forger (citing *On the Trail of Bogus Quotes* by Richard C. Carrier). Note, the German version of table-talk does not contain the anti-Christian phrases!

What obliterates this theory comes from the fact that Hitler continued to express his "positive" Christian views, well after his rise to power. If, indeed, he needed Christianity only for political purposes, then why-oh-why does he continue with the charade after he has established himself as absolute dictator?

But just for the sake of argument, let's pretend that Hitler really did pretend his Christianity; that his sole aim went to politically winning over German Christians so that he could gain their confidence. How in the world does that improve your argument in protecting Christianity from Hitler? If that proved the case, then who should get the blame, Hitler or the gullible Christian German citizens who believed him? And what does that say for the integrity of Christianity if the most Christianized country in the world could not distinguish a member of their own belief system? Think about it. If the most pious Christians and clergymen could not tell if Hitler practiced false or "real" Christianity, then how in the world could anyone tell? I submit that the only way to tell comes from the very words from those who make the claim. Indeed, this constitutes the very flaw of any religion because there never has existed a testable way to determine the truthfulness of a belief in the supernatural. And if you cannot tell by the words of your fellow Christians, then anyone with minimal acting talent can deceive anyone, including monks, bishops, or popes. In fact, monks, bishops and popes themselves, could fall prey to falsehood. I submit to you that a false Christian and a real Christian makes absolutely no difference. Why? Because if I have it right (and I think I do) then Christianity never represented reality, thus an honest believing Christian and a dishonest believing Christian fall on equal turf: they both have it wrong, and they both practice falsehoods!

While the author is right, that there is no way to test as to whether someone professing the faith actually believes in God or in Christ, that is not the test of Christianity. The author is wrong, that Christianity is not represented in reality – the true practice of Christianity is certainly in reality, but the denominational churches also never practiced it. According to the Gospel, the test of Christianity is in whether one loves one's people, and acts on that love throughout the conduct of his life. But this aspect of Christianity has been ignored by the churches, and for that people such as our author have been alienated. Because the churches in Germany neglected real Christianity, Hitler sought to correct them, especially where their objective was to edify the negro at the expense of the German people, something which is not at all Christian. Continuing with our source:

The only evidence we have, or could ever have, about people who call themselves Christian comes from the very confession of those making the claim. And since Hitler makes his claim to Christianity abundantly and clearly, we can only rely on his claim, regardless of whether he actually believed in Christ or not. False Christianity has as just much validity as any claim to Christianity, even if you could prove dishonesty. But regardless of how you view a person's claim to their religion, to say Hitler used Christianity only for political forces has absolutely no historical basis to back it up. To simply rely on belief or opinion says absolutely nothing about historical fact.

Beyond the reach of our author as well as the people whom he criticizes is the strongest proof of Hitler's Christianity. That lies in the fact that the very foundations of National Socialism are derived from the ideals of the Christian Scriptures. Love for one's kindred people and personal sacrifice for the well-being of those people is fundamental to Christianity and for that reason, Hitler made those things fundamental to National Socialism. But these things have also been overlooked by the priests of the mainstream denominations as well as the Roman Catholics, who were never practising Christians. Continuing with our source:

Myth 3: Hitler got his ideas of Aryan superiority and Jewish hatred from Darwinian evolution

Hitler showed no knowledge of Darwinian evolution or natural selection. Nowhere in *Mein Kampf* does he mention Darwin, natural-selection or even the word "evolution" (in the context of natural selection). As for Aryan superiority and his Jewish hatred, Hitler clearly describes in *Mein Kampf* how he slowly began to change his mind about the Jews from the influence of the anti-Semitic movement of the Christian Social Party. His views with regard to anti-Semitism he said, "succumbed to the passage of time, and this was my greatest transformation of all." (read volume 1, chapter 2). Nowhere does he explain his anti-Jewish beliefs in Darwinian terms.

Evidently, Hitler developed his anti-Semitism from his observances of Jews and his own observations of history. While he criticized the academics for not studying history properly, looking at outcomes in order to better assess the causes of events, he himself did that, and for that reason, along with his personal observations, he came to despise the Jews.

In his private notes, where he describes the Bible as a "Monumental History of Mankind," Hitler outlines his views of the Aryan and the Jew, all in the context of Bible reasoning, never in the context of Darwinian natural selection.

It is only regrettable that like most modern commentators, he took it for granted that the Jews were the Israelites of the Old Testament. Nothing is further from the truth.

Moreover, Hitler viewed progeny, not in regards to evolution but in terms of blood lines (a Biblical view). He peppered his writings and speeches with "blood" words. Examples in Mein Kampf include:

"One blood demands one Reich."

"Bavarian by blood, technically Austrian, lived my parents..."

"...the German in Austria had really been of the best blood..."

"...the weakness of leadership will not cause a hibernation of the state, but an awakening of all the individual instincts which are present in the blood..."

Clearly, Hitler had no scientific sophistication or an understanding of Darwin's theory of evolution and his "blood-line" explanation of human "progress" reveals a Biblical view, not a Darwinian view. He did, however, at times express ideas, not from Darwin, but rather from Herbert Spencer's concept of Social Darwinism, which has little to do with natural selection and served as an adjunct to his already established religious views.

Spencer's Social Darwinism tried to connect Darwin's biological theory with the field of social relations. The result of Social Darwinism resulted in many eugenics programs that began in America and adopted by the Nazis. [Note that Darwin never expressed the idea that natural selection could extend from biological systems to social systems.]

Hitler best sums up his belief of Aryan superiority and his stand against the Jews with his declaration in Mein Kampf:

"I believe that I am acting in accordance with the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the Lord..."

Nor can Christians accuse the Nazis of promoting Darwinism or claim that the Holocaust came as a result of Darwinist thinking. In fact, the Nazi Germans banned writings about Darwinist philosophy. The Lists of Banned Books, 1932-1939 included the banning of:

"Writings of a philosophical and social nature whose content deals with the false scientific enlightenment of primitive Darwinism and Monism (Häckel)."

and also:

"All writings that ridicule, belittle or besmirch the Christian religion and its institution, faith in God, or other things that are holy to the healthy sentiments of the Volk."

First, we do not understand how the writers at NoBeliefs.com could profess a belief in the holocaust, a belief which cannot be established as fact. But this one quotation from Hitler in Mein Kampf is only a sample of his Christian profession, and many more quotations made by Hitler show that his worldview was derived from a Biblical perspective. Furthermore, Hitler properly saw the Jew as the enemy of that perspective. Only a true Christian could have such a worldview.

Myth 4: Hitler followed Friedrich Nietzsche's philosophy

If Hitler followed Nietzschean philosophy or even admired his work, then where does he describe him or his philosophy?

Nowhere in Mein Kampf does Hitler even mention Nietzsche, or Nietzschean terms such as superman (uberman), or super race. Of course Hitler did think the Aryans represented a superior race to the Jews, but never in Nietzschean terms.

The Bible teaches that the Aryan, or Adamic race, is a superior race to the Jews, who are derived from a race of devils, serpents, or vipers. However superior in the Biblical sense is not relative to skill or intelligence, but instead to the favor and grace of God, something which no Jew could ever obtain.

Hitler properly understood that the Aryan man was the pinnacle of the Creation, and that the Jew was a corruption of that Creation. To this end he said in Mein Kampf, in Volume 2, Chapter 1: Weltanschauung And Party, that: "To undermine the existence of human culture by exterminating its founders and custodians would be an execrable crime in the eyes of those who believe that the folk-idea lies at the basis of human existence. Whoever would dare to raise a profane hand against that highest image of God among His creatures would sin against the bountiful Creator of this marvel and would collaborate in the expulsion from Paradise."

Continuing with our source:

Note that Joseph-Arthur de Gobineau invented the theory of the superior Aryan race in the 1800s in his book, An Essay on the Inequality of the Human Races. Gobineau believed that racial mixture would bring about the decline of "superior" peoples. Gobineau influenced Richard Wagner (beloved by Hitler), and Houston Stewart Chamberlain (whom Hitler read and met), both of who influenced early National Socialism (and both mentioned in Mein Kampf). Popular in Germany in the 1900s, many Germans accepted Gobineau's ideas and, no doubt, influenced Hitler either directly or indirectly. Moreover, Hitler's "superior" race ideas sound like a combination of Biblical race laws and Gobineau's Aryan race ideas, but not at all like Nietzsche.

Nor does it make sense that the Christian Hitler would admire an atheistic Nietzsche. Hitler loathed atheism. In his writings and speeches, he admonished atheists. For example:

We were convinced that the people needs and requires this faith. We have therefore undertaken the fight against the atheistic movement, and that not merely with a few theoretical declarations: we have stamped it out.

-Adolf Hitler, in a speech in Berlin on 24 Oct. 1933



Perhaps the most notorious misrepresentation of connecting Hitler and Nietzsche came from a photo-op of Hitler visiting the Nietzsche archive. Many have incorrectly believed that Hitler visited the archive on his own volition. Not so. The photo-op idea came from Nietzsche's sister, Elisabeth Förster, a wealthy Nazi supporter, who established the Nietzsche Archive in 1933. It was she who invited Hitler (after much persuasion) to visit the archive for publicity purposes. Hitler visited the archive to appease Nietzsche's anti-Semitic sister. The event appeared in the German newspapers and William Shirer (*The Rise and Fall of the Third Reich*) briefly mentioned the event as if Hitler often visited the archive because he admired Nietzsche. Shirer probably got his information from the German propaganda article rather than from the facts of the event. (Note, scholars have criticized Shirer for his lack of scholarship and poor source material.) Elisabeth Förster also misrepresented Nietzsche by making her brother look like an anti-Semite and a proto-Nazi (Nietzsche's philosophy had little resemblance to the National Socialist German Workers' Party). Unfortunately many Germans fell for the Nietzsche-Nazi connection including many members of the Thule society.

The pre-Nazi Thule society began in the early 1900s. Rudolf von Serbottendorff became the driving force of this order which practiced occultism and an admiration of Nietzsche. Many members of the Thule society later became Nazis and did influence Nazi literature. However, Hitler never showed any interest in the Thule cult or in its pagan practices.

Hitler actually denounced the pagan practices of organizations such as the Thule Society, in Volume 1, Chapter 12 of *Mein Kampf*. Our source concludes by stating that:

Anyone who uses such material to justify a Hitler-Nietzsche link simply lacks historical depth (laziness of research) and has no understanding of Hitler.

Let's face it; Hitler showed no philosophical sophistication. If any philosopher had an influence on him, it probably came from Schopenhauer (which he does briefly mention in *Mein Kampf*). Hans Frank, Hitler's personal lawyer, recalled that Hitler carried a copy of Schopenhauer's *World as Will and Representation* with him throughout World War I, but Hitler never revealed any appreciation of Friedrich Nietzsche or his philosophy.

We have already stated that Nietzsche was one of the influences of Frankfurt School denizen Max Horkheimer. Another member of the Frankfurt school was Herbert Marcuse. His grandson, Harold Marcuse, is, quite conveniently, a professor of German history at the University of California, Santa Barbara. So we have an assurance that nobody learns German history at that university. Interestingly, however, it does seem that these Frankfurt School Jews are also prominent among those promoting a connection of Hitler and Nietzsche. In this regard we have found an article published as a student research paper and written by Michael Kalish, a name popular among Jews, which is titled *Friedrich Nietzsche's Influence on Hitler's Mein Kampf*. Of course, as we have already seen, it cannot be proven that Nietzsche had any influence on Hitler, and the evidence in *Mein Kampf* is precisely the contrary. However Michael Kalish's professor was Harold Marcuse.

More appropriately, many writers compare the Jewish psychologist Sigmund Freud to Nietzsche, and speak of "striking resemblances" in their philosophies. According to the conclusion given in an abstract of a February, 1995 article from the *British Journal of Psychiatry* titled *The influence of Nietzsche on Freud's ideas*, archived at the National Center for Biotechnology Information at the U. S. National Library of Medicine, "Freud repeatedly stated that he had never read Nietzsche. Evidence contradicting this are his references to Nietzsche and his quotations and paraphrases of him, in causal conversation and his now published personal correspondence, as well as in his early and later writings."

According to Cajus Fabricius in *Positive Christianity and the Third Reich*, Nietzsche was a naturalist who deified those who were supposedly in communion with Nature and are critical of culture. It seems that he may have made a good Green Party theorist and candidate. However naturalism is another form of Jewish materialism, as Fabricius also said, that:

Humanitarians there are who would glorify the social life of mankind as such, intelligentsia who consider thought to be the culmination of human life, aesthetes who regard art as the sublime in life, and there are also very doubtful revaluations such as the practical materialism of the Marxians or the naturalism of Nietzsche, all being philosophies of life that may be either included in the "Jewish-materialistic spirit" rejected by our Programme, or else are dangerously near to it. For the more mankind and the physical phenomena of Nature surrounding us are regarded as divine, the more quickly does the spirit of naturalism and materialism gain ground, and the more rapidly does the importance of spiritual values vanish, and the sensual spreads like rank growth and the animal in man clamours for its rights. In other words: the deification of mankind quickly degenerates into a deification of subhuman nature as has been proved by numerous instances where Marxism holds sway, but it is also to be found in other trends of thought as well.

Fabricius was elucidating the fact that Christianity is the viable opposite of the philosophy of the Jews expressed in the Protocols, even if he did not consciously realize that as an objective. He also rightly explained that Nietzsche's philosophy was simply another form of Jewish materialism, and here in the Protocols if the Jews really did not claim to have been responsible for him, then at least Sergei Nilus understood that they were responsible for him, and that it was they who promoted him. If indeed they were not responsible directly, they certainly were responsible indirectly, as Nietzsche seems to be just another White European humanist intoxicated with the licentiousness of the Classics. His collapse and the loss of his mind at the relatively young age of 43, and his death at the age of 55, support the assertion, since he died of mercury poisoning, a treatment for syphilis, although the diagnosis has been challenged. In any event, Nietzsche announced the death of God, but it is obvious that God was the death of him.

Here we will read a relevant paragraph from Nesta Webster's *Secret Societies and Subversive Movements*:

Here, then, we have a revolutionary movement which is anti-Socialist and even anti-Bolshevist, which tends to prove the opinion I have already expressed, that Bolshevism is only one phase of the world-conspiracy.

But if we explain this by the old antagonism between the opposing revolutionary camps of Anarchy and Socialism, how are we to account for the fact that the same destructive purpose animates people who are neither Anarchist nor Socialist, but can only be ranged in the category of extreme reaction? Of this phase of the movement Nietzsche provides the supreme example. In his imprecations against "the Crucified," the advocate of autocracy and militarism rivals the most infuriated of revolutionary Socialists. The whole spirit of perversion is contained in the description of Nietzsche by his friend Georges Brandes: "His thoughts stole inquisitively along forbidden paths: 'This thing passes for a value. Can we not turn it upside-down? This is regarded as good. Is it not rather evil?'" What is this but Satanism? The case of Nietzsche is not to be explained away by the fact that he died raving mad, since a number of apparently sane people still profess for him unbounded admiration, and whilst deriding Socialism and even attacking Bolshevism join in the war against Christian civilization. The conspiracy therefore exists apart from so-called democratic circles.

We must agree with Nesta Webster in this aspect. We have previously touched on an idea expressed in Protocol No. 5, in Part 10 of this series on the Protocols, that the Jews had boasted that, concerning political matters, they would confuse Christian society with countless contradictory opinions. Here is what they said:

To control public opinion it is necessary to perplex it by the expression of numerous contradictory opinions until the GOYS get lost in the labyrinth, and come to understand that it is best to have no opinion on political questions. Such questions are not intended to be understood by the people, since only he who rules knows them. This is the first secret. The second secret necessary for the success of governing consists in so multiplying popular failings, habits, passions, and conventional laws that no one will be able to disentangle himself in the chaos, and consequently, people will cease to understand each other. This measure would help us to sow dissension within all parties, to disintegrate all those collective forces which still do not wish to subjugate themselves to us; to discourage all individual initiative which might in any degree hamper our work.

Now if they carried this strategy out in the political arenas, why would they not extend it to the social,

academic and religious arenas? They most certainly have, especially through the promotion of what they call 'science'. It is not necessarily true that Nietzsche or Darwin had an active role in confusing the masses, but rather, the constant promotion of men such as Nietzsche or Darwin, and what the Jews in turn printed concerning them, have caused much confusion. A truly Christian society would not perpetuate the mindless drivel of Nietzsche, whose works were obscure in his own lifetime, or Darwin, whose theories have never been proven although they are accepted and persistently promoted by the Jewish-controlled society as if having been proven. This phenomenon is explained in the final paragraphs of the second of the Protocols:

PROTOCOL NO. 2 Continued:

It is essential that we take into consideration the modern ideas, temperaments, and tendencies of peoples in order that no mistakes in politics and in guiding administrative affairs may be made. The triumph of our system, parts of whose mechanism must be adapted in accordance with the temperament of the peoples with whom we come in contact, cannot be realized unless its practical application is based upon a resume of the past as related to the present.

There is one great force in the hands of modern states which arouses thought movements among the people. That is the press. The role of the press is to indicate necessary demands, to register complaints of the people, and to express and foment dissatisfaction. The triumph of free babbling is incarnated in the press; but governments were unable to profit by this power and it has fallen into our hands. Through it we have attained influence, while remaining in the background. Thanks to the press, we have gathered gold in our hands, although we had to take it from rivers of blood and tears. But it cost us the sacrifice of many of our own people. Every sacrifice on our part is worth a thousand Goys before God.

That last sentence is reminiscent of the Talmud. The triumph of free babbling is evident over these past few decades, as we see so many people accept ideas and opinions based on their own emotions, and there are few who actually care to investigate the facts. By this method, Jewry has created thousands of rabbit holes for nationalists to fall into, and most of them never find their way out.

For the rest of this conclusion to Protocol No. 2, we will elaborate in the near future, Yahweh God be willing.

The Protocols of Satan

Part 22: The Midgard Serpent and the Enslavement of Christendom

(The Jews and the Enslavement of Christendom)

It has been just over a month since our last presentation of the Protocols of Satan, which was part 21 of this series, where we took a long digression to discuss the facts behind the supposed connections between the philosophy of Adolf Hitler and the National Socialists, and that of Friedrich Nietzsche. The truth is, that no such connection ever existed. We tried to make the point that it is the Jews themselves who insist that Hitler drew his political philosophy from Nietzsche, when in reality Hitler's inspiration were the Christian

Scriptures. One example we cited of Jewish perfidy in this area were certain denizens of the Frankfurt School. Max Horkheimer was clearly influenced by Nietzsche. We also cited an academic paper by a student of Harold Marcuse, grandson of Frankfurt school denizen Herbert Marcuse, which insisted upon making the connection of Nietzsche to Hitler. Then we cited an abstract from another academic article published by the British Journal of Psychiatry which showed that Sigmund Freud was also heavily influenced by Nietzsche. These are all

absolutely contrary to Adolf Hitler and National Socialism.

We had wondered how people who are otherwise very aware of Jewish treachery have been persuaded to believe that Adolf Hitler could have gotten his ideas for nation and race from a philo-Semitic nihilist like Nietzsche. So after the last program, Clifton Emahiser called our attention to one of those tell-all Jews with whom many otherwise rational Christians have been enamored. Men fall for this all the time, in the likes of a Nathaniel Kapner, a Henry Makow, a Bobby Fischer, a Harold Rosenthal, or some other Jew who says things that the supposedly awakened Goyim like to hear. But they are all snakes in the grass who will perpetuate the greatest lies while feeding little pieces of an incomplete puzzle to naive fools. If we are ever going to come to the real truth, we must end our fascination with devils. This time it is Myron Fagan, by whom we were probably all at one time enamored with, but whom was also a Jew. Fagan was a writer, director and producer of both Broadway plays and Hollywood movies. He allegedly became a truth-teller during the Second World War, after some of the Roosevelt administration's darkest treachery was said to have been revealed to him. So after the war, Fagan began speaking on the Illuminati, the Protocols of Zion, the Council on Foreign Relations, and other related topics, even going so far as to speak about the "synagogue of Satan" and certain corrupt Jews.

But to Fagan, there were also legitimate Jews that were not corrupt, and the Old Testament was still identified as a Jewish book. It is behind the perpetuation of these lies where we find the greatest treachery. Along with his bits of truth-telling, Fagan then spread the lies that Hitler was financed by the "corrupt Kennedy", along with the Rothschilds, Warburgs, and other international bankers. Of course, Fagan once worked for a film company owned by Joseph Kennedy, so his expertise is easily presumed. In his lecture titled The Illuminati and the Council on Foreign Relations Fagan also said "This Nietzscheanism was later developed into Fascism and then into Nazism and was used to foment World War I and II." So there are at least as many lies in the words of Myron Fagan than there is truth, even though he said a lot of things that Christian Patriots loved to hear. The first treachery of Myron Fagan is that he perpetuated the lies concerning the Bible and the identity of the Jews. Secondly, he obscured the real economic success of National Socialist Germany by concealing the fact that the nation flourished under an economic system free of Jewish usury. Hitler's Germany was financed by Germany itself, because they removed the Jewish usurer from the equation. Furthermore, Hitler's social and political ideas came from the Christian Scriptures, as well as his beliefs about the Jews themselves, and are as far removed from Nietzsche or Fagan as possible. The last thing that the Jews would want is Goyim discovering the real truth behind all of these things, and therefore we were presented with Myron Fagan.

Early Christian patriots were enamored with Fagan, and distributed his speeches widely. I myself, some time in 1997, was given a copy of his speeches, and not knowing enough at the time, had been fascinated by them. But before I ever wrote a word about the issues they address, I set out to study the fuller truths of the matters. I have only God to thank for that. Those Christians who fell into Fagan's trap went on to influence a whole generation of Christian and White Nationalists who did not investigate the truth of the

matters. So we have the situation we are in today, where so many Christian and White Nationalists are divided on these issues. This is the division which the Jews love to cause, so as to forever confuse their enemies and dissolve their effectiveness. As we have said many times in the past, where a Jew moves his lips, he is lying, and no tidbits of truth are worth the flood of lies which emanate from their filthy mouths.

Presenting Protocol No. 2 here in our last presentation, we learned from Karl Radl that the words where it says "note the successes of Darwinism, Marxism, and Nietzscheism, engineered by us" were actually an interpolation inserted by Sergei Nilus for his 1905 edition of The Protocols and World Revolution. In his assertion concerning this, he had cited the original Russian publication of the Protocols, published by Pavlov Krushevan in a series of seven installments, in a periodical called Znamia in 1903. In this regard we are reliant on Mr. Radl, since we have no original Russian copy of our own.

However in the end, Nilus was not wrong to make the note that he did. Even if Darwin and Nietzsche were not directly products of the Jews, Darwinism and Nietzscheism, as well as Marxism, have all been promoted and used by Jews in order to lead Christians astray, and they have been very effective. The passage may be a commentary which does not belong in the text, but it is nonetheless accurate. As we had said in conclusion: A truly Christian society would not perpetuate the mindless drivel of Nietzsche, whose works were obscure in his own lifetime, or Darwin, whose theories have never been proven although they are accepted and persistently promoted by the Jewish-controlled society as if having been proven. As for Marx, he will be a topic of discussion in this presentation of Protocol No. 3, which the authors of the Protocols had subtitled Methods of Conquest.

This is where we shall continue our presentation of the so-called Protocols of the Learned Elders of Zion, employing the translation found in the book The Protocols and World Revolution attributed to Boris Brasol, and published in Boston in 1920 by Maynard, Small & Co. In the typical fashion, this protocol also opens with a boastful declaration:

PROTOCOL NO. 3

To-day I can tell you that our goal is close at hand. Only a small distance remains, and the cycle of the Symbolic Serpent — the symbol of our people — will be complete. When this circle is completed, then all the European states will be enclosed in it as in strong claws.

The Midgard or World Serpent of Ragnarök, the Leviathan of Christian Scriptures, the nations gathered by the devil against the Camp of the Saints, this same battle has occupied the subconscious of Christian and now mainly European minds for thousands of years. In the Prose Edda, it is said that Odin (a word which is akin to the Hebrew word for lord) took the children of Loki (a word which is akin to Lucifer) which he had by Angrboða, the giantess — certainly one of the giants known to the Hebrews as the Nephilim, or Rephaim. These children were the wolf Fenrir, Hel, who came to preside over the netherworld, and Jörmungandr, and threw this last into the great ocean that encircles Midgard, where it grew large enough to surround the earth and grasp its own tail. Ragnarök, the final battle would begin when the serpent released its tail. During

Ragnarök, it is predicted that Fenrir, the giant wolf, would even kill Odin.

Any true student of antiquity, and especially of Christianity, should only see the story of Ragnarök, Loki, Jörmungandr, and these other figures in the Eddas as elaborations on an oral understanding of the Christian Scriptures. That is exactly what they are. The devil, as the word loki is derivative from the Latin pronunciation of Lucifer (where the letter 'c' was originally hard), the enemies of the Lord of the Bible (the Hebrew word for lord is adon), where in the New Testament devil can refer to Jews collectively, were ostracized from Christian society (the pit of Revelation chapter 20) and would come back in the end to surround the Camp of the Saints (the Christian people), where a great battle would be fought, ending with the destruction of the enemies of Christ in the Lake of Fire. But Christians know that in the end their Lord will not die at the hands of a wolf. And in fact, in Christianity the wolves actually represent those aliens who infiltrated the sheepfold in Judaea and had crucified the Christ.

In Scripture, in the Book of Isaiah it is written of this same enemy, in Isaiah chapter 27, that "In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." The devil, which as it says in Revelation chapter 20 is also "that old serpent" of Genesis chapter 3, is in the sea just as Jörmungandr was cast into the sea by Odin. But to Christians, the sea is actually an allegory for the flood of the world's other races which are cast from the mouth of the serpent to persecute the people of God, which is seen in Revelation chapter 12. The Jews are among those other races, and have used those other races as their foremost weapon against Christians throughout this modern age. The Jews are the Midgard Serpent, Jörmungandr or perhaps Jew-mungandr, and the analogy comes from the Christian Scriptures, where Christ had said to them "Ye serpents, ye race of vipers, how can ye escape the damnation of hell?" That is only one of many examples of such statements made in reference to the Jews. Likewise, the descendants of Cain and the Canaanites and Edomites who later became the modern Jews can be traced back to an association with the Rephaim and Nephilim, the giants of Genesis chapter 6. So every aspect of the myth of Loki, the giantess, the wolf, hell and the serpent come straight from the Christian Scriptures.

It is not fantastic for learned Jews to come to the conclusion that they are, collectively, the serpent and leviathan of Scripture. If the Jews did not believe in Jesus, they would not have spent so much time in their Talmud blaspheming Him. The charade that they do not believe in Jesus is only a front they put on for Christians, so that they may keep the Goyim deceived by the idea that Jesus only started a break-away cult, and that the Bible really belongs to them. Christ referred to them as serpents, the apostles and prophets of Yahweh referred to them as serpents, and here they admit that they are indeed serpents.

They also admit the desire to execute the very plan foretold by Christ in the Revelation, in chapter 20 where it says that "7 And when the thousand years are expired, Satan shall be loosed out of his prison, (which happened when the Jews gained their emancipation after the French Revolution) 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." This is the story of the Midgard Serpent of Ragnarök, which both the neopagans and most modern so-called Christians are too ignorant to understand.

PROTOCOL NO. 3 Continued:

The modern constitutional scales will soon tip over, for we have set them inaccurately, thus insuring an unsteady balance for the purpose of wearing out their holder. The Goys thought it had been sufficiently strongly made and hoped that the scales would regain their equilibrium, but the holder — the ruler — is screened from the people by his representatives, who fritter away their time, carried away by their uncontrolled and irresponsible authority. Their power, moreover, has been built up on terrorism spread through the palaces.

We cannot take the time to go through every constitution of every 19th century republic or constitutional democracy and examine it for faults. However we do have the experience of our own American constitution, and can see that it was corrupted after only 80 years, where the posterity of the founders for whom it was meant were disenfranchised, the very language of the founders themselves having been used to subvert the document's original intent. Where the kings and princes of Europe did not voluntarily cede a sufficient portion of their power in the name of Liberalism, which we had seen explained in the earlier portions of the Protocols, violence was incited in order to overthrow them. After the time of Napoleon, there was a revolution in France against King Charles X in 1830, and a Belgian revolution to gain its independence from the Netherlands that same year. There were uprisings in Poland and Wales in 1831, and failed Republican revolutions in Canada in 1837 and 1838.

Then in 1848 there were Revolutions in France, and throughout Italy, Germany, Denmark, Hungary, Wallachia, Moldavia, and again in Ireland. In 1851 Louis-Napoléon Bonaparte, as French president, dissolved the parliament and eventually declared himself emperor. He ruled as Napoleon III until 1870. In 1854 there was a revolution in Spain, in 1859 an Italian war against French rule, a war between Austria and Prussia in 1866. The prince of Romania was forced to abdicate in 1866 after forming a liberal government modelled after that of Napoleon III, and there was another Irish rebellion against the British in 1867, the deposition of Isabella II in Spain in 1868, and finally the Franco-Prussian war beginning in 1870.

The German states uniting under Prussia were ruled by a liberal government under the Freemasons King Wilhelm I and Otto von Bismarck, however the eventual result was the First World War, which was actually instigated by the Rothschilds and fought for commercial purposes. A little further below we shall cite Nesta Webster at length, in regard to the destruction of feudalism and the introduction of capitalism. It was the revolutions of 1848 which had done the most to bring down feudalism across Europe and introduce the so-called Age of Liberty, in which the European states would be ruled by parliamentary governments. By that time England had already had such a government for 200 years, when in 1649 King Charles I was dethroned

and beheaded by the victorious Oliver Cromwell, who was financed by the Jews of Holland. To paraphrase Clifton Emahiser, when the heads begin to roll you know that the Satanic Jews have prevailed. And before we approach that part of this protocol where we will cite Nesta Webster, we must say that here is one area where she disappoints us. With all of her good intentions, she was rather blinded by her Anglophile attitude, probably out of love for her own country, and went so far as to say, in Chapter 10 of World Revolution, that "Although the war on the part of Germany was one of pure aggression, and on the part of England one of urgent national defense, the whole German Social Democratic Party in a body went over to the German war-party whilst all the Independent Socialist organizations in this country Labour Party, the British Socialist Party, and the Socialist Labour Party opposed England's participation in the war." So Webster also seems to have lumped all forms of socialism together, and acted as if Marxism was typical of them all, which we will also comment on later. Here we see an assessment by the authors of the Protocols which is not based on a correct supposition, but on a condition which the Jews themselves had helped manage to create:

PROTOCOL NO. 3 Continued:

Unable to reach the hearts of their people, the rulers cannot unite with them to gain strength against the usurpers of power. The visible power of royalty and the blind power of the masses, separated by us, have both lost significance, for separated, they are as helpless as the blind man without a stick.

In earlier presentations of this series of the Protocols of Satan, we had discussed at great length how the first newspapers were printed public notices established and financed by the ruling classes of any particular community for the benefit of the common people, so that they would be informed as to whatever circumstances may affect the community. By these means, the rulers could indeed reach the hearts of the people, and in this manner the original press did indeed function as a fourth estate.

However in time the public press was replaced by for-profit enterprises, and the Jews, who had the power of money which was not available to the vast majority of the common people, quickly came to rule that enterprise. Very quickly was the press transformed from a fourth estate to the fifth column in every nation where the Jews came to control it. By the mid-19th century the European press was almost completely in the hands of the Jews, which was admitted even in general publications such as the 1901 edition of Chambers Encyclopedia. We read in Chambers Encyclopedia, 1901, Vol. VI., that "Another extraordinary and well authenticated fact is that the European Press, no less than European Finance, is under Jewish control," which we had discussed at length in part 12 of this series. So with the press, which was once a province of the nobles, moved to entirely Jewish hands, it is no wonder that the nobles could not reach the hearts of the people, which were firmly in the pockets of the Jews, as they are to this very day. So the Jews alone stood between "power of royalty and the blind power of the masses".

PROTOCOL NO. 3 Continued:

To induce the lovers of authority to abuse their power, we have placed all the forces in opposition to each other, having developed their liberal tendencies towards independence. We have excited different forms of initiative in that direction; we have armed all the parties; we have made authority the target of all ambitions. We have opened the arenas in different states, where revolts are now occurring, and disorders and bankruptcy will shortly appear everywhere.

Governments are forced by the Jews into bankruptcy when because of endless war and insurrection they must borrow money to fund police and military forces. The revolutionaries of 1848 never really rested until the resulting unification of German states under the Freemason Otto von Bismarck in the 1860's, who is credited with having engineered the wars which achieved that unification. Therefore he is an immediate example of how the Jews chose rulers who loved to abuse power. Likewise also the unification of the Italian states under Garibaldi. Garibaldi was also a Freemason and by 1844 he was elected the Grand Master of the Grand Lodge of Italy. These and other revolutions of the period ended the rule of hereditary monarchy, denied the rights and privileges of the land-holding nobility, and heralded the rule of the bourgeoisie, the newly wealthy class of capitalists - many of whom happened to be recently liberated Jews. During this period there was another revolution, the War of Northern Aggression which is called the American Civil War, which would popularize the ideals of the French Revolution in America to an even greater extent than the American Revolution had achieved, by extending their declarations of liberty, equality and fraternity to the non-White races.

When Nesta Webster wrote her book World Revolution: The Plot Against Civilization, we cannot imagine that she had time to thoroughly study and evaluate the Protocols. The first publications of the Protocols in English appeared in 1920 or early 1921, and World Revolution was published that same year. So she mentions the Protocols only in the last chapters of her book, and seems not to consider them in any of the earlier chapters. However many of her conclusions concerning the Illuminati and the other secret societies, Freemasonry - at least on the Continent - the revolutions of Europe and the fall of feudalism and rise of capitalism stand the test of time and as a witness against the Jews and all those who have aided them, a witness independent from the Protocols.

Sadly, Webster did not seem to realize the Jewish hand behind those same things in England two hundred years earlier, and often wrote as if England remained unsullied. She distinguished English Freemasonry from that of the Continent, but was perhaps blind to the fact that England, already having long been subverted by Liberalism, the Jews there did not need the same type of Freemasonry which had acted on the Continent. Nesta Webster's fault in that area was her own blind patriotism, but in spite of that, her work concerning the subversive politics on the Continent was nonetheless excellent.

So in relation to this portion of the Protocols, here we shall read from Page 90 of Webster's book, World Revolution, in the chapter titled The Growth of Socialism. Here, among other things Webster describes the goals of Illuminism to overthrow the status quo of church and nobility, the active role in which the Jews had played in Illuminism, the role of Freemasonry as an

agent of those goals. There, in respect to Freemasonry, it is also said that:

Piccolo Tigre received the protection of the Masonic lodges everywhere, although the greater number of the men who composed them [Freemasons] were held by the Haute Vente [a stricter secret society layered above Freemasonry] in supreme contempt. "Beyond the Masons and unknown to them," writes Monsignor Dillon, "though formed generally from them, lay the deadly secret conclave, which nevertheless used and directed them for the ruin of the world and of their own selves." ...

It was thus by systematic demoralization that the leaders of the Haute Vente, like the Illuminati, hoped to establish their ascendancy over the "peoples" of Europe. But in order to understand the manner in which they set out to accomplish this purpose we must now examine the ground on which they had to work.

From this point she goes on to describe the state of the peasant after the fall of feudalism in the revolutions that Freemasonry, along with Jewish press control and other means, were employed to conduct. So we shall read the portion under the subtitle The Industrial Revolution, beginning at the bottom of page 90:

It is of the utmost importance to realize that the people at this period were suffering from very real grievances. These grievances weighed less, however, on the agricultural than on the industrial workers, whose conditions of life were often terrible. This fact no one has ever attempted to deny, and we need not have recourse to the writings of Socialists to gain an idea of the slavery endured by men, women, and children in the mines and factories of Europe during the years following on the Napoleonic wars, for we shall find the whole case stated with more accuracy and far greater eloquence in the letters of Lord Shaftesbury, whose whole life was devoted to the cause of the poor and oppressed. [Here Webster is astoundingly silent concerning the Rothschild sweatshops in London.] What was the reason for this aggravation of the workers' lot? Partly the speeding up of industry brought about by the introduction of machinery; partly, in England, the rapidly increasing population, but in France to a large extent the situation must be directly attributed to the Revolution. We have already seen how the destruction of trade unions and increase in the days of labour by the abolition of national [or Roman Catholic] holidays had added to the workers' burden, but a further effect of the great upheaval had been the transference of power from the aristocracy to the bourgeoisie with disastrous consequences to the people. In a word the destruction of feudalism had inaugurated the reign of Commercialism. This is admitted by no less an authority than Marx himself.

Here is one of our biggest disappointments in Nesta Webster. While what she says about capitalism and the results of the end of feudalism is excellent, she upholds Marx as the supreme authority for Socialism. She equates Marx with Socialism, as if Marx was actually advancing Socialism. But organic Socialism is nothing like the Socialism of Marx. In a proper socialistic society, those who actually work and produce goods are also the capital-holders, and the harder or better one works, the more capital one may hold. But with Marx, the state alone held all capital, all workers owned an imaginary "equal share" of what was nothing in reality,

and that is not Socialism at all. We do not understand why Webster seemed not to distinguish Marxism from real organic socialism.

Webster continues:

The bourgeoisie has played in history a most revolutionary part. The bourgeoisie, whenever it has conquered power, has destroyed all feudal, patriarchal, and idyllic relations. It has pitilessly torn asunder all the many-coloured feudal bonds which united men to their "natural superiors," and has left no tie twixt man and man but naked self-interest and callous cash payment. It has drowned religious ecstasy, chivalrous enthusiasm, and middle-class sentimentality in the ice-cold water of calculation. It has transformed personal worth into mere exchange value, and substituted for countless dearly-bought chartered freedoms the one and only unconscionable freedom of Free Trade. It has, in one word, replaced an exploitation veiled by religious and political illusions by exploitation open, unashamed, direct, and brutal. [Here Nesta Webster cited the Manifesto of the Communist Party, by Karl Marx and Friedrich Engels. p. 9.]

Thus in the opinion of the leading prophet of modern Socialist thought, it was the destruction of feudalism that led to the endowment of the proletariat. Exaggerated as this indictment of the bourgeoisie may be, there is a certain degree of truth in Marx's theory. The class that lives on inherited wealth is always the barrier to the exploitation of the workers. To the noble who paid 500 louis for his carrosse [coach, or carriage], or the duchess who never asked the price of her brocaded gown, where was the advantage of underpaying the workman or the dressmaker? "Sweating" results largely from the attempt to bring commodities within the reach of a class that cannot or will not pay a price allowing a fair rate of remuneration to the worker. After the revolution, when aristocracy with its careless expenditure and its traditional instincts of benevolence had taken refuge in garrets, these were the classes that supported industry, and it is thus against "the newly rich" [the bourgeoisie] that we find the bitterest complaints of the people directed.

In other words, the effort to sell luxuries to everyone makes slaves of everyone when everyone comes to desire such luxuries. Jewish advertising and global Jewish trade were exalted in the promise of an ability to deliver luxuries to the entire world, thereby enslaving the entire world. In this sense, commodities are even luxuries, because only those living in luxury may enjoy an endless supply of their common needs with little of their own labor used to procure them.

Continuing with Webster:

At the same time, amongst the bourgeoisie had arisen a new influence that Marx is careful not to indicate, but about which the Socialist Malon is more explicit:

Benoit Malon was a French socialist, writer and politician who lived from 1841 to 1893. He left the seminary after being inspired by the writings of the French anarchist, Pierre-Joseph Proudhon, a leading figure of the 1848 revolution in France, who turned out to be an inept administrator of his own concepts. Proudhon is credited with the saying that "property is theft" and is said to have influenced Karl Marx. But on the other hand, Proudhon also considered himself a

socialist, and opposed state ownership of capital goods in favour of ownership by workers themselves in associations. This is closer to what we consider to be organic socialism, which we see as being along the lines of National Socialism as it is explained in *Mein Kampf*. Continuing with Webster, and her citation of Benoit Malon:

Feudalism signifies privilege granted in return for certain duties agreed upon; Judaized plutocracy [the bourgeoisie] recognizes no duty, it has only one object, to appropriate the largest possible part of the work of others, and of the social accumulation in order to use and abuse it selfishly. That is its great moral indignity, and the signal for its approaching fall in the name of public welfare and of the interests of Humanity.

This has been the economic system that all of Christendom has been enthralled in since the downfall of the nobility in the various revolutions of the 18th and 19th centuries. This is the result of "Liberty". Continuing with Webster, this is where we find that she excels:

We shall find the same opinion expressed later by the Anarchist Bakunin.

The Jew was of course not alone in exploiting the workers; but the spirit of the Jew, permeating commerce in every country — in France, in Germany, above all in America — undoubtedly contributed to the industrial oppression against which Marx inveighs. Under the monarchy the Jews had been held in check by laws limiting their activities, but the edicts passed at the beginning of the Revolution, decreeing their complete emancipation, had removed all restraints to their rapacity.

I do not have much documentation, but as a youth my grandmother told me how her own mother, who was born in 1900, worked in the knitting mills of New England for ten hours a day at the age of 9. Her own father was a tenant farmer in the area of Framingham, Massachusetts, and that is a part of what commonly poor families of the time had to do to survive. In the relative luxury of modern times, we tend to forget even the plight of our recent ancestors. The following short essay on child labor is from David Cody, an Associate Professor of English at Hartwick College in Oneonta, New York:

That the shameful practice of child labor should have played an important role in the Industrial Revolution from its outset is not to be wondered at. The displaced working classes, from the seventeenth century on, took it for granted that a family would not be able to support itself if the children were not employed. In Defoe's day he thought it admirable that in the vicinity of Halifax scarcely anybody above the age of 4 was idle. The children of the poor were forced by economic conditions to work, as Dickens, with his family in debtor's prison, worked at age 12 in the Blacking Factory. In 1840 perhaps only twenty percent of the children of London had any schooling, a number which had risen by 1860, when perhaps half of the children between 5 and 15 were in some sort of school, if only a day school (of the sort in which Dickens's Pip finds himself in *Great Expectations*) or a Sunday school; the others were working. Many of the more fortunate found employment as apprentices to respectable trades (in the building trade workers put in 64 hours a week in summer and 52 in winter) or as general servants — there were over

120,000 domestic servants in London alone at mid-century, who worked 80 hour weeks for one halfpence per hour — but many more were not so lucky. Most prostitutes (and there were thousands in London alone) were between 15 and 22 years of age.

Something tells us that most of their employers were Jews, but we digress... Continuing with David Cody:

Many children worked 16 hour days under atrocious conditions, as their elders did. Ineffective parliamentary acts to regulate the work of workhouse children in factories and cotton mills to 12 hours per day had been passed as early as 1802 and 1819. After radical agitation, notably in 1831, when "Short Time Committees" organized largely by Evangelicals began to demand a ten hour day, a royal commission established by the Whig government recommended in 1833 that children aged 11-18 be permitted to work a maximum of twelve hours per day; children 9-11 were allowed to work 8 hour days; and children under 9 were no longer permitted to work at all (children as young as 3 had been put to work previously). This act applied only to the textile industry, where children were put to work at the age of 5, and not to a host of other industries and occupations. Iron and coal mines (where children, again, both boys and girls, began work at age 5, and generally died before they were 25), gas works, shipyards, construction, match factories, nail factories, and the business of chimney sweeping, for example (which Blake would use as an emblem of the destruction of the innocent), where the exploitation of child labor was more extensive, was to be enforced in all of England by a total of four inspectors. After further radical agitation, another act in 1847 limited both adults and children to ten hours of work daily.

The children of medieval peasants fared much better than the children of 19th century commoners. As soon as the Jews were free to do what they wanted with their ill-gained money, they set to enslaving the Goyim who were dispossessed of the protection of the nobles. This was White Privilege in the Age of Liberty. Continuing with Webster, and her description of the result of the end of feudalism, in some regards she is actually very cautious in her assessment of the role of the Jews:

By the Jewish race 1789 is therefore hailed as the year of deliverance. Without going so far as M. Drumont in saying that the Revolution delivered the people from the aristocrats in order to hand them over to the Jews, it cannot be denied that the power of the Jews over the people was immensely increased by the overthrow of the monarchy and aristocracy. Whether they deliberately contributed to this end it is impossible to say, but their influence was suspected by contemporaries, as may be seen by the following passage from Prud'homme, an ardent democrat and in no way to be accused of anti-Semitism: The French Revolution did a great deal of good to the Jews; it entirely proscribed that antiquated prejudice which caused the remains of this ancient people to be regarded as a race of degraded men below all others. The Jews in France for a long while paid no longer at the barriers, as under the reign of Saint Louis, the same dues that were exacted from the cloven-footed. But every year each Jewish family was taxed 40 livres for the right of habitation, or protection and tolerance. This due was suppressed on the 20th of July, 1790. The Jews

were, so to speak, naturalized French and took the rank of citizens. What did they do to show their gratitude? What they did before; they have not changed, they have not mended their ways, they contributed not a little to the fall of assignats. [Assignats were the paper money issued by the French National Assembly during the Revolution, from 1789 to 1796.] The disorder of our finances was a Peruvian mine for them; they have not abated their infamous traffic; on the contrary, civil liberty has only availed them to extend their stock-jobbing speculations. Public misery became a rich patrimony to them... The Jews took impetus. The Government had need of them, and God knows how dearly they have made the Republic pay the resources that it demanded of them. What mysteries of iniquity would be revealed if the Jews, like the mole, did not make a point of working in the dark! In a word and to say all, the Jews have never been more Jews than since we tried to make of them men and citizens. [Here Nesta Webster cited *Crimes de la Revolution*, iii. 44. (Then she says:) Burke relates that the Jews made large profits out of the plunder of the Churches, and that he is told "the very sons of such Jew-jobbers have been made bishops, persons not to be suspected of any Christian superstition" (where she is citing:) (*Reflections on the French Revolution*, p. 254). (and she remarks that:) This may explain the apostasy of certain prelates on the 8th of November, 1793. (I do not know the significance of this date, except to say that Robespierre was in the midst of purging the Girondist opposition, and the rather innocent Madame Roland was sent to the guillotine, where she is said to have proclaimed "Oh Liberty, what crimes are committed in thy name!".)]

Born in 1752 and surviving until 1830, Louis-Marie Prud'homme was a French journalist and historian who published a newspaper called *Revolutions of Paris* during the French Revolution. He is said to have written a two-volume work that listed all of the people he had known who were executed during the Reign of Terror. He wrote a work published in 6 volumes in 1797 titled *l'histoire générale et impartiale des erreurs, des fautes et des crimes commis pendant la Révolution française* [The general and impartial history of errors, faults and crimes committed during the French Revolution] which is said to have been seized by police, and another in 1825 called *L'Europe tourmentée par la Révolution de France, ébranlée par dix-huit années de promenades meurtrières de Napoléon Bonaparte* [Europe tormented by the French Revolution, shaken by eighteen years of murderous walks by Napoleon Bonaparte]. Being an eyewitness to the French Revolution and over 30 years of its aftermath, his rather candid statement that "In a word and to say all, the Jews have never been more Jews than since we tried to make of them men and citizens" bears all the more significance.

Webster continues:

But it was the peasants who became the chief sufferers from the domination of the Jews. Under the Old Régime, the feudal dues had proved oppressive, but in many instances the seigneurs [the feudal lords] were the benefactors and protectors of their vassals. The Jewish usurers on whom the peasant proprietors now depended to carry on if crops failed or weather proved unpropitious, showed no indulgence. "As soon as he " (the peasant), writes Daniel Stern, "has entered into commercial relations with this rusé race [crafty or sly race], as soon as he has put his name at

the foot of a paper which he has read and re-read without perceiving the hidden clause that does for him, the peasant, in spite of all his finesse, will never succeed in recovering his liberty. Henceforth his activity, his intelligence, the benefits of Providence who sends him rich harvests will profit him nothing, but only his new master. The exorbitant interest on a very small capital will absorb his time and his labours. Every day he will see the comfort of his family diminish and his difficulties increase. As the fatal day approaches when the debt falls due the sombre face of his creditor warns him that he can expect no respite. He must make up his mind, he must go further along the road of perdition, borrow again, always borrow until ruin has been brought about, and fields, meadows, and woods, house, flocks, and home all have passed from his industrious hands into the rapacious ones of the usurer." [Here Webster cited *La Révolution de 1848*, by Daniel Stern, ii. 89 (*La Comtesse d'Agoult*). With the parenthetical remark, Webster explains that Daniel Stern was the pen name for Marie d'Agoult, the wife of a French Count and army Colonel in the time of Napoleon III, her *Histoire de la révolution de 1848* was published from 1850-53 in 3 volumes. She was also a feminist who was divorced by her husband as she was caught in an affair with soon-to-be-famous composer Franz Liszt.]

Continuing with Nesta Webster:

In a word, the peasant inherited from the aristocrat; he was disinherited by the usurer. Here is the true history of the disinherited, not in France alone, but in Russia, in Austria, in Poland; everywhere that the worker lives by tilling his own soil the abolition of feudalism has led to the domination of the money-lender, and the money-lender is in most cases a Jew.

Here Webster has a note concerning Russia where she wrote asking the reader to:

See the account given on his journey through White Russia in 1816 by the Grand Duke Nicholas, who, whilst admitting the support given to the Imperial authority by the Jews, remarks: "The general ruination of the peasantry of these provinces is attributable to the Jews, who are second in import to the landowners only; by their industries they exploit to the utmost the unfortunate population. They are everything here — merchants, contractors, pothouse-keepers, millers, carriers, artisans, etc., and they are so clever in squeezing and cheating the common people that they advance money on the unsown bread and discount the harvest before the fields are sown. [Which is sort of the way that the modern commodities markets operate] They are regular leeches who suck up everything and completely exhaust this province." [Here in her note Webster is citing:] (E. A. Brayley Hodgett's *The Court of Russia in the Nineteenth Century*, i. 161).

Continuing with Webster, where she speaks of the peasant having become dominated by the Jewish money-lenders:

If, exasperated by this tyranny, the peasants from time to time have given way to violence and turned on their oppressors, is it altogether surprising? When in the fourteenth century the peasants rose against the noblesse, the blame, we are told, must rest solely with the nobles. Yet why is peasant fury when it took the form of a "jacquerie" to be condoned, and when it takes

the form of a "pogrom" to be remorselessly condemned? Surely in one case as much as the other the plea of uncontrollable exasperation may be with justice put forward.

A jacquerie was a communal uprising or revolt against the local feudal lords, and, of course, a pogrom was a revolt against oppressive Jewish usurers. Webster continues:

The industrial worker as well as the peasant found the Jew an exacting taskmaster. It was not only the introduction of machinery that at the beginning of the nineteenth century brought about the speeding up of industry, but the spirit of the new commercialism, which succeeded to the leisurely methods of the Old Régime. As M. Drumont has expressed it, if the workers paused for breath the cry went up from the statisticians: "What are we coming to? England manufactured 375 million trouser buttons last year and we have only produced 374 millions!"

This driving force behind the worker, this spirit of cut-throat competition, was largely attributable to the Jew. At any rate, whether we regard the "Capitalistic system" as an evil or not, we cannot deny that the Jews were mainly responsible for it.

In order to appreciate thoroughly the insincerity of Marx with regard to this question, it is only necessary to glance through his book *Das Capital* and then the work of Werner Sombart on *The Jews and Modern Capitalism*. "The Jew," as Sombart remarks, "embodied modern Capitalism," [Werner Sombart, *The Jews and Modern Capitalism*, p. 50.] and he goes on to describe, step by step, the building up by Jewish hands of the system which superseded the Old Régime of amicable trading and peaceful industry; he shows the Jew as the inventor of advertisement [Ibid., p. 139.], as the employer of cheap labour [Ibid., p. 150.], as the principal participant in the stock-jobbing or agiotage that prevailed at the end of the first French Revolution. [Ibid. p. 101] But it is above all as the usurer that the Jew achieved power. "Modern Capitalism," says Sombart, "is the child of money-lending," [Ibid., p. 189.] and the Jew, as we have seen, is the money-lender par excellence [a vocation to which Christians were generally barred for nearly all of 16 centuries]. The great fortune of the Rothschilds was built up on this basis. The principal "loan-floaters" of the world [Ibid., pp. 101, 103.], they were later the first railway kings [Ibid., p. 105.]. The period of 1820 onwards became, as Sombart calls it, "the age of the Rothschilds," so that by the middle of the century it was a common dictum, "There is only one power in Europe, and that is Rothschild." [Ibid., p. 99.]

Now how is it conceivable that a man who set out honestly to denounce Capitalism should have avoided all reference to its principal authors? Yet even in the section of his book dealing with the origins of Industrial Capitalism, where Marx refers to the great financiers, the stock-jobbing and speculation in shares, and what he describes as "the modern sovereignty of finance," he never once indicates the Jews as the leading financiers, or the Rothschilds as the super-capitalists of the world. As well might one sit down to recount the history of wireless telegraphy without any reference to Signor Marconi! How are we to explain this astounding omission? Only by recognizing that Marx was not sincere in his denunciations of the Capitalistic system, and that he had other ends in view. I shall return to this point later in connection with the career of Marx.

Here Nesta Webster is correct, Marx was not sincere. But neither was he a sincere Socialist. Rather, denying personal property rights, denying the right of a man to benefit from the fruit of his own labors, and concentrating wealth in the hands of the State is tantamount to putting it into the hands of the Jew, the same Jew who would benefit from Capitalism, and we would see that in another context, Webster agrees. But she should not have held Marx up as the authority on what is socialism.

Rather, she should have realized that Marx was half of an economic dichotomy in which the Jews had entrapped Christendom, and capitalism was the other half. Europe became embroiled in a battle between two competing Jewish ideologies, and no alternative could attract attention. The Jews themselves promoted Marxism as Socialism, which it was not, and that prevented men from finding a solution. Marxism was not socialism, and Webster should have made that realization.

Continuing with Webster:

Such, then, was the condition of things at the beginning of the period known as the industrial revolution. The grievances of the workers were very real; the need for social reconstruction urgent, the gulf between poverty and riches greater than ever before, and the Government of France had no schemes of reform to offer. If only a great man had then arisen to lead the people back into paths of sanity and progress, to show them in that fatal year of 1789 new-born democracy had taken the wrong turning and wandered into a pathless jungle whence it could only emerge by retracing its footsteps, and starting afresh led by the light of its own day, not by the will o' the wisp of illumined freemasonry!

Webster was also, to a degree, infected with humanism as we see here, but we may expect that for her time. She continues:

Unhappily at this new crisis in the history of the working classes there was no one to point the way, no one who had the insight and the courage to rise and declare: "The great experiment of 1789 to 1794 has proved a failure, the principles on which it was founded have been weighed in the balance and found wanting, the goals it set before us have turned out to be mirages towards which we have marched too long with bleeding feet, the methods it employed were atrocious and must never be repeated, the men who led it were the enemies of the people and such as they shall never deceive us again. There is no hope for suffering humanity but to repudiate the Revolution and all its works, and to strike out a fresh path with new hopes, new aims founded not on the dreams of visionaries or the schemes of demagogues but on the true desires of the people."

We do not agree with the content of Nesta Webster's solution, however we certainly can agree that Liberty, Equality, Fraternity and Democracy are experiments which were doomed to failure from their very conception. She concludes this section of her chapter and says:

Instead of rallying the people by such a trumpet-call as this, the men who now arose had nothing better to offer than the worn-out creed of their revolutionary predecessors. The doctrines that had proved fallacious,

the visions that had turned out to be delusions, the battle-cries that had led the people to disaster were all to be again revived with the same assurance as if in the past they had been attended with triumphant success.

We still suffer this predicament today, we still here the same patterns of thought from politicians, and we will suffer it until as a people we repent and turn our concern for one another, in the spirit of true Christian Socialism and love for our own brethren. Christ is the only answer to our woes.

In another context, Webster set forth an excellent assessment of Capitalism and Marxism, where she wrote in her chapter of World Revolution which is titled The Revolution of 1917 the following:

For the only form of Communism which it has ever been possible to carry out successfully is that practiced by religious communities. Monasteries and nunneries are, of course, Communist, but the fact which makes this possible is that they are composed of people who have renounced all interest in earthly things and centre all their thoughts and desires on the Kingdom of Heaven. [We would call them communal rather than communist, to draw an important distinction in our own vernacular.] Secular Communism, by its insistence on materialism, eliminates the only factor that makes the system feasible [which is] belief in God and the Hereafter. It is inconceivable that leading Communists should be unaware of this fundamental error in – their teaching, or of the failure that has attended every attempt to put into practice in the past – above all, its colossal failure in Russia.

If, then, Communism or State Socialism has been proved impracticable, if, moreover, it is a system that no one who understands it can possibly want, who is to profit by establishing it? Sorel answered the question long ago “A few professors who imagine they invented Socialism and a few Dreyfusard financiers.” In other words, the Intellectuals who cherish the hope of being given official posts in the Socialist State which will give them an advantage over their fellow-men, and a few Jewish financiers. Werner Sombart, summing up the system of the latter, says: “Their aim was to seize upon all commerce and all production; they had an overpowering desire to expand in every direction.” The system of free trade was all part of this plan and can be traced back as far as Anacharsis Clootz, who was doubtless considering the interests of his friends the Jews when in his Universal Republic he advocated “all the peoples forming one nation, farming only one trade, all interests forming only one interest.” It is easy to see that State Socialism may be merely the prelude to this scheme, and here M. Sorel and M. Copin Albancelli are curiously in accord.

M. Sorel is the French philosopher and syndicalist theorist Georges Sorel. Paul Copin-Albancelli was a French journalist, a nationalist and a former Freemason who became an early so-called “conspiracy author”, founding so-called anti-Semitic and anti-Masonic newspapers in France, Nesta Webster frequently cited publications with which he was associated. Of course, the point Webster is making is that the two would not naturally find agreement, unless the conspiracy actually exists.

Continuing with Webster where she cites Copin-Albancelli:

One formula,” the latter wrote in 1909, “sums up the whole Collectivist propaganda: All for the State. All for the State! The people imagine that this means: All for All! and they march forward, intoxicated with hope, towards the conquest of this fallacious idea, not dreaming that the State being henceforth in the hands of the Jews ‘all for the State’ ... will be ‘all for the Jews!’ ... The dictatorship imposed by the Jewish race will be a financial, industrial, and commercial dictatorship.” [Here Webster cited *La Conjuración juive contre le monde chrétien* (The Jewish Conjuración against the Christian World), pp. 448, 450.]

Copin-Albancelli wrote those words some years before the Bolshevik Revolution, and in relation to Russia, his words have been proven by history. Continuing, Webster responds:

What could better describe the government of Russia today? The plan of wresting all capital out of private hands and placing it in the hands of the State, as under Communism, or in the hands of industrial syndicates as under Syndicalism, may well be the prelude to State Capitalism or to gigantic trusts controlled by international financiers. In this case the so-called war on capitalism is simply a war in favour of capitalism, of ruining all small holders of wealth or property in order to enrich a ring of multi-millionaires. A passage in Mr. Wells’s articles on Russia lends colour to this theory: Big business is by no means antipathetic to Communism. The larger big business grows the more it approximates to Collectivism. It is the upper road of the few instead of the lower road of the masses to Collectivism. [Citing the *Sunday Express* for November 28, 1920.]

Conversely, then, may not Communism be the lower road which the masses are being invited to follow leading to “big business,” that is to say, to super-Capitalism? Once embarked on this road there can be no turning back. The present Capitalist system — that is to say, the system that aims at the distribution of capital amongst as large a number of hands as possible — having been destroyed by the workers’ own folly in favour of concentration of capital in the hands of the State, they will be obliged to work or starve. Their new masters will have them completely at their mercy.

There is a glaring error here in Webster’s judgment. Somehow she believed that capitalism “aims at the distribution of capital amongst as large a number of hands as possible” but precisely the opposite is true. Whenever usury is allowed, and especially in a closed system where all currency is put into circulation at usury, it is inevitable that all wealth will eventually be concentrated into the hands of the usurer, since there is never enough money in circulation to pay off the total outstanding debt.

She continues:

It will be urged: “But the workers will never stand this; they will rise against their tyrants and overthrow them! What government of this kind could maintain itself in power?” But this is where the role of the German armies comes in. It is quite true that a group of international financiers could not of its own strength maintain itself in power against an enraged industrial proletariat, but if we imagine this financial power backed by a superb military system, if, in a word, we picture an alliance

between Prussian militarism and international finance, the plan no longer appears impracticable. It is this alliance that today menaces civilization, and it is an alliance of long standing, as we have seen in the earlier chapters of this book. The present campaign of anti-Semitism raging in Germany is largely a strategic maneuver with the object of reinstating Germany in the eyes of the world and throwing all the blame for both the war and the revolution on the Jews. Germany will not relinquish her Jews as long as they can help her towards the attainment of her dream of world-power. Nor will the International Jew forsake Germany as long as by her military strength she remains the horse to back.

Webster could not have seen the entire picture, but it is evident that according to the desire of the Rothschilds and after the issue of the Balfour declaration, the Jews entirely forsook Germany for greener pastures in England and the United States, and Nesta Webster has just described rather perfectly the current function of the international capital, the United States and its military in our modern world, which has been the prevalent power ever since the end of the First World War. But the description fits any world empire in history, and it is described in our Scripture. So long as

the people worship the beast and reverence the dragon which gives it power, they will be slaves to the eternal Jew. For a long time, Christianity kept our race relatively free of that slavery, and now in the desire for unheard of liberty we have become twice the children of hell.

The Midgard Serpent has bound all of Christendom in its grasp, and we can only await the day that it releases its tail, precipitating the fall of Babylon. (I bet the analogy offends some pagans and some self-righteous Christians as well. But it is nonetheless true.)

The Protocols of Satan

Part 23: Jewish Lies and Motivations

We subtitled the last episode of this series of The Protocols of Satan The Midgard Serpent and the Enslavement of Christendom. Of course, it should have been The Jews and the Enslavement of Christendom, but we chose to use the term "Midgard Serpent" for a couple of reasons. First, in Protocol No. 3 the authors of the Protocols themselves claimed to have the serpent as the symbol of their people, as they had said that "To-day I can tell you that our goal is close at hand. Only a small distance remains, and the cycle of the Symbolic Serpent — the symbol of our people — will be complete. When this circle is completed, then all the European states will be enclosed in it as in strong claws."

Secondly, we want to claim back some Christian symbolism from the neo-pagans who have adopted it for themselves, evidently not being aware that these things were employed by Christians long before they were even considered by anyone to be pagan. I saw a response from from a certain pagan to what I had said about the Midgard Serpent, Odin and Loki in our last episode, and he insisted on separating certain elements which I had mentioned and claiming that they were "late additions" to his paganism. While that would only support my claim that the concepts were Christian in the first place, it startles me that he seemed to think there was somehow an original documented organized paganism which was in any way universal in its beliefs before Christianity came along.

As the ancients attested, the Germanic tribes did not write in their own language. Aside from symbols found on certain scattered archaeological artifacts, of which the meanings can only be hypothesized, there are no scriptures of early paganism. And while various European tribes had similar myths and beliefs, they were by no means consistent with one another. So Germanic neo-pagans must resort to records of the Romans, Greeks, and the ancient Near East to

understand what they perceive to be their own paganism, and eventually they must arrive at the same place which is also the source of the Biblical literature. But our point here is not to contend with pagans, especially in a discussion of the Protocols of Satan. Rather, we only want to illustrate something that ancient Europeans held in common in both Christian and pagan literature, which is the knowledge of an enemy that would eventually have them surrounded to a point which would culminate in a great war, and that the symbol which was used to describe that enemy identifies the enemy to this very day, even in their own words.

The serpent was a symbol of the rulers of the ancient Egyptians, Assyrians and other world empires in the earliest times. The serpent has been worshipped in the Orient and elsewhere among the non-White races since the dawn of time. The serpent was used as a symbol to identify the enemies of Christians all throughout the Bible. The Revelation of Jesus Christ informs us that it is the dragon which gives its power to the beast, which in that context is a reference to Rome and the coming rule of the papacy. The terms dragon, serpent and leviathan were all used to identify the enemies of the God of Scripture. The same international bankers, whose early manifestations included the priesthoods of ancient Babylon, have been operating since the dawn of time, and propping up kingdom after kingdom which they could control from the shadows in order to enslave the common people.

No ancient writing identifies them as does the Christian Scripture. Yet here in the Protocols they admit that they themselves know it as well. However modern Christians — Christians over the last thousand years — are unaware even of this, that the concept of the serpent in the Scriptures represents a race of people who are eternally opposed to God. They fail to understand this because

ever since the Church of the popes started to become involved with regional politics and money-lenders, converso-Jews have been writing Bible commentaries which obscure the facts of Scripture and history. As these money-lenders and priests of Satan increasingly gained power within the Christian society, the academic literature became more and more favorable towards them, to the point where now Christians worship Jews rather than Jesus. The Protocols are a result of that power, as we have said before, that when the Protocols were written, the authors were already confident that they had control of the society to the point where everything outlined within them could indeed be executed.

Before continuing with our presentation and discussion of the Protocols, I want to discuss the term bourgeoisie. That is because sometimes we might see the term used in a manner where we may want to defend the people given the label, and sometimes, on the other hand, we may despise the people which the term describes. But that is because the use of the term, in regards to whom it identifies, is not entirely consistent.

The term bourgeoisie originally referred to the people who lived in the borough, meaning the town or city of an area. We see the stem of the word in the suffix of many of the names of our modern cities, such as Williamsburg, Hamburg or Strasbourg. In the ancient world, towns often formed around places convenient for markets so that goods could be exchanged, so they were also convenient places for craftsmen. In Greek and Hebrew cities, because people could easily congregate at the markets, they also became the seats of the judges, and centers of civil business. Likewise, pagan temples -- which were also the banks and often the brothels of the ancient world -- were set up in nearly every town. [This is an aspect of ancient paganism which most neo-pagans seem oblivious to.] But the wealthy landowners of the countryside, whether they employed serf or slave to operate their estates, could congregate in the towns for other reasons both cultural and political, and because of the luxuries they could enjoy in them, often lived in the towns rather than on their own estates.

The Greek word σχολή means rest or leisure, and from this we have the English word school, and words such as scholar and scholastic. The word academy is different, as it comes from the name of the Greek hero after whom the gymnasium was named where Plato had taught in Athens. In ancient times, only the landed class had the luxury of collecting in schools to learn and discuss, philosophy, music, mathematics and other such topics of learning. Even Paul of Tarsus taught at one such school for several years. Here is where our Western culture was developed.

The enemies of a society may exploit class divisions in order to upset the status quo and subvert the society, but the landed class are the children of those men who spilled or risked spilling their blood for the land in the first place, and who managed to hold it securely for the further growth and benefit of their own tribe.

Furthermore, it is their obligation to further risk their lives in the defense of their holdings whenever the need arises, and defending their holdings they also defend not only their families, but the serfs and tradesmen, those who are generally the less fortunate of their own countrymen, that they otherwise employ at labor. From these concepts arose the nobility, the original landed classes of the families and tribes which became the European nations, and the system of honor, privilege

and protection amongst the classes which we know as feudalism.

However the biggest mistake that the nobility of Europe made was to admit and employ the Jew. And as we have shown here in other contexts, the Jew came to be the middleman between greedy kings and the lower classes, changing the whole dynamic between nobility and commoner in Europe. Throughout Medieval England, the Jew was frequently depicted with horns and a long tail as a devil would be, because Medieval Englishmen understood that Jews were the devil. During the Middle Ages, when usury became more and more common in Europe, the Jew was the usurer and profited from the blood of Christians, while Christians were generally forbidden to loan money at usury. So for centuries the Jews -- who forever despised all Christians -- accumulated wealth, and bid the time when they would overthrow the nobility in order to replace it with themselves.

But the Jew could never overthrow the nobility without first Judaizing a large segment of the society.

Freemasonry was one vehicle which they had used to this end, but Freemasonry only accelerated the process, and the first vehicle was humanism, from which also sprung neo-paganism, which we had discussed at length here in our presentations on both the life of Martin Luther and our discussions of the Jews in Medieval Europe. But in concert with the rise of humanism, once usury finally became accepted by the Roman Church as well as by the Protestants of the West who followed after Calvin, the inevitable result was the plunge into materialism which accommodates the Judaization of society. We just aren't certain whether it was the Jews who persuaded certain Christian sects to accommodate usury, or if it was Christians who wanted to compete with the Jews, something which we find more likely to be the case since except for the occasional setback, the Christian prohibition on usury seems to have never really inhibited the Jews.

During this process a new bourgeoisie had formed in Europe, which was the bourgeoisie of the usurer and the so-called capitalist that was comprised mostly of Jews and Judaized Christians. The development of industry helped this new bourgeoisie to grow wealthy enough and strong enough to eventually overthrow the old order. So, as we saw from the pages of Nesta Webster's World Revolution in our last segment of this series, the Jews, through the Freemasonic lodges and other secret societies, had led the overthrow of the nobility of Europe in a series of revolutions which spanned many decades. And nearly as soon as the unsuspecting serfs had broken free of the nobles and gained control of the land upon which they and their ancestors had toiled for centuries, they fell into the hands of the usurers who became their new lords. The Jews had obviously understood how this process would work, and boasted in these Protocols of the inevitability that by these means, they would gain control of society. So, speaking in very general terms, originally the term bourgeoisie refers to the class of those who originally took the greatest risks and toiled the hardest for the establishment and subsequent maintenance of their nation, and therefore they and their posterity enjoyed the benefits of owning the land. It was this class who then developed the culture of the nation, through the transmission of learning and the accumulation of knowledge, and if they did not do that themselves, they patronized those who did. It is this bourgeoisie which we as Christians should want to defend.

But to Jewish comics like Karl Marx, the term bourgeoisie represents only the new capitalist property-holding class, not the old order which had been overthrown, which exploits the lower classes while taking no risks of its own outside of superficial financial risks or doing any actual work of its own. This is a bourgeoisie that we should all despise, and the dichotomy of Marxism takes advantage of that so that they can destroy and demean the original bourgeoisie and the original Christian values that it once represented. But the original bourgeoisie itself having been Judaized and embracing materialism, even if it continued to marginally represent Christian values, hurried along its own demise. Wherever the Jews have not destroyed it, it is only because they intermarried with it and eventually, they became it, which is certainly the case in England.

But even in England, until the beginning of the last century, it was the landed class which produced the majority of scholars, and the majority of scholars were also warriors and officers in the military. Ulrich von Hutten, the misguided poet-knight of the Reformation, was an example of this dying breed in Germany. Now in modern times the scholars and the warriors are two different classes entirely, the first never seeing battle while they talk about war all the time, and the second being uneducated never really knows what it is that they are supposed to be fighting for.

When Marxists attack the bourgeoisie, more often than not they are attacking the values of the original bourgeoisie while they are also attacking the actions and attitudes of this modern replacement capitalist bourgeoisie. But for the most part this new bourgeoisie does not hold or reflect those same traditional values. That is why many readers fail to understand such writings as the Communist Manifesto, a document which we hope to discuss at length here one day in the near future. So while we do not care for the new capitalist bourgeoisie, which has come into its wealth mostly through its willing participation in a Judaized society, we would indeed defend the ancient values of the original bourgeoisie, which may not have been perfect in every way, but which developed from our own tribal history within the context of our generally Christian society.

We called Karl Marx a Jewish comic. Unfortunately his comedy had very serious consequences. He created a very simplistic portrait of the bourgeoisie based on purely materialistic terms, because the Jew does not understand anything but materialism. It is beyond the ability of the Jew to truly understand spiritual values. The socialism of Marx was not true organic socialism formed around a community of men of a common blood, common values, common morality and a common mythos or religious outlook, who could work together for the benefit of the entire community. Rather, Marxism insisted that the State should hold all property, and where Marxism prevailed the end result is that his fellow Jews came to own it all. Where Marxism failed, the Jewish capitalists profited all the more in the pretense of opposing it. Marxism was a purposeful ploy by the same Jews who wrote the Protocols to enclose the Christian world in a dichotomy by which Jews would benefit either way. He managed to redefine socialism solely for the benefit of the international Jews who would use it for that very purpose. Marxism was never socialism, but it was only the socialism that the Jews promoted in order to obscure every other economic path and narrow the field of possibilities to what suited their own objectives. So to this very day Karl Marx, the

Jewish comedian, has put the joke over on Christians everywhere. His fellow Jews continue the charade. The first treachery of Marx as well as his critics is the failure to distinguish the new capitalist bourgeoisie from the real and original bourgeoisie. The second treachery of Marx as well as his critics is the failure to distinguish between Marxist socialism and true organic socialism. So the dichotomy between Marxism and Capitalism holds all sides in the hands of the Jews, and prevents men from finding their way back to the original ideals which for centuries shielded them from the Jews.

I have taken the risk of oversimplifying complex subjects in these observations, and have summarized them in my own words and without documentation, so that hopefully we may proceed through the Protocols with a better understanding of terms, and why our opinions may from time to time seem to conflict, because the application of terms in the source literature is not consistent.

As a digression, we must say that what we call true organic socialism, where men of a common blood, common values, common morality and a common Christian religion, is indeed the essence of Adolf Hitler's National Socialism, and it is Christian in every way - which is why Hitler embraced Christianity without embracing the already Judaized churches that only pretended to represent it. Both uphold nationalism, both uphold property rights, both allow a man to enjoy the fruits of his own labor, but both also insist that a man take consideration for his own kindred by working for the benefit of his community as well as himself. All of these things are anathema to the Jew, and for that reason they have worked so hard to destroy Christianity, and for that reason they also had to destroy National Socialism. They maintain power through lies, and have even trained all the Goyim to lie to one another continually on their behalf.

But not yet are we going to return to our presentation of the Protocols. Instead, we are going to pick up another topic from our previous presentation of the Protocols, which is that of supposed Jewish truth-tellers. Speaking of these, in our last episode we said "Men fall for this all the time, in the likes of a Nathaniel Kapner, a Henry Makow, a Bobby Fischer, a Harold Rosenthal, or some other Jew who says things that the supposedly awakened Goyim like to hear. But they are all snakes in the grass who will perpetuate the greatest lies while feeding little pieces of an incomplete puzzle to naive fools. If we are ever going to come to the real truth, we must end our fascination with devils." Of course, we said this in regard to Myron Fagan and his many lies about Adolf Hitler and other things. I could have also included Benjamin Freedman and even several others to the list. But the fascination with supposed Jewish truth-tellers, or Jews who supposedly tell the truth, is not new and did not start with Fagan.

An even earlier supposed Jewish truth-teller was Benjamin Disraeli, and Henry Ford seemed to be enamored with him. So here we are going to present and discuss a chapter of The International Jew which is titled Disraeli - British Premier, Portrays the Jews. In it, Ford uses segments of Disraeli's famous novel, Coningsby, to show how Disraeli was rather candid in his portrayal of Jewish behavior through his character Sidonia. While this is true, there is always strings attached, and we will discuss some of those based on the statements in Ford's chapter.

This book, Coningsby, was published in 1844, a short time before the revolutions which plagued practically all

of continental Europe in 1848. It is widely held that the book is based on the life of Nathan Mayer Rothschild, and that the Sidonia character is a composite of traits of both Rothschild and Disraeli himself. But it is not the book itself which is as important to us here as the conclusions which Ford draws from it. The book was set in 1830's England in the political aftermath of the Reform Act of 1832, which itself was aimed at diminishing some of the political influence of the British bourgeoisie. So the following article was published in The Dearborn Independent, on 18 December 1920, and we shall interject our own comments and criticism:

Disraeli - British Premier, Portrays the Jews

The Jews have complained that they are being misrepresented. It is their usual complaint. They are always being "misrepresented" and "persecuted" except when they are being praised for what they are not. If the Jews were fully understood by the Gentiles, if the Christian churches, for example, were freed from their delusion that the Jews are Old Testament people, and if the churches really knew what Talmudic religion is, it is likely the "misrepresentation" would be still stronger.

As we always do in our critiques of articles from The International Jew, we credit Henry Ford for having written them, since he put his name to the book and the publication which first presented them. However we are aware that many of them may have been written by William J. Cameron, or even by others of the staff at The Dearborn Independent. But we will credit Ford nevertheless.

Here the author admits that the Jews are not the Old Testament people. But this is not what we may think it to be, as we shall see. Yet even with this claim, the Jews are often referred to as Judah in these articles, and that is not a correct identification. The Jews are as far removed from Judah as the Kaffirs currently occupying London are related to the original Jutes, Angles and Saxons. Continuing with Henry Ford:

The downfall of Russia was prepared by a long and deliberate program of misrepresentation of the Russian people, through the Jewish world press and Jewish diplomatic service. The name of Poland has been drawn in filth through the press of the United States under Jewish instigation, most of the signers of the latest Jewish protest against The Dearborn Independent's articles being leaders in the vilification of Poland, whose sole crime is that she wishes to save herself from the Jews. All this real misrepresentation is regarded as the Jews' privilege.

We have for a long time thought that Eastern Europe, and Poland and Romania especially, were turned over to the Soviets after the Second World War so that the Jews could take vengeance upon their Christian enemies in those states, who after many centuries of experience with the Jews certainly had come to hate them. The Christians of the West have not yet learned those lessons. Continuing with Henry Ford:

But wherever a hand has been raised to prevent the Jews overrunning the people and secretly securing control of the major instruments of life, the Jews have raised the cry of "misrepresentation." They never meet the question outright. They are not meeting it now. They cannot meet it without confession. False denials, pleas for sympathy, and an unworthy attempt to link

others with them in their fall, constitute their whole method of defense.

Freemasons may wonder how they come into this affair; as they see the name of their ancient order coupled with that of the Jews in the latest Jewish defense. It is all very easily understood by those who are acquainted with Jewish strategy during the two centuries which comprise modern Masonic history.

Here Ford had a blind spot, because he himself was a Freemason. But Ford, a Freemason, essentially admits that Freemasonry is not really ancient at all, and indeed modern Masonry was just over three centuries old when Ford wrote. He continues:

Twice in the history of the United States, the people have been aroused by a sense of strange influences operating in their affairs, and each time the real power behind the influences was able to divert suspicion to the Freemasons. Once in George Washington's time, once in President Adams' time this occurred. Books were written, sermons preached, newspapers took up the search, but none of the observers saw the Jewish influence there. George Washington knew that the disloyal influence was not Masonic, but he saw signs of the concealed power trying to operate under the guise of Masonry. President Adams had not so clear a view of the matter.

We can only imagine that these references to Freemasonic agitation during these first American administrations are to the attempts to bring America into the French side of their wars with the British which began anew in 1793. This was first tried by The Directorate which ruled France after the French Revolution and during the presidency of Washington, and then by the court of Napoleon Bonaparte during the presidency of Adams. Near the start of the American Revolution, in 1778, the Continental government signed a treaty of alliance with the King of France. So when they returned to war with the British, both The Directorate and then Napoleon had contended that the treaty should still be in force, so that America was obligated to join against the British. This was one of the motivating factors in the speech Washington had given as he left office, concerning involvement in foreign wars.

In 1826, after the William Morgan affair, Freemasonry suffered and became quite unpopular. However it was still a large part of the hidden hand behind national affairs, to which Ford seems to be oblivious. Perhaps he was oblivious because he himself was a Freemason. Thus he continues:

Masonry emerged unstained because it was guiltless of subversive purposes. A pseudo-Masonry, of French origin, given to atheistic and revolutionary purposes, strongly patronized by Jews, was the disturbing element, but all that the public was able to see was the Masonic similitude and not the Jewish hand. A recrudescence of this misrepresentation of the Masons occurred also in 1826, and from then until the other day, when the Leaders of American Jewry linked the name of Freemasonry with their own, the name of the Order has been unscathed.

Here we shall object to both the opinions of Henry Ford and Nesta Webster concerning British Masonry. First, we would assert that speculative masonry had its origins in Britain, and was exported to France during

the exile of King James II. But, as we hope to have shown in our series on The Jews in Medieval Europe, speculative masonry merged alchemy, fascination with the Jewish Kabbalah, and the objectives of the Talmud with a secret society organized in such a manner that nefarious agendas could be conducted while keeping most of the membership blind to those ultimate purposes.

Both Ford and Webster seem to miss the fact that England's great revolution happened in the days of Cromwell, after which the Jews regained entry to England, the Bank of England was founded, and nearly two hundred years before they enjoyed emancipation on the Continent, they were able to act almost as they wished in Britain, albeit there were some final political restrictions which were lifted in the 19th century. So in England, Freemasonry did not need to act in the revolutionary manner which it did on the Continent in order to achieve its objectives. The Jews already had England in their pocket. In post-Revolution America, Jews hardly had any restrictions, and therefore no further revolution was needed. That is the only thing that sets British masonry apart, and that allows us to be deceived into the idea that there may be a "good" Freemasonry, while the rest of their doctrines are just as much anti-Christian as those of the French and other lodges.

In truth, the Freemasons of Europe acted in the manner in which they did so that the same Jews could come to control the nations of Europe as they had already come to control England, and by 1913, America as well. After that, every nation that they cannot control they have employed America and England to help them destroy. Ford continues:

This is to serve notice on the leaders of American Jewry that this time they will not be permitted to hide behind the name of Masonry, nor will they be permitted to hold up the name of Masonry as a shield to blunt the darts or as an ally to share the shafts aimed at their subversive purposes. That game has succeeded twice in the United States; it will never succeed again. Freemasonry is not and never was implicated in what the Jewish cabal has had in mind. And Freemasons everywhere are aware of the facts.

Ford was aware of Jewish treachery. How committed a Freemason he was, we cannot tell. The question has been frequently asked, because of Henry Ford, as to whether a Freemason can actually be an "antisemite". There should be no doubt that Freemasonry upholds Jewish ideals and Jewish objectives, which is seen throughout their own writing, from the universal concepts of liberty, equality and fraternity, to the proto-Zionist desire to rebuild Solomon's temple in Jerusalem, and in its rituals, fables and oaths, Freemasonry consistently espouses Jewish and anti-Christian ideals. But perhaps Ford himself did not know enough to understand the Judaism in Freemasonry. So he continues:

It is a curious fact that just as the Jews have sought to operate through the Masons and then leave that Order to take the brunt of the ensuing assault, so also have they at times sought to operate through the Jesuits, playing the same trick with that name and Order. If the Jesuits and the Masons would compare notes, they could both report the same thing. Jews have sought to use both, and have been frustrated, although in

consequence the names of both Orders have suffered for a time.

This is one of the coincidences between the Protocols and the facts: the Protocols express themselves as against both the Masons and the Jesuits, but willing to use both to attain Jewish purposes.

What Ford should ask is why Jews gain entry into and subvert both the Jesuits and the Freemasons so easily. Both organizations have served throughout their history as a mask for Jewry. If the ideals of either group were truly Christian, Jews would not so readily subvert them. He continues with another wrong conclusion:

Both these orders are well able to take care of themselves, once they know the key to the Jewish plan. But there is much information on these matters of which the public is not aware, and at a future date a study may be made of the historical efforts of the Jews to use and destroy Freemasonry. Such a study will be useful in showing how Jewish influence operated in a day when the people had no means of identifying it as Jewish. The people attacked the thing they saw, but what they saw was not the source of the element they opposed. Progress has been made at least to this extent, that nowadays, more than at any previous time, the world plan of the Jews is known and recognizable.

And we will let Ford leave his discussion of these things with only one further criticism: perhaps there would have been no speculative masonry without the Christian European fascination with the Kabbalah, and the need of the Jews to have vehicles by which to indoctrinate their Gentiles with the precepts of their Talmud, and to better exercise political power before they could openly take a political role for themselves. Ford continues:

The main purpose of the present article, however, is to show the reader that the Jews have not been misrepresented, the means of showing this being a presentation of the Jews by a notable Jew whom the Jews are delighted to honor.

Now since Ford wrote this, we have seen the pattern time and again repeated, by which truth-telling Jews are introduced to Christian patriots, and it is always just a little truth mixed in with a multitude of lies. Again he continues:

Benjamin Disraeli, who was Earl of Beaconsfield and prime minister of Great Britain, was a Jew and gloried in it. He wrote many books, in a number of which he discussed his people in an effort to set them in a proper light. The British Government was not then so Jewish as it has since become, and Disraeli was easily one of the greatest figures in it.

The "proper light" is, however, a lie in itself. Here we are going to cite Arnold Leese's work on Jewish Ritual Murder, where he wrote: "The motive of Ritual Murder of Christians by Jews is almost certainly hate. It is in fact the same motive that Disraeli admitted to be the cause of revolutionary activities against Gentile governments; to use his words (from Life of Lord George Bentinck, 1852): 'The people of God co-operate with atheists; the most skilful accumulators of property ally themselves with Communists; the peculiar and chosen Race touch the hand of all the scum and low castes of Europe; and all this because they wish to destroy that ungrateful Christendom which owes to

them even its name, and whose tyranny they can no longer endure." So Disraeli, striving to set Jews "in a proper light", asserts that they are the people of God, and the "chosen race", and even that Christendom owes to Jews its name, all three things which are among the biggest of historical lies.

Perpetuating these lies, so long as people believe them it does not matter how much truth he tells about treacherous Jewish behavior, because Christian will always have to assume that the Jews are good people, being "God's people". Disraeli is not perpetuating these lies for nought. He had as a good friend of his family notable Englishmen, and scholars such as Sharon Turner, and with the dawn of English archaeology in the Near East, the real Bible story was being discovered by such British scholars. So Disraeli was only safeguarding the interests of the Jews in England, who are really the children of the devil. Continuing with Henry Ford:

In his book, "Coningsby," there appears a Jewish character named Sidonia, in whose personality and through whose utterances, Disraeli sought to present the Jew as he would like the world to see him. Sidonia first announces his race to young Coningsby by saying, "I am of that faith that the Apostles professed before they followed their Master," the only place in the whole book where the "faith" is mentioned. Four times, however; in the brief preface to the fifth edition, written in 1849, the term "race" is used in reference to the Jews.

Once again, we see Disraeli perpetuating the biggest of Jewish lies, and Ford does not dispute it even though he himself at the beginning of this very article referred to the "delusion that the Jews are Old Testament people." In truth though, the Jews are Old Testament people: the Edomites and Canaanites of the Old Testament. He continues:

In the first conversation between these two, Sidonia reveals himself as a great lover of power, and discourses charmingly of the powerful men of history, ending in this way: "Acquaviva [sic Claudio Acquaviva] was General of the Jesuits, ruled every cabinet in Europe and colonized America before he was thirty-seven. What a career!" exclaimed the stranger (Sidonia), rising from his chair and walking up and down the room; "the secret sway of Europe!" (p. 120. The references are to Longman's edition published in 1919. The italics are ours.)

Taking up a study of the character of Sidonia the Jew, Disraeli the Jew begins to refer to the Jews as "Mosaic Arabs." If a modern writer were to describe the Jews thus, virtually as Arabs of the Mosaic persuasion, it would be denounced as another attempt at "persecution," but Disraeli did this a number of times, his purpose evidently being to give the Jew his proper setting as to his original position among the nations. Again he refers to them as "Jewish Arabs." Both of these terms may be found on page 209.

And here, while Ford had spoken of the "delusion that the Jews are Old Testament people", being in conflict with himself he seems to endorse the idea that Jews are "Mosaic Arabs" as the "proper setting" and "original position" of the Jews among the nations. But since the word arab means mixed in the Hebrew language, and the original Israelites were White and had despised arabs, Disraeli's truth-telling is actually absolute

treachery. It is not truth at all. But we shall continue with Ford:

Disraeli also gives voice to the feeling, which every Jew has, that whoever opposes the Jew is doomed. This is a feeling which is strongly entrenched in Christians also, that somehow the Jews are the "chosen people" and that it is dangerous to oppose them in anything. "The fear of the Jews" is a very real element in life. It is just as real among the Jews as among non-Jews. The Jew himself is bound in fear to his people, and he exercises the fear of the curse throughout the sphere of religion -- "I will curse them that curse thee." It remains to be proved, however, that opposition to the destructive tendencies of Jewish influences along all the principal avenues of life is a "cursing" of the Jews. If the Jews were really Old Testament people, if they were really conscious of a "mission" for the blessing of all nations, the very things in which they offend would automatically disappear. If the Jew is being "attacked," it is not because he is a Jew, but because he is the source and life of certain tendencies and influences, which, if they are not checked, mean the destruction of a moral society.

Perhaps it is to Ford's credit that he judged the Jews by the content of their character. But we see Ford disconnect the Jews from the promises to Abraham based merely on their behavior, and then imagines that they have the capacity to change that behavior. So in essence, he too is admitting that the Jews are the people of the Old Testament, but that they are not "Old Testament people" merely because they behave badly. So Henry Ford is not as awakened to the treachery of the Jews as much as we may have hoped, and by promoting Disraeli's truth-telling, he is unwittingly helping to promote even more grievous lies. He continues:

The persecution of the Jew to which Disraeli refers is that of the Spanish Inquisition, which rested on religious grounds. Tracing the Sidonia family through a troubled period of European history, our Jewish author notes:

"During the disorders of the Peninsular War *** a cadet of the younger branch of this family made a large fortune by military contracts, and supplying the commissariat of the different armies." (p.212.) Certainly. It is a truth unassailable, applicable to any period of the Christian Era, that "persecuted" or not, "wars have been the Jews' harvests." They were the first military commissaries. If this young Sidonia in supplying "the different armies" went so far as to supply the opposing armies, he would be following quite perfectly the Jewish method as history records it.

Military commissaries were around before the time of Moses, however it is true that modern Jews have always been military commissaries. But in ancient times they were Canaanites, a name which even became synonymous to the real Hebrews for merchant. The Spanish Inquisition did not rest on religious grounds. Rather, it rested on the fact that Jews who converted to Christianity under pretense and in order to gain the privileges of Christians, continued to act as Jews and had even greater leverage by which to oppress Christians. So the Spanish Inquisition rested on reacting to Jewish treachery, but Ford himself is unwittingly helping them once again by his poor characterization of its causes. So here it is Ford who is "misrepresenting" the Jews. Returning to Ford:

"And at the peace, prescient of the great financial future of Europe, confident in the fertility of his own genius, in his original views of fiscal subjects, and his knowledge of natural resources, this Sidonia *** resolved to emigrate to England, with which he had, in the course of years, formed considerable commercial connections. He arrived here after the peace of Paris, with his large capital. He stakes all that he was worth on the Waterloo loan; and the event made him one of the greatest capitalists in Europe."

This is known to be true, to a degree, in relation to Nathan Mayer Rothschild, upon whose life the book was said to have been based. Ford continues to quote from it:

"No sooner was Sidonia established in England than he professed Judaism ***"

"Sidonia had foreseen in Spain that, after the exhaustion of a war of twenty-five years, Europe must require capital to carry on peace. He reaped the due reward of his sagacity. Europe did require money and Sidonia was ready to lend it to Europe. France wanted some; Austria more; Prussia a little; Russia a few millions. Sidonia could furnish them all. The only country which he avoided was Spain ***" (p. 213.)

Ford will ignore the fact that the Jews instigated these wars, but we digress... he continues:

Here the prime minister of Great Britain, from the wealth of his traditions as a Jew and the height of his observation as prime minister, describes the method of the Jew in peace and war, exactly as others have tried to describe it. He puts forward the same set of facts as others put forth, but he does it apparently for the Jews' glorification, while others do it to enable the people to see what goes on behind the scenes in war and peace. Sidonia was ready to lend money to the nations. But where did he get it, in order to lend it? He got it from the nations when they were at war! It was the same money; the financiers of war and the financiers of peace are the same, and they are The International Jews, as Benjamin Disraeli's book for the glorification of Jewry amply testifies. Indeed, he testifies on the same page just quoted:

"It is not difficult to conceive that, after having pursued the career we have intimated for about ten years, Sidonia had become one of the most considerable personages in Europe. He had established a brother, or a near relative, in whom he could confide, in most of the principal capitals. He was lord and master of the money market of the world, and of course virtually lord and master of everything else."

It is also true that this was the tactic of Rothschild, after he came to prominence among the bankers of England.

This comes as near [to] being the International Jew as anything can be, but the Jews glory in the picture. It is only when a non-Jewish writer suggests that perhaps it is not good for society that a Jewish coterie should be "lord and master of the money market of the world," and as a consequence "lord and master of everything else," that the cry of "persecution" arises. Here Ford's conclusion is good, but he allowed a river of lies to procure a trickle of truth that honest men could find without the help of a Disraeli. Continuing with Ford:

Strangely enough, it is in this book of the British premier that we come upon his recognition of the fact that Jews had infiltrated into the Jesuits' order. "Young Sidonia was fortunate in the tutor whom his father had procured for him, and who devoted to his charge all the resources of his trained intellect and vast and various erudition. A Jesuit before the revolution; since then an exiled Liberal leader; now a member of the Spanish Cortes; Rebello was always a Jew. He found in his pupil that precocity of intellectual development that is characteristic of the Arabian organization." (p. 214.)

There were many Rebellious in Europe up to that point in history. But it is true, that Jews are Arabs. But Jews are neither Israelites nor Hebrews, and to completely expose the Jews, the true history of their origins must be exposed as well. They infiltrated ancient Judaea just as they later infiltrated every nation in Europe, They infiltrated the Roman Catholic Church through the Jesuits as well as other avenues, and it is amazing that even intelligent men very often do not see the pattern. Continuing with Ford:

Then followed in young Sidonia's career an intellectual mastery of the world. He traveled everywhere, sounded the secrets of everything, and returned with the world in his vest pocket, so to speak – a man without illusions of any sort.

"There was not an adventurer in Europe with whom he was not familiar. No minister of state had such communication with secret agents and political spies as Sidonia. He held relations with all the clever outcasts of the world. The catalog of his acquaintances in the shape of Greeks, Armenians, Moors, secret Jews, Tartars, Gypsies, wandering Poles and Carbonari [a secret society of 19th century Italy], would throw a curious light on those subterranean agencies of which the world in general knows so little, but which exercise so great an influence on public events *** The secret history of the world was his pastime. His great pleasure was to contrast the hidden motive with the public pretext, of transactions." (pp. 218-219.)

Here is The International Jew, full dress; he is the Protocolist too, wrapped in mystery, a man whose fingers sweep all the strings of human motive, and who controls the chief of the brutal forces – Money. If a non-Jew had limned [the verb limn is archaic, and means to draw or depict something, whether in art or in words] a Sidonia, so truthfully showing the racial history and characteristics of the Jews, he would have been subjected to that pressure which the Jews apply to every truth-teller about themselves. But Disraeli could do it, and one sometimes wonders if Disraeli was not, after all, writing more than a romance, writing indeed a warning for all who can read.

We would rather believe that Disraeli is writing a boast that he hoped would serve as a warning, with the motive of making Jews out to be the all-powerful people of God who cannot fail in their quest for world dominion, and Ford himself is buying the story. In truth, Jews only have power when Christians follow them in their sin. When Christians ever repent, there is an assurance that the Jew is going to be completely and utterly destroyed. Back to Ford:

The quotation just given is not the description of Sidonia only; it is also a description – save for the high culture of it – of certain American Jews who, while they

walk in the upper circles, have commerce with the "adventurers" and with "the secret agents and political spies," and with the "secret Jews," and with those "subterranean agencies of which the world in general knows so little."

This is the strength of Jewry, this commerce between the high and the low, for the Jew knows nothing disreputable within the circle of Jewishness. No Jew becomes an outcast, whatever he may do; a place and a work await him, whatever his character.

There are highly placed persons in New York who would rather not have it known what they contributed to the "adventurer" who left New York to overturn Russia; there are other Jews who would rather not have it printed how much they know of "secret agents and political spies." Disraeli did more than draw Sidonia; he portrayed The International Jew as he is found also in America.

Thus far Sidonia is described from the outside. But now he begins to speak for himself, and it is in behalf and praise of the Jews. He is discussing the discrimination practiced against his people in England. It is the old story. Everywhere, even in the United States, the same story. Crying for pity while usurping power! "We poor Jews" wails a New York multi-millionaire at whose finger legislators quail and even Presidents of the United States grow respectful.

The following quotation was written in 1844: Britons must be impressed with its uncanny parallel to their affairs today: it is Sidonia speaking -

"*** yet, since your society has become agitated in England, and powerful combinations menace your institutions, you find the once loyal Hebrew invariably arrayed in the same ranks as the leveller and latitudinarian, and prepared to support the policy which may even endanger his life and property, rather than tamely continue under a system which seeks to degrade him."

Once again, Jews are not Hebrews. Society in England did at times become agitated, however in England the agitation was always restrained. We would posit the opinion that if perhaps English society never became agitated, then the Jews who run England would not have been able to conceal their hand in all of the treachery which had been occurring on the Continent. Ford continues:

Consider that. "Latitudinarianism" is the doctrine of the Protocols in a word. It is a break-up by means of a welter of so-called "liberal" ideas which construct nothing themselves, but have power to destroy the established order.

Note also Disraeli's answer to the question sometimes asked, "If the Jews suffer under Bolshevism, why do they support it?" or the Jewish spokesmen's form of it -- "If we are so powerful, why do we suffer in the disorder of the world?" The disorder is always a step to a new degree of Jewish power. Jews suffer willingly for that. But even so, they do not suffer as the non-Jews do. The Soviets permit relief to enter Russia for the Jews. In Poland, the "starving war-sufferers" are able to glut all available ships in taking high-priced passage to America. They are not suffering as other people are, but, as Disraeli sees, they are willing to suffer because they see in every breakdown of Gentile society a new opportunity for the Jewish power to dig nearer to the central seat of power.

Just how the Jew works to break down the established order of things, by means of ideas, as the Protocols

claim, is shown in this same conversation of Sidonia:

"The Tories lose an important election at a critical moment; 'tis the Jews come forward to vote against them. The Church is alarmed at the scheme of a latitudinarian university, and learns with relief that funds are not forthcoming for its establishment; a Jew immediately advances and endows it."

If these words had been written by a non-Jew, the cry of anti-Semitism would ring through the land. They are true, neither more nor less true, because written by a Jew. And Sidonia adds:

"And every generation they must become more powerful and more dangerous to the society that is hostile to them." (These quotations from page 249.)

Well, several generations have passed since these words were written. The Jew still regards every form of non-Jewish society as hostile to him. He organizes strongly against society. And, if Disraeli is to be taken as a prophet, his words remain -- "they must become more powerful and more dangerous." They have become more powerful. Whoso would measure the danger, look around.

Disraeli was not a prophet any more than the Protocols were a prophecy. Rather, he too, in his own way, was boasting of Jewish power and the warning is only evident when the Gentiles notice it, but it is always already too late -- just like the Russian prince had told Sergei Nilus that it was too late by the time he had first read the Protocols. Ford continues:

Let the charming Sidonia proceed with his revelations:

"I told you just now that I was going up to town tomorrow, because I always made it a rule to interpose when affairs of state were on the carpet. Otherwise I never interfere. I hear of peace and war in newspapers, but I am never alarmed, except when I am informed that the Sovereigns want treasure; then I know that monarchs are serious."

It will be remembered that Sidonia held no governmental position. The time had not come for that. Power was exercised behind the scenes long before the craving for the spotlight was gratified. But whether there be Jews in office or not, the power they exercise behind the scenes is always greater than the power they show in the open. It can be seen, therefore, that the more numerous they are in office, the greater their secret power. Sidonia continues:

"A few years back we were applied to by Russia. Now there has been no friendship between the Court of St. Petersburg and my family. It has Dutch connections which have generally supplied it; and our representations in favor of the Polish Hebrew, a numerous race, but the most suffering and degraded of all the tribes, have not been very agreeable to the Czar. However, circumstances drew to an approximation between the Romanoffs and the Sidonias. I resolved to go myself to St. Petersburg. I had, on my arrival, an interview with the Russian Minister of Finance, Count Cancrin; I beheld the son of a Lithuanian Jew.

Perpetuating the lie that the Jews are Hebrews, along with the boastful admission that Jews are the ministers of finance even in Russia, a nation typically hostile to Jews. Back to Ford:

"The loan was connected with the affairs of Spain; I resolved on repairing to Spain from Russia. I traveled without intermission. I had an audience immediately on my arrival with the Spanish Minister, Senor

Mendizabel; I beheld one like myself, the son of a Nuevo Christiano, a Jew of Aragon.

Disraeli was one such "new Christian", a baptized Jew, which was the polite colloquial term for conversos in Spain. Otherwise, more fittingly they were called Marranos.

"In consequence of what transpired at Madrid, I went straight to Paris to consult the President of the French Council; I beheld the son of a French Jew, a hero, an imperial marshal ***"

If Sidonia were traveling today he would find whole groups of Jews, where, in his day, he found one, and he would find them in exalted places. Suppose Disraeli were alive today and should revise "Coningsby," including the United States in the tour of this money master of the world! What a host of Jewish names he could gather from official circles in Washington and New York – such a host, indeed, as makes the occasional Gentile look like a foreigner who had been graciously permitted to come in by the Jews!

There were at least a million and a half Jews in New York, and a great number of them in positions of power, when Ford wrote this. To continue:

"The consequence of our consultations was, that some northern power should be applied to in a friendly and mediative capacity. We fixed on Prussia; and the President of the Council made an application to the Prussian Minister, who attended a few days after our conference. Count Arnim entered the cabinet, and I beheld a Prussian Jew."

Hitler complained of the many intermarriages between the Prussian nobility and the Jews, which evidently precipitated the short-lived Prussian rise to the hegemony of Europe in the 19th century. And those who had the visible rule, Otto von Bismarck as well as Wilhelm I, were both Freemasons. Ford continues:

Sidonia's comment upon all this is offered as an address to every reader of this article: "So, you see, my dear Coningsby, that the world is governed by very different personages from what is imagined by those who are not behind the scenes." (pp. 251-252.) It is indeed! Why not let the world see behind the scenes for a little?

But this is nothing new. It is actually a circumstance as old as time itself, and it was only recent with the rise of humanism and the disintegration of Christianity in northern Europe. But even under the popes, Jews and Conversos frequently had undue control and influence. As it says in the Revelation, the dragon gives its power to the beast, and it is no different today. Ford continues:

And now for the most illuminating lines Disraeli ever wrote – lines which half compel the thought that maybe, after all, he was writing to warn the world of Jewish ambition for power:

"You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews. That mysterious Russian Diplomacy which so alarms Western Europe is organized and principally carried on by Jews. That mighty revolution which is at the moment preparing in

Germany, and which will be in fact, a second and greater Reformation, and of which so little is yet known in England, is entirely developing under the auspices of Jews." (p. 250.)

American Jews say that the Protocols are inventions. Is Benjamin Disraeli an invention? Was this Jewish Prime Minister of Great Britain misrepresenting his people? Are not his portrayals taken as true history? And what does he say?

He shows that in Russia, the very country where the Jews complained they were least free, the Jews were in control.

He shows that the Jews know the technique of revolution, foretelling in his book the revolution that later broke out in Germany. How did he foreknow it? Because that revolution was developing under the auspices of Jews, and, though it was then true that "so little is yet known in England," Disraeli the Jew knew it, and knew it to be Jewish in origin and development and purpose.

Disraeli the Jew knew it, because he was an agent of the Rothschilds who bought and paid for it. Disraeli was not truth-telling, but rather he was boasting and hoping to signal Jewish power to his readers in a way that would put the whole world in "fear of the Jews", so that no man would rise against them. So he made not a prophecy, but rather he revealed part of a plan, so that when it happened, his readers would indeed be in fear. Ford continues:

One point is sure: Disraeli told the truth. He presented his people before the world with correctness. He limns Jewish power, Jewish purpose, and Jewish method with a certainty of touch that betokens more than knowledge – he shows racial sympathy and understanding. He sets forth the facts which this series is setting forth. Why did he do it? Was it boastfulness, that dangerous spirit in which the Jew gives up most of his secrets? Or was it conscience, impelling him to tell the world of Judah's designs?

No matter; he told the truth. He is one man who told the truth without being accused of "misrepresenting" the Jews.

[The Dearborn Independent, issue of 18 December 1920]

Notice that Sidonia is named for Sidon, one of the foremost of the cities of the ancient Canaanites. So even his character was named for his true ancestors.

What is true, is that there are no good Jews, and there are no "truth-telling" Jews. When a Jew moves his lips, he is lying, even if he tells the truth in order to perpetuate a greater lie, or to create a false impression. And even Henry Ford didn't catch it. A bad tree cannot possibly produce good fruit, and the fruit of the Jews has been absolutely rotten for all generations. Couldn't even Henry Ford see the pattern?

Disraeli told a little truth, but with it he perpetuated a multitude of lies, and it is the acceptance of those lies that continues to keep the Jews in power. When the mask is pulled off, only then can Christians even begin to overcome the devil. And with that we must say, that only Christian Identity pulls the mask from the Jew. But when will the fat and happy masses ever listen? Perhaps when they are no longer so fat, or so happy...

The Protocols of Satan

Part 24: The Inevitable Failure of Democracy

In our last segment of this series presenting the Protocols of Satan, we really did not discuss the Protocols at all, except that it is certainly an agenda outlined in the Protocols that organized Jewry would plant their own agents at every point on the political spectrum, infiltrating every party and every prospective movement, latching onto every idea, jumping in at the front of every parade so that they can steer every political argument towards their own favor and their own agenda. For example, in Protocol 9 we read "People of all opinions and of all doctrines are at our service, restorers of monarchy, demagogues, Socialists, communists and other Utopians. We have put them all to work. Every one of them from his point of view is undermining the last remnant of authority, is trying to overthrow all existing order." Now that the Jews through their banking system and assorted criminal enterprises have virtually monopolized the world's political authority and have come to rule all of the world's governments, we cannot imagine their endeavors to maintain control would be any different than the methods which they employed to gain control. So in The Protocols of Satan, Part 23: Jewish Lies and Motivations we discussed the many so-called "self-hating" or "truth-telling" Jews and saw that while they appeared to be telling some truth, the lies which they perpetuated while doing so are much more dangerous than any confessions which they made concerning Jews. A love of truth and honest historical investigation would still exist without these imagined tattle-tale Jews, but in this manner they fulfill another agenda, outlined in Protocol 16 where we read them boast that "we shall swallow up and confiscate to our own use the last scintilla of independence of thought, which we have for long past been directing towards subjects and ideas useful for us." In Protocol 13 we read "Growing more and more disaccustomed to reflect and form any opinions of their own, people will begin to talk in the same tone as we because we alone shall be offering them new directions for thought... of course through such persons as will not be suspected of solidarity with us." With this we can only imagine why David Duke upholds so many Jewish lies as he pretends to be a herald revealing Jewish treachery, or perhaps why Andrew Anglin has an intense hatred for the ultimate truths found in Christian Identity. By wrongly attributing the Hebrew Scriptures to the Jews while complaining of disproportionate Jewish influence over world affairs, they are both in full agreement with the Jews, and they both fulfill those very words found in the Protocols.

We also hope to have fully demonstrated why any true seekers of truth we must reject the so-called self-hating Jews, the Howard Rosenthals, Henry Makows and Nathaniel Kapners, who assume to expose Jewish treachery while all they uphold all of the bigger and more devastating lies.

Now we shall continue our presentation of the so-called Protocols of the Learned Elders of Zion, employing the translation found in the book The Protocols and World Revolution attributed to Boris Brasol, and published in Boston in 1920 by Maynard, Small & Co. However once again, we will not get very much further into the Protocols this evening, because we want to attempt to quantify something else, which we have discussed from

different aspects in the past. That is the failure of liberal democracy.

Democracy is, basically, based on babble. Babble and democracy go hand-in-hand and cannot be separated one from the other. The problem, however, is that people are generally self-centered and short-sighted, so when their preferred side wins they are happy with democracy, and when their side is not in control of the government they are only temporarily disaffected, given the false hope they place in the next election. Nowhere in modern times is this more evident than in the recent American presidential elections.

The authors of the Protocols knew all of this. In the 18th and 19th centuries the secret societies and the Jewish-controlled Press agitated and instigated through war and revolution until parliamentary democracy became the inevitable victor among models for governance. As the Protocols have often expressed and as we have already discussed in several ways, the Jewish money power understood that as soon as this system became prevalent in Europe and elsewhere, that the money power which they controlled could become the new tyrant. The nature of democracy itself results in that circumstance, and it cannot be avoided. Ever since it has prevailed, the people have been virtually brainwashed into believing that representative democracy is the only righteous form of government, and nothing can be further from the truth. With this we shall present the next paragraph of Protocol No. 3:

PROTOCOL NO. 3

Unrestrained babblers have converted parliamentary sessions and administrative meetings into oratorical contests. Daring journalists, impudent pamphleteers, make daily attacks on the administrative personnel. The abuse of power is definitely preparing the downfall of all institutions and everything will be overturned by the blows of the infuriated mobs.

A couple of years ago there was a negress in Congress who made the statement that the American Constitution was 400 years old. We had already given the example here of the negro congressional representative who believed that islands could actually tip over. For damage control, a press release was later issued in his name describing him as some sort of comic making a purposeful allegory, which is an obvious lie considering the manner and context in which the statement was made. This is the inevitable result of elected democracy, and these fools are only mouthpieces hired by the money power to do their bidding. Democracy is government based upon babble. That is all it is. It is the perfect form of government for what the Bible calls Mystery Babylon, as the word Babylon is ultimately from a Hebrew word which means confusion.

To understand that democracy has always been that way, here I am going to read from a book titled The Greek Polis and the Invention of Democracy: A Politico-cultural Transformation and its Interpretations, edited by Johann P. Arnason, Kurt A. Raaflaub, and Peter Wagner. The book is a collection of essays written by an assortment of professors of the Classics, Ancient History and Political Science from various universities. The introduction to the book is a characterization of its contents written by the editors. We do not agree with

every aspect of the book, and we do not even agree with its title. There are references to democratic institutions in the inscriptions of ancient Sumer, so the Greeks certainly did not invent democracy – the Athenians are only the earliest implementation of democracy of which we have sufficient surviving historical records. We are reading from the introduction to the book, which is attributed to all three editors, and there are no page numbers. Where non-historical people are mentioned, they are among the academics who contributed to the book.

The rise of Greek historiography is one of the cultural innovations widely perceived as at least akin to the democratic spirit. Jonas Grethlein's chapter considers this question from a new angle and raises doubts about the direct connections that have hitherto seemed plausible. For Grethlein, it is crucial that Greek uses and understandings of the past – articulations of cultural memory – had already found expression in "epics, elegy, tragedy, and oratory," and that historiography emerged in a reflected relationship to these pre-existing genres. More precisely, the works of Herodotus and Thucydides, which we have to take as starting-points (speculations about Herodotus' forerunners are inconclusive), demarcate their critical inquiry into the past from earlier modes of commemoration (and Thucydides adds an effort to distinguish his approach to history from that of Herodotus), but they also preserve some basic features of an older view of history that was first spelt out in the Homeric epics. A strong concern with the fragility and uncertainty of human existence in history goes hand in hand with a non-developmental view. The suggestion is not that the notion of development was absent from Greek thought, but neither the epics nor Herodotus and Thucydides imposed it on history. Other modes of memory are too limited in scope to make comparison on the same level possible; as Grethlein argues, it can nevertheless be shown that a critical reference to oratory was of major importance for the emerging genre of historiography. Oratory was "the primary genre besides poetry in which the Greeks encountered their past"; in the form of funeral orations, it became an integral part of democratic institutions, and the exemplary use of the past was a standard device of political rhetoric. As Grethlein sees it, Thucydides' critical attitude to oratory is evident in his reflections on method (now more adequately understood than in earlier scholarship) and in the presentation of particular cases, most famously Pericles' funeral oration. The importance of the latter as a key to the self-understanding of democratic Athens at its most articulate is not in dispute, but Grethlein's reading places a new emphasis on the contrasts between representation and practice. Both this outstanding example and the more general critique of rhetoric indicate a distance from democracy, and a closer look at Herodotus suggests the same conclusions, even if the critical stance is much less pronounced. On a more fundamental level, Grethlein's interpretation stresses the limits to political readings of Greek historiography: if it emerges as a response to and a move beyond the models created by earlier genres, it is by the same token not reducible to direct intellectual effects of fifth-century transformations. But the final conclusion is not that the new horizons opened up by Herodotus and Thucydides have nothing to do with democracy. Despite the critical attitude of the authors and the cultural logic

of the genre, a certain affinity with the spirit of democratic politics is apparent in both cases. A closer look at the operative mechanisms and resources of Athenian democracy helps to clarify its relationship to social and cultural conditions. The role of rhetoric, a key factor in the functioning of democratic politics, should be seen in this perspective. Harvey Yunis shows how the uses and ramifications of rhetoric interacted with a broader set of trends. The perfection of rhetoric as a skill and the elaboration of a discipline dealing with this skill belong in the context of a more general cultural movement: the "consciousness of ability" (Könnensbewusstsein) which Christian Meier (1990: ch.8) [in a separate work] identifies as the closest approximation to an idea of progress in the ancient world. A growing reflexive awareness of human capacities and their perfectibility was one of the main currents of fifth-century culture. With reference to the sociological tradition, it seems appropriate to speak of civilizing processes. In that regard, rhetoric plays a double role: as an important part of an evolving larger complex and – in virtue of its influence on discourse and writing – as a medium of reflexivity across the spectrum. Within its own domain, the reflexive turn began with the separation between form and message, which Yunis singles out as a basic operative distinction: it enables the choice of different forms to present the same message to varying audiences. Further development gave rise to techniques and traditions as well as criteria of expertise, and thus to growing professionalization. Rhetoric served the competitive pursuit of power, but it also fostered a diversity of views while maintaining "the supremacy and decision-making prerogatives of the demos." In a broader sense, reflexive uses of rhetoric made it the "chief mode of public literary expression," and this new role found classic expression in texts as different as Plato's *Apology of Socrates* and the speeches included in Thucydides' history of the Peloponnesian War. The tradition that evolved out of these beginnings was, as Yunis notes, to dominate public communication until the end of antiquity.

First, we must state that Thucydides was not really critical of oratory itself, but rather he seems to have loved oratory and to have been fascinated with its efficacy, as he dedicated a great deal of time reconstructing the eloquent speeches of generals and statesmen for his history of the Peloponnesian War. But more importantly, notice the attitude of the editors of this work, that they credited rhetoric and democracy as integral components leading to a "civilizing process", as if there was no civility or civilization before the advent of Greek democracy! So they are also clearly biased in favor of democracy as a righteous form of governance. But where they admit that "rhetoric served the competitive pursuit of power" they seem to fail to understand that the rhetoricians were often in the employ of those who would subvert power for themselves, and that is how the authors of the *Protocols* understood that they would indeed come to control the world once democracy became the accepted form of government in the Europe and the West. Not much is known of ancient Rome outside of the legends which the poets have left us, and which were generally accepted and repeated by the later historians. But Rome evidently became a sort of democratic republic by the end of the 6th century BC, and for the most part remained that way until the time of Caesar, a period of nearly five hundred years. However, why

Rome was able to remain free of tyrants or sectarian domination for so long is explained by Livy in his *History of Rome*, written in the first century before Christ, where for instance and among other things he relates that private meetings were forbidden and punished as conspiracies. So there were no known secret societies in ancient Rome. He also relates that any politician who promised any portion of the people benefits from public funds was also dealt with quite severely. In the formative years of the American Republic, this same issue was raised successfully by a congressman named Davy Crockett, but the prudent reasoning behind such austerity is always quickly forgotten. Crockett properly and successfully argued as to why the families of slain military officers should not be given benefits or pensions at the public expense. Compare that attitude to what the imperialist propaganda has led America to value today. Here is another look at democracy and rhetoric from the *Select Orations and Letters of Cicero*: Allen and Greenough's Edition revised by J. B. Greenough and G. L. Kittredge. This is also from the introduction to the book, under the heading *Roman Oratory*:

From the earliest times of which we have historical knowledge, up to the establishment of the Empire as the result of Civil War, the constitution of Rome was republican, in so far that all laws were passed and all magistrates elected by a vote of all the citizens. The principle of "representation," however, which to us seems inseparable from republican institutions, was unknown to the Romans. All laws were passed, and all officers were elected, at what we should call a mass meeting of the entire body of citizens, convened at the central seat of government. The absence of newspapers, also, made a distinct difference between ancient political conditions and those of our own times. Conversation and public addresses were the only means of disseminating political ideas. And even the scope of public addresses was much limited; for meetings could be called by a magistrate only, and could be addressed by only such persons as the presiding magistrate would permit. Obviously, under such a regime, public speaking, which even now has a distinct potency in state affairs, must have been far more efficacious as a political instrument than it is today.

There were usurers in ancient Rome, and surely some of them were proto-Jews, which are the ancient Canaanite merchants. Livy wrote on several occasions of the strife between common Romans and the usurers over the rate of interest. Later, in Imperial Rome, usurers like Seneca had a great deal of influence over military policy, and according to the Roman historian Dio Cassius, the Iceni revolt of Boudicca was one consequence of that influence. But there are many other ways to demonstrate that the money power also had undue influence, and frequently had subliminal control, of the policies of Imperial Rome. Returning to our introduction from the *Select Orations and Letters of Cicero*:

To this must be added the fact that under Roman polity the only means of social advancement was success in a political career. The Senate, the Roman peerage (see p. 1), consisted practically only of persons who had been elected to one or more of the three graded magistracies, quaestorship, praetorship, and consulship (the *cursus honorum*: see p. liv). Hence every ambitious Roman, of high or low estate, had to become a politician and follow the regular course of office-holding. The *curule*

magistrates were at once generals, judges, and statesmen. To achieve success, therefore, a politician had to show ability in all of these directions. Occasionally, to be sure, a man succeeded by virtue of a single talent, – like Marius, who owed his advancement solely to his valor and military skill; but such instances were rare. Next to military fame, the strongest recommendation to the favor of the people was oratorical ability. Then, as now, the orator's power to move the multitude in public affairs was the readiest means of advancement. Further, political prosecutions, and private suits prompted by political motives, were of the commonest occurrence, and these afforded an eloquent advocate abundant opportunity to make himself known and to secure the favor of large bodies of supporters. Again, the Senate was a numerous and somewhat turbulent body, always more or less divided in a partisan sense; and, though it had no legislative functions, it still exercised a very strong influence on politics. To be able to sway this large assembly by force of oratory was of great moment to an aspiring Roman. Finally, though the contention for office ceased with the consulship, there still continued among the *consulares*, who formed almost a distinct class in society and public life, a vehement rivalry to be regarded as the leading man in the state. For all these reasons, the art of oratory was perhaps more highly esteemed and of greater practical value in the later period of the Roman Republic than at any other time in the history of the world.

The government of Rome had divided powers. The assemblies of ordinary citizens had authority over things such as the elections, legislation, and criminal trials, while the Senate controlled such things as the state finances, the treasury and the issuance of money, the administration of magistrates, the conduct of war, and foreign policy. Where our authors speak of partisan politics, they do not mean to refer to actual political parties, which were seen as conspiracies against the people and were outlawed, as they were in Athens, but rather to class divisions among the population which had devolved into a partisanship of its own, the state becoming divided between Patricians or Optimates, which were the aristocrats, the middle-class Equestrians who often switched sides in support of nobles or commoners, and Plebeians or populists, representing the common people. But these were factions, and not parties. Surely there were proto-Protocolists (i.e. proto-Jews) amongst the factions of ancient Rome subverting power for the bankers of their own time.

In times of war, a dictator was appointed by the Senate who had absolute power for the course of the war. Only he was not permitted to bring his armies to Rome, and that is the crux of the issue as Caesar and his armies crossed the Rubicon in 49 BC. But Caesar's claim to rulership was based not only on his military might or prowess. Rather, he based it on his ancestry. He even minted coins showing his claim to have descended from Aeneas, the Trojan prince who led a remnant of his people to Italy, and the Roman goddess Venus. By this he claimed to be a rightful ruler of the Roman people and a civil war ensued. While we have value for the writings of Virgil, much of his epic *Aeneid* is propaganda in this and in other respects, and in this fashion it perpetuated and popularized Julius Caesar's claim to rightful rulership on behalf of his heir Octavian, also known as Augustus Caesar, who was a patron of Virgil. In Virgil's defense, however, Strabo of

Cappadocia independently repeated the assertions of Caesar's lineage in his Geography, and Strabo seems to have been a somewhat discerning historian in his own right.

Caesar is considered a hero in modern popular culture, where if representative democracy, or even direct democracy as the Romans had, is considered a righteous form of government, and if dictatorship is generally despised, Caesar should be considered a villain. But Caesar was considered a hero in his own life because the democratic Republic had disintegrated and failed the people, so the inevitable dictatorship followed. Caesar's main adversaries were the aristocracy, and therefore if it were not for Julius Caesar, perhaps the inevitable result of democracy which is mentioned here by the authors of the Protocols would have played out in ancient Rome and the abuse of power would have led to "the downfall of all institutions and everything" may have been "overturned by the blows of the infuriated mobs." As they boasted in earlier portions of the Protocols, the authors simply understood history, and knew how to employ that understanding to their own advantage.

This has been a long digression, but we hope to have shown the connection between rhetoric and democracy from the very beginning. In a democratic system, it is not the wisest or most prudent man who wins, it is not the man with the clearest plan of action or the greatest vision, and it is not the Truth which prevails, but rather, it is whoever can give the most persuasive argument and seduce the people with the most eloquent cunning who prevails. This has been known from the very dawn of the first democratic governments in Europe. So democracy always devolves into a battle of cunning expressed in rhetoric. This is a timeless lesson for our own people: no matter what system of government we think will be best for us, we will be ruled by tyrants if we do not choose to be ruled by God.

But when the cunning takes the form of useful idiots, like the negro American congressmen whom we have already mentioned, who are absolutely ignorant of both history and nature, then we must be aware that we are at the mercy of the bankers and behind-the-scenes powers who control them. One astute observer of the democratic process was Adolf Hitler, and for very much the same reasons, he had despised the parliamentary process, because it lent itself to the oratorical contests of unrestrained babblers described here in the Protocols. However, in Hitler's Germany and just before his own rise to power the situation was a little different, the Marxist Proletariat, funded by world Jewry, were the "infuriated mobs" who were "preparing the downfall of all institutions". But at an earlier time, in the years before the Great War which led to the Weimar government, Adolf Hitler was able to observe the workings and failures of the Austrian parliament in Vienna first-hand, and to see through its incurable problems. So here we will present some of his observations. Once again, we will see that Adolf Hitler agrees with the authors of the Protocols, although, of course, his aspirations were precisely the opposite of the Jews who wrote them.

In Volume 1, Chapter 2 of Mein Kampf, Years of Study and Suffering in Vienna, Hitler described one aspect of parliamentary democracy in Austria which infuriated him, and he said:

While in Vienna I continued to follow with a vivid interest all the events that were taking place in

Germany, whether connected with political or cultural question. I had a feeling of pride and admiration when I compared the rise of the young German Empire with the decline of the Austrian State. But, although the foreign policy of that Empire was a source of real pleasure on the whole, the internal political happenings were not always so satisfactory. I did not approve of the campaign which at that time was being carried on against William II. I looked upon him not only as the German Emperor but, above all, as the creator of the German Navy. The fact that the Emperor was prohibited from speaking in the Reichstag made me very angry, because the prohibition came from a side which in my eyes had no authority to make it. For at a single sitting those same parliamentary ganders did more cackling together than the whole dynasty of Emperors, comprising even the weakest, had done in the course of centuries.



Kaiser Wilhelm II was anti-Masonic, although his father had been a Freemason, and also anti democratic. In one of his more famous moments he was attributed as having said that "If a British parliamentarian comes to sue for peace, he must first kneel before the imperial standard, for this is a victory of monarchy over democracy." He was attributed as having said that after the German success in the Spring Offensive of March, 1918. We have not discussed the British democracy here, but the bankers had bought that for themselves in the revolution led by Oliver Cromwell.

Continuing with Hitler, we will again present a portion of Mein Kampf which we had already presented earlier in this series, but which we cannot pass over in the context of our presentation here.

In Volume 1, Chapter 3 of Mein Kampf, Political Reflections Arising Out of My Sojourn in Vienna, Hitler very aptly described the sort of person who most frequently obtains political office in a democratic system:

GENERALLY SPEAKING A MAN SHOULD NOT PUBLICLY TAKE PART IN POLITICS BEFORE he has reached the age of thirty, though, of course, exceptions must be made in the case of those who are naturally gifted with extraordinary political abilities. That at least

is my opinion to-day. [We do not necessarily agree that there should be an exception.] And the reason for it is that until he reaches his thirtieth year or thereabouts a man's mental development will mostly consist in acquiring and sifting such knowledge as is necessary for the groundwork of a general platform from which he can examine the different political problems that arise from day to day and be able to adopt a definite attitude towards each. A man must first acquire a fund of general ideas and fit them together so as to form an organic structure of personal thought or outlook on life – a Weltanschauung. Then he will have that mental equipment without which he cannot form his own judgments on particular questions of the day, and he will have acquired those qualities that are necessary for consistency and steadfastness in the formation of political opinions. Such a man is now qualified, at least subjectively, to take his part in the political conduct of public affairs.

If these pre-requisite conditions are not fulfilled, and if a man should enter political life without this equipment, he will run a twofold risk. In the first place, he may find during the course of events that the stand which he originally took in regard to some essential question was wrong. He will now have to abandon his former position or else stick to it against his better knowledge and ripper wisdom and after his reason and convictions have already proved it untenable. If he adopt the former line of action he will find himself in a difficult personal situation; because in giving up a position hitherto maintained he will appear inconsistent and will have no right to expect his followers to remain as loyal to his leadership as they were before. And, as regards the followers themselves, they may easily look upon their leader's change of policy as showing a lack of judgment inherent in his character. Moreover, the change must cause in them a certain feeling of discomfiture vis-à-vis those whom the leader formerly opposed.

If he adopts the second alternative--which so very frequently happens to-day--then public pronouncements of the leader have no longer his personal persuasion to support them. And the more that is the case the defence of his cause will be all the more hollow and superficial. He now descends to the adoption of vulgar means in his defence. While he himself no longer dreams seriously of standing by his political protestations to the last – for no man will die in defence of something in which he does not believe – he makes increasing demands on his followers. Indeed, the greater be the measure of his own insincerity, the more unfortunate and inconsiderate become his claims on his party adherents. Finally, he throws aside the last vestiges of true leadership and begins to play politics. This means that he becomes one of those whose only consistency is their inconsistency, associated with overbearing insolence and oftentimes an artful mendacity developed to a shamelessly high degree.

Should such a person, to the misfortune of all decent people, succeed in becoming a parliamentary deputy it will be clear from the outset that for him the essence of political activity consists in a heroic struggle to keep permanent hold on this milk-bottle as a source of livelihood for himself and his family. The more his wife and children are dependent on him, the more stubbornly will he fight to maintain for himself the representation of his parliamentary constituency. For that reason any other person who gives evidence of political capacity is his personal enemy. In every new movement he will apprehend the possible beginning of

his own downfall. And everyone who is a better man than himself will appear to him in the light of a menace. I shall subsequently deal more fully with the problem to which this kind of parliamentary vermin give rise.

What Adolf Hitler is saying, is that unless a man has a firm foundation in knowledge and experience, he cannot be a reliable or even an able leader. Therefore he will be apt to do anything simply to retain his office. This sort of person will inevitably sell himself out for the sake of keeping his office.

This is the nature of the bramble-bush in the Parable of the Trees of the Forest found in Judges chapter 9, that if any tree can ascend to the position of a ruler, the trees of the basest sort will naturally ascend to that position. Such is the essence of representative democracy, it is natural law, and there is no way to avoid it. Hitler may have understood that if he were more acutely aware of the parable.

After discussing what he had considered to be the breakdown of democracy in Austria in his own lifetime, which Hitler at first attributed to a lack of a sufficient number of ethnic Germans in the parliament, he came to a greater realization. So later in that same chapter of *Mein Kampf* he wrote:

Then I began to reflect seriously on the whole thing. I went to the Parliament whenever I had any time to spare and watched the spectacle silently but attentively. I listened to the debates, as far as they could be understood, and I studied the more or less intelligent features of those 'elect' representatives of the various nationalities which composed that motley State.

Gradually I formed my own ideas about what I saw. A year of such quiet observation was sufficient to transform or completely destroy my former convictions as to the character of this parliamentary institution. I no longer opposed merely the perverted form which the principle of parliamentary representation had assumed in Austria. No. It had become impossible for me to accept the system in itself. Up to that time I had believed that the disastrous deficiencies of the Austrian Parliament were due to the lack of a German majority, but now I recognized that the institution itself was wrong in its very essence and form.

A number of problems presented themselves before my mind. I studied more closely the democratic principle of 'decision by the majority vote', and I scrutinized no less carefully the intellectual and moral worth of the gentlemen who, as the chosen representatives of the nation, were entrusted with the task of making this institution function.

Thus it happened that at one and the same time I came to know the institution itself and those of whom it was composed. And it was thus that, within the course of a few years, I came to form a clear and vivid picture of the average type of that most lightly worshipped phenomenon of our time – the parliamentary deputy. The picture of him which I then formed became deeply engraved on my mind and I have never altered it since, at least as far as essentials go.

Once again these object-lessons taken from real life saved me from getting firmly entangled by a theory which at first sight seems so alluring to many people, though that theory itself is a symptom of human decadence.

Democracy, as practiced in Western Europe to-day, is the fore-runner of Marxism. In fact, the latter would not be conceivable without the former. Democracy is the breeding-ground in which the bacilli of the Marxist

world pest can grow and spread. By the introduction of parliamentarianism, democracy produced an abortion of filth and fire, the creative fire of which, however, seems to have died out.

I am more than grateful to Fate that this problem came to my notice when I was still in Vienna; for if I had been in Germany at that time I might easily have found only a superficial solution. If I had been in Berlin when I first discovered what an illogical thing this institution is which we call Parliament, I might easily have gone to the other extreme and believed – as many people believed, and apparently not without good reason – that the salvation of the people and the Empire could be secured only by restrengthening the principle of imperial authority. Those who had this belief did not discern the tendencies of their time and were blind to the aspirations of the people.

Adolf Hitler had initially had the same solution to the decadence of democracy that Julius Caesar had. Perhaps the reason why Hitler is not exalted in the eyes of the people of today like Caesar is, lies in the fact that in Rome there were no newspapers – there was no Press for the Jews to control and set the public opinion. But like Julius Caesar, Hitler was a hero to the common people of his own nation, at his own time. Returning to continue his discussion of Austria's particular problems, Hitler comes to the realization that a true and great leader cannot possibly participate in the democratic system and at the same time maintain his integrity and his virtue along with his conviction. So he writes:

Since this problem was specially difficult in regard to Austria, I was forced while still quite young to go into the essentials of the whole question more thoroughly than I otherwise should have done.

The aspect of the situation that first made the most striking impression on me and gave me grounds for serious reflection was the manifest lack of any individual responsibility in the representative body. The parliament passes some acts or decree which may have the most devastating consequences, yet nobody bears the responsibility for it. Nobody can be called to account. For surely one cannot say that a Cabinet discharges its responsibility when it retires after having brought about a catastrophe. Or can we say that the responsibility is fully discharged when a new coalition is formed or parliament dissolved? Can the principle of responsibility mean anything else than the responsibility of a definite person?

Is it at all possible actually to call to account the leaders of a parliamentary government for any kind of action which originated in the wishes of the whole multitude of deputies and was carried out under their orders or sanction? Instead of developing constructive ideas and plans, does the business of a statesman consist in the art of making a whole pack of blockheads understand his projects? Is it his business to entreat and coach them so that they will grant him their generous consent?

Is it an indispensable quality in a statesman that he should possess a gift of persuasion commensurate with the statesman's ability to conceive great political measures and carry them through into practice?

Does it really prove that a statesman is incompetent if he should fail to win over a majority of votes to support his policy in an assembly which has been called together as the chance result of an electoral system that is not always honestly administered?

Has there ever been a case where such an assembly has worthily appraised a great political concept before that concept was put into practice and its greatness openly demonstrated through its success?

In this world is not the creative act of the genius always a protest against the inertia of the mass?

What shall the statesman do if he does not succeed in coaxing the parliamentary multitude to give its consent to his policy? Shall he purchase that consent for some sort of consideration?

Or, when confronted with the obstinate stupidity of his fellow citizens, should he then refrain from pushing forward the measures which he deems to be of vital necessity to the life of the nation? Should he retire or remain in power?

In such circumstances does not a man of character find himself face to face with an insoluble contradiction between his own political insight on the one hand and, on the other, his moral integrity, or, better still, his sense of honesty?

Where can we draw the line between public duty and personal honour?

Must not every genuine leader renounce the idea of degrading himself to the level of a political jobber?

All modern politicians are only political jobbers.

And, on the other hand, does not every jobber feel the itch to 'play politics', seeing that the final responsibility will never rest with him personally but with an anonymous mass which can never be called to account for their deeds?

Regardless of how good or bad things get in a nation with a parliamentary system, people are prone to re-electing their own leaders, to never blaming their own party or leaders for the bleak results, and the leaders go on to collect their salaries and their pensions indefinitely. They are never held accountable for failure. On the rare occasion that they are ousted at the polls, they keep all of the salaries and other perquisites which they had collected, and their pension, and usually go on to work in government in another capacity, or as lobbyists for the private interests which helped them get elected in the first place. A United States Congressman is eligible for some form of pension after only 5 years, while many common people have no pension even after a lifetime of work. Davy Crockett would be flabbergasted. There seem to only be rewards for such politicians, and there are never any penalties for mediocrity. Hitler continues, his questions leading to greater and greater conclusions:

Must not our parliamentary principle of government by numerical majority necessarily lead to the destruction of the principle of leadership?

Does anybody honestly believe that human progress originates in the composite brain of the majority and not in the brain of the individual personality?

Or may it be presumed that for the future human civilization will be able to dispense with this as a condition of its existence?

But may it not be that, to-day, more than ever before, the creative brain of the individual is indispensable?

The parliamentary principle of vesting legislative power in the decision of the majority rejects the authority of the individual and puts a numerical quota of anonymous heads in its place. In doing so it contradicts the aristocratic principle, which is a fundamental law of nature; but, of course, we must remember that in this

decadent era of ours the aristocratic principle need not be thought of as incorporated in the upper ten thousand.

Hitler is appropriately describing the state of decadence among the German aristocracy, many of whom had also already intermarried with Jews – as he attested in other places. But the aristocracy arose from men of old who were no different from the rest of their tribal kinsmen except in their ability as leaders at some particular time, and throughout the medieval period men who excelled and benefitted their tribes and their nations were continually added to the aristocracy, so Hitler's philosophy does not damage the aristocratic principle. Problematically, with the rise of finance and materialism, many of the new aristocrats were actually Jews, but we digress. Hitler continues:

The devastating influence of this parliamentary institution might not easily be recognized by those who read the Jewish Press, unless the reader has learned how to think independently and examine the facts for himself. This institution is primarily responsible for the crowded inrush of mediocre people into the field of politics. Confronted with such a phenomenon, a man who is endowed with real qualities of leadership will be tempted to refrain from taking part in political life; because under these circumstances the situation does not call for a man who has a capacity for constructive statesmanship but rather for a man who is capable of bargaining for the favour of the majority. Thus the situation will appeal to small minds and will attract them accordingly.

The narrower the mental outlook and the more meager the amount of knowledge in a political jobber, the more accurate is his estimate of his own political stock, and thus he will be all the more inclined to appreciate a system which does not demand creative genius or even high-class talent; but rather that crafty kind of sagacity which makes an efficient town clerk. Indeed, he values this kind of small craftiness more than the political genius of a Pericles. Such a mediocrity does not even have to worry about responsibility for what he does. From the beginning he knows that whatever be the results of his 'statesmanship' his end is already prescribed by the stars; he will one day have to clear out and make room for another who is of similar mental calibre. For it is another sign of our decadent times that the number of eminent statesmen grows according as the calibre of individual personality dwindles. That calibre will become smaller and smaller the more the individual politician has to depend upon parliamentary majorities. A man of real political ability will refuse to be the beadle for a bevy of footling cacklers; and they in their turn, being the representatives of the majority – which means the dunder-headed multitude – hate nothing so much as a superior brain.

Adolf Hitler had the exact same view of democracy and the mob, or "dunder-headed multitude" that the authors of the Protocols had, and that is because it is generally true. This is exactly why the authors of the Protocols knew that they would come to be rulers of the world, once the world was deceived into accepting governance by parliamentary democracy through the deceit of Liberalism. The common man does not have the education or the foundation in practical relative experience necessary to be a leader of the people. Most men do not have the information required to choose a ruler of their own. So the best speaker persuades the

people on an emotional basis, and gets the votes, rather the best leader. The authors of the Protocols knew that their party could always employ the best speakers, and that they were also in a position to smear any viable competition through their own control of the Press, as we have read here in this paragraph from Protocol No. 3 which we currently discuss.

Hitler continues to discuss the failures of the democratic system:

For footling deputies it is always quite a consolation to be led by a person whose intellectual stature is on a level with their own. Thus each one may have the opportunity to shine in debate among such compeers and, above all, each one feels that he may one day rise to the top. If Peter be boss to-day, then why not Paul tomorrow?

This new invention of democracy is very closely connected with a peculiar phenomenon which has recently spread to a pernicious extent, namely the cowardice of a large section of our so-called political leaders. Whenever important decisions have to be made they always find themselves fortunate in being able to hide behind the backs of what they call the majority. In observing one of these political manipulators one notices how he wheedles the majority in order to get their sanction for whatever action he takes. He has to have accomplices in order to be able to shift responsibility to other shoulders whenever it is opportune to do so. That is the main reason why this kind of political activity is abhorrent to men of character and courage, while at the same time it attracts inferior types; for a person who is not willing to accept responsibility for his own actions, but is always seeking to be covered by something, must be classed among the knaves and the rascals. If a national leader should come from that lower class of politicians the evil consequences will soon manifest themselves. Nobody will then have the courage to take a decisive step. They will submit to abuse and defamation rather than pluck up courage to take a definite stand. And thus nobody is left who is willing to risk his position and his career, if needs be, in support of a determined line of policy. One truth which must always be borne in mind is that the majority can never replace the man. The majority represents not only ignorance but also cowardice. And just as a hundred blockheads do not equal one man of wisdom, so a hundred poltroons are incapable of any political line of action that requires moral strength and fortitude.

Hitler goes on to explain how any real leader elected to the legislative body will forever be opposed by his peers, who actually fear and despise men superior to themselves. With this He concludes:

The inevitable result is that the intellectual level of the ruling class sinks steadily. One can easily forecast how much the nation and State are bound to suffer from such a condition of affairs, provided one does not belong to that same class of 'leaders'.

Then after some more discussion of his perspective of the application of these observations to the situation in Austria, he says:

There is no other principle which turns out to be quite so ill-conceived as the parliamentary principle, if we examine it objectively.

In our examination of it we may pass over the methods according to which the election of the representatives takes place, as well as the ways which bring them into office and bestow new titles on them. It is quite evident that only to a tiny degree are public wishes or public necessities satisfied by the manner in which an election takes place; for everybody who properly estimates the political intelligence of the masses can easily see that this is not sufficiently developed to enable them to form general political judgments on their own account, or to select the men who might be competent to carry out their ideas in practice.

And we must interject, that for this reason the people look to entertainers and the Jewish press to inform them. Because they cannot inform themselves, they naturally turn to their idols.

Whatever definition we may give of the term 'public opinion', only a very small part of it originates from personal experience or individual insight. The greater portion of it results from the manner in which public matters have been presented to the people through an overwhelmingly impressive and persistent system of 'information'.

In the religious sphere the profession of a denominational belief is largely the result of education, while the religious yearning itself slumbers in the soul; so too the political opinions of the masses are the final result of influences systematically operating on human sentiment and intelligence in virtue of a method which is applied sometimes with almost-incredible thoroughness and perseverance.

By far the most effective branch of political education, which in this connection is best expressed by the word 'propaganda', is carried on by the Press. The Press is the chief means employed in the process of political 'enlightenment'. It represents a kind of school for adults. This educational activity, however, is not in the hands of the State but in the clutches of powers which are partly of a very inferior character. While still a young man in Vienna I had excellent opportunities for coming to know the men who owned this machine for mass instruction, as well as those who supplied it with the ideas it distributed. At first I was quite surprised when I realized how little time was necessary for this dangerous Great Power within the State to produce a certain belief among the public; and in doing so the genuine will and convictions of the public were often completely misconstrued. It took the Press only a few days to transform some ridiculously trivial matter into an issue of national importance, while vital problems were completely ignored or filched and hidden away from public attention.

And most observant people - who are themselves a minority of the population - readily see this same phenomenon on a daily basis in our own time. The reporting on non-news and even fake news, while real issues are ignored or purposely misrepresented, has always been the method of the Jewish press to form public opinion for its own purposes.

The Press succeeded in the magical art of producing names from nowhere within the course of a few weeks. They made it appear that the great hopes of the masses were bound up with those names. [We see this all the time in our own election cycles. For example, Barak Obama went from relative obscurity in the Illinois State Legislature to the U.S. Senate to President in only a few

short years.] And so they made those names more popular than any man of real ability could ever hope to be in a long lifetime. All this was done, despite the fact that such names were utterly unknown and indeed had never been heard of even up to a month before the Press publicly emblazoned them. At the same time old and tried figures in the political and other spheres of life quickly faded from the public memory and were forgotten as if they were dead, though still healthy and in the enjoyment of their full vigour. Or sometimes such men were so vilely abused that it looked as if their names would soon stand as permanent symbols of the worst kind of baseness. In order to estimate properly the really pernicious influence which the Press can exercise one had to study this infamous Jewish method whereby honourable and decent people were besmirched with mud and filth, in the form of low abuse and slander, from hundreds and hundreds of quarters simultaneously, as if commanded by some magic formula.

These highway robbers would grab at anything which might serve their evil ends.

Here Hitler explains the fulfillment of the objectives of this very passage which we are discussing from the Protocols this evening, so we will repeat it:

"Unrestrained babblers have converted parliamentary sessions and administrative meetings into oratorical contests. Daring journalists, impudent pamphleteers, make daily attacks on the administrative personnel. The abuse of power is definitely preparing the downfall of all institutions and everything will be overturned by the blows of the infuriated mobs." Hitler is discussing both the unrestrained babblers, and the methods which the Jews use to smear their upright opponents, all from his own observations. This is the Protocols in operation and Hitler is writing in the 1920's, only two decades after their original publication.

Going on to describe how the Press destroyed the reputations of prospective politicians which it did not like by slandering them, Hitler says in a sort of semi-conclusion:

These are the kind of beings that fabricate more than two-thirds of what is called public opinion, from the foam of which the parliamentary Aphrodite eventually arises.

In Volume 1, Chapter 4 of Mein Kampf, Munich, Hitler wrote that "In Bismarck's time Austria could still be looked upon as a German State; but the gradual introduction of universal suffrage turned the country into a parliamentary babel, in which the German voice was scarcely audible."

In Volume 1, Chapter 5 of Mein Kampf, The World War Hitler wrote that "I was then a soldier and did not wish to meddle in politics, all the more so because the time was inopportune. I still believe that the most modest stable-boy of those days served his country better than the best of, let us say, the 'parliamentary deputies'. My hatred for those footlers was never greater than in those days when all decent men who had anything to say said it point-blank in the enemy's face; or, failing this, kept their mouths shut and did their duty elsewhere. I despised those political fellows and if I had had my way I would have formed them into a Labour Battalion and given them the opportunity of babbling amongst themselves to their hearts' content, without offence or harm to decent people." Throughout Mein Kampf Hitler complained of parliamentary babblers, in

regard to issues such as the South Tyrol or the diminished German sea power.
In Volume 1, Chapter 10 of *Mein Kampf*, Why the Second Reich Collapsed, Hitler discusses some of the peripheral issues related to the failures of democracy.

One visible result of wrong educational system was the fear of shouldering responsibility and the resultant weakness in dealing with obvious vital problems of existence.

In today's world children are purposely being taught by the schools that they have no responsibility, that nothing is their fault when they fail, that there are no winners and losers. All children get trophies for every activity, and no child is left behind, while in reality every child is left behind. [I witnessed this in the school systems in New Jersey with my own children, in the 1980's.] But we see here in Hitler's words that academic Marxism is not a recent phenomenon. Hitler continues:

The starting point of this epidemic, however, was in our parliamentary institution where the shirking of responsibility is particularly fostered. Unfortunately the disease slowly spread to all branches of everyday life but particularly affected the sphere of public affairs. Responsibility was being shirked everywhere and this led to insufficient or half-hearted measures being taken, personal responsibility for each act being reduced to a minimum....

But the greatest damage of all has come from the practice of debasing religion as a means that can be exploited to serve political interests, or rather commercial interests. The impudent and loud-mouthed liars who do this make their profession of faith before the whole world in stentorian tones so that all poor mortals may hear – not that they are ready to die for it if necessary but rather that they may live all the better. They are ready to sell their faith for any political quid pro quo. For ten parliamentary mandates they would ally themselves with the Marxists, who are the mortal foes of all religion. And for a seat in the Cabinet they would go the length of wedlock with the devil, if the latter had not still retained some traces of decency....

So there were John Hagees and Franklin Grahams in Germany in the 1920's, just as they are prevalent in America today. But the real point Hitler is making here is connected to his statement much earlier in *Mein Kampf*, that democracy is the breeding-ground for Marxism, and Marxism is the inevitable result of democracy. We see this same process has unfolded in our own time in America. So where the Jews in this Protocol No. 3 have boasted that "The abuse of power is definitely preparing the downfall of all institutions and everything will be overturned by the blows of the infuriated mobs", it is evident that they themselves have encouraged the abuse of power in the democratic system so that they can bring to fruition the "downfall of all institutions" in a more subliminal fashion, and replace the old values with their own Marxist values. This is precisely what they have managed to do in America. Hitler continues:

One of the silliest notions that one hears expressed today is that in Germany the parliamentary institution has ceased to function since the Revolution. This might easily be taken to imply that the case was different before the Revolution. But in reality the parliamentary

institution never functioned except to the detriment of the country. And it functioned thus in those days when people saw nothing or did not wish to see anything. The German downfall is to be attributed in no small degree to this institution. But that the catastrophe did not take place sooner is not to be credited to the Parliament but rather to those who opposed the influence of this institution which, during peace times, was digging the grave of the German Nation and the German Reich.

From the immense mass of devastating evils that were due either directly or indirectly to the Parliament I shall select one the most intimately typical of this institution which was the most irresponsible of all time. The evil I speak of was seen in the appalling shilly-shally and weakness in conducting the internal and external affairs of the Reich. It was attributable in the first place to the action of the Reichstag and was one of the principal causes of the political collapse.

Everything subject to the influence of Parliament was done by halves, no matter from what aspect you may regard it....

Hitler goes on to explain many things he described as having been done by "half-measures", ostensibly due to the constant need for compromise in such a parliamentary system. So he concludes, in part:

The crime committed by the so-called German Reichstag in this regard was sufficient of itself to draw down upon it the curses of the German Nation for all time. On the most miserable of pretexts these parliamentary party henchmen filched from the hands of the nation and threw away the weapons which were needed to maintain its existence and therewith defend the liberty and independence of our people. If the graves on the plains of Flanders were to open to-day the bloodstained accusers would arise, hundreds of thousands of our best German youth who were driven into the arms of death by those conscienceless parliamentary ruffians who were either wrongly educated for their task or only half-educated. Those youths, and other millions of the killed and mutilated, were lost to the Fatherland simply and solely in order that a few hundred deceivers of the people might carry out their political manoeuvres and their exactions or even treasonably pursue their doctrinaire theories.

Hitler then went on to describe the equally treacherous role of the Jewish Marxist Press in those same crimes. This is a signal example of the lack of responsibility for bad outcomes inherent in the parliamentary system. The young men who died should have been at home, and the politicians who sent them to their deaths should have been buried at Flanders. In Volume 1, Chapter 11 of *Mein Kampf*, titled Race and People, Hitler discusses the nature of the Jew in relation to the failure of democracy, and we will save that portion for another time.

Repeating a portion of Protocol No. 2: "The administrators chosen by us from among the people in accordance with their capacity for servility will not be experienced in the art of government, and consequently they will easily become pawns in our game, in the hands of our scientists and wise counselors, specialists trained from early childhood for governing the world. As you are aware, these specialists have obtained the knowledge necessary for government from our political plans, from the study of history, and from the observation of every passing event." Our 18th and 19th century forebears should have studied the Classics and

they may have seen the dismal record of democracy before accepting the Jewish and Freemasonic propaganda. It is evident that the authors of the Protocols certainly did study, as they knew just what would be the result.

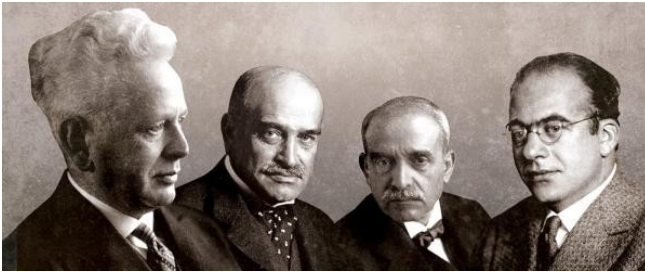
When we return to the Protocols of Satan, we hope to actually discuss a much larger portion of this Protocol No. 3, but feel it necessary throughout this series to lay

a foundation of understanding deep enough so that our listeners may come to understand all of our positions not only on the Protocols, but related to our outlook of the world which the demons behind the Protocols have created.

Ultimately, there will only be justice with our God and His Christ. In the meantime, we must see why this system called democracy can never produce a solution.

The Protocols of Satan

Part 25: The Jewish International Bankers and the Evils of Global Capitalism



We have come across a small booklet of about 54 pages titled *The Jewish System Indicted* by the Documentary Record, which was written by a man named Robert Edward Edmondson and published in Manhattan, New York City, on September 15th, 1937. The author gives his full address, and we wonder if he was ever visited by the Antifa of his time – but such a thing at that time was not even necessary. Even back at that time in New York, the local government was the Antifa, and in 1937 Edmondson was indicted at the instigation of the Jewish New York City mayor Fiorello LaGuardia for allegedly libeling “all persons of the Jewish religion”. The charges were not true, but Edmondson was being terrorized through the court system. He was later one of the defendants in the Roosevelt Administration’s Great Sedition Trial in 1944, and he died around the age of 87 in 1959. The copy of the booklet which we found at Archive.org was preserved by the Library of the University of Texas at Austin, from which it was borrowed as recently as March 11th, 2006, and we were quite surprised that such a book could be found on any university library shelf today. Perhaps one day we will discuss both Mr. Edmondson and his career as an anti-Jewish writer in greater detail here.

We are mentioning this here this evening because in this booklet we found an interesting quote attributed to Kaiser Wilhelm II, whom we had discussed somewhat in the last segment of this series on the Protocols of Satan. This is what it says:

The following is from an interview with former Kaiser Wilhelm of Germany, at Doorn, Holland, July 2, 1922, as reported in the *Chicago Tribune* of July 3, 1922, “by Baron Clemens von Radowitz-Nei”: “The Kaiser is convinced that all the evils of the modern world originate with the Jews. ‘A Jew cannot be a true patriot’ he exclaimed. ‘He is something different – like a bad insect. He must be kept apart, out of a place where he can do mischief – even by pogroms, if necessary. The Jews are responsible for Bolshevism in Russia, and Germany too. I was far too indulgent with them during my reign, and I bitterly regret the favors I showed to

prominent Jewish bankers and business men.’ The former emperor had a great respect for Dr. Walter Rathenau’s ability, but considered him a great danger to Germany. In the first place, Rathenau was a Jew, and the Kaiser has come to the firm conviction that the Jews are at the bottom of most of the troubles in Germany and Europe.”

Edmondson then writes in conclusion, that:

Hitler seems to agree with him.

We hope to discuss Walter Rathenau later. A shorter version of this quote, attributed directly to the Kaiser without admitting that it came through a third party, appeared in the book *The Secret Behind Communism* by Frank Britton, who also said that it appeared in the *Chicago Tribune*, but on July 2nd, 1922, which is a day early. The article can be found today on the Internet in the *Chicago Tribune* archives, where it appeared in the left-hand column on the front page of the paper under the title *Kaiser Knows He Is Through, Friend States – Blames Jews For Most of Ills*, and was continued on page four. We would like to reproduce it in full, but in the archived format online it is very difficult to read, since the images are in a very low resolution, so the task would be quite tedious.

In our last episode of the Protocols of Satan, we ventured to demonstrate that the Jewish and Freemasonic agitation for democracy in Europe that led to the widespread acceptance of that system of government had intended from the beginning that each and every instance of such government would fail regardless of where it was constituted. In the opening part of the Protocols, it is clear that the Jewish authors of this document understood this because they knew from the lessons of history how democracy really worked in practice, and how easily it could be undermined by whoever held the power of money. Since the Jews had been the masters of the banks and treasuries of Europe for a thousand years before the fall of Feudalism, they were destined to be the masters of the world under the democratic system.

During that same episode we had offered a collection of excerpts from Adolf Hitler’s *Mein Kampf* which explained how and why the democratic process was doomed to fail, as we had also endeavored to illustrate that from its very conception, democracy as a form of government was founded upon rhetorical ability, and not on leadership ability. Adolf Hitler understood from his own observation that this is how democracy worked in practice, and in part why it was a failure. The other part of Hitler’s understanding was that even the rhetoricians were constantly forced to compromise in

the implementations of their ideas, so that nothing proposed was ever properly executed no matter the value of the initial concept.

Now, continuing that theme, here we offer one more such excerpt from Volume 1, Chapter 11 of *Mein Kampf*, which is subtitled *Race and People*. Hitler had mentioned the Protocols a little earlier in the chapter, and then he also explained the same plot of the Jews which is expressed in the Protocols, which he himself had observed as it came to fruition in the governments of Austria and Germany:

Attention may be called to the fact that, in spite of his proclaimed readiness to make personal sacrifices, the Jew never becomes poor thereby. He has a happy knack of always making both ends meet. Occasionally his benevolence might be compared to the manure which is not spread over the field merely for the purpose of getting rid of it, but rather with a view to future produce. Anyhow, after a comparatively short period of time, the world was given to know that the Jew had become a general benefactor and philanthropist. What a transformation!

This is absolutely true and it is evident to this very day. The Jew is a philanthropist only for the purpose of ingratiating himself with people who are influential enough to put him into a position where he may reap many times what he has given, and he has given from already ill-gotten riches. Continuing with Hitler:

What is looked upon as more or less natural when done by other people here became an object of astonishment, and even sometimes of admiration, because it was considered so unusual in a Jew. That is why he has received more credit for his acts of benevolence than ordinary mortals.

And something more: The Jew became liberal all of a sudden and began to talk enthusiastically of how human progress must be encouraged. Gradually he assumed the air of being the herald of a new age.

All of this is evident in accounts of American Jewish philanthropists such as Moses Michael Hayes, a banker and merchant in colonial New England. Hayes was an early benefactor of Harvard College, where Increase Mather and his son Cotton Mather, of Salem Witch Trial fame, had previously taught. While Cotton Mather died shortly before Hayes was born, Mather was an instrumental figure in getting the New England Puritans to lift the restrictions on usury in the first place, which paved the way for Jews such as Hayes to come to the forefront of New England business. There are many other such examples of Jewish so-called philanthropists who later gained undue influence over European and American culture as they ingratiated themselves with unsuspecting Christians. They have all begun by supporting traditional institutions, and then slowly turning them into bastions of liberalism for their own devices. But we digress, and will continue with Adolf Hitler, where he further discusses the Jewish philanthropist-turned-liberal herald of progress, where he writes:

Yet at the same time he continued to undermine the ground-work of that part of the economic system in which the people have the most practical interest. He bought up stock in the various national undertakings and thus pushed his influence into the circuit of national production, making this latter an object of buying and

selling on the stock exchange, or rather what might be called the pawn in a financial game of chess, and thus ruining the basis on which personal proprietorship alone is possible. Only with the entrance of the Jew did that feeling of estrangement, between employers and employees begin which led at a later date to the political class-struggle.

This portrayal by Hitler is perfectly representative of the dichotomy in which the Jews were able to enclose all of Christendom. Their control of capital and the natural way in which they manage their capital and businesses had caused resentment between them and the working classes, and then they themselves developed and promoted Marxism as the obvious remedy to those divisions, by which the working classes would only be more deeply enslaved.

But contrary to the belief of many superficial pundits, Hitler was not a socialist in the pattern of the Jew Karl Marx. That is because Marx was not a true socialist. Marx preached a perversion of socialism which advanced the concept of state ownership of capital as an answer to the class division and the oppression of the common worker. Hitler's alternative was personal proprietorship of industry as the answer.

In reality, personal proprietorship is how the Feudal system had functioned, and a lord who oppressed his serfs and abused his holdings was often forcibly put out of his estate by a more powerful prince or king. But Hitler's concept of personal proprietorship respected the property rights of the individual, while Hitler also understood that ownership of capital by anonymous shareholders in international corporations meant that those responsible for misdeeds were never held personally accountable for them, and also that a nation which allowed such a system to operate within its borders also forfeited a great deal of its sovereignty to those same international corporations.

Furthermore, while one of the first things that the Jewish Marxists did when they conquered Russia was to open a Rothschild-affiliated central bank, Adolf Hitler, being a Christian, believed that interest on loans was immoral and they forced the capitalist banks in Germany, which traditionally create money from nothing, to end the practice of usury, thereby freeing their entire nation from debt slavery. Contrary to popular belief which has been formulated through Jewish propaganda in the Western Press, National Socialism is a viable alternative and the complete opposite to the Jewish systems of Capitalism and Marxism.

Continuing with Adolf Hitler:

Finally the Jew gained an increasing influence in all economic undertakings by means of his predominance in the stock-exchange. If not the ownership, at least he secured control of the working power of the nation. In order to strengthen his political position, he directed his efforts towards removing the barrier of racial and civic discrimination which had hitherto hindered his advance at every turn. With characteristic tenacity he championed the cause of religious tolerance for this purpose; and in the freemason organization, which had fallen completely into his hands, he found a magnificent weapon which helped him to achieve his ends.

Government circles, as well as the higher sections of the political and commercial bourgeoisie, fell a prey to his plans through his manipulation of the masonic net,

though they themselves did not even suspect what was happening.

Only the people as such, or rather the masses which were just becoming conscious of their own power and were beginning to use it in the fight for their rights and liberties, had hitherto escaped the grip of the Jew. At least his influence had not yet penetrated to the deeper and wider sections of the people. This was unsatisfactory to him. The most important phase of his policy was therefore to secure control over the people. The Jew realized that in his efforts to reach the position of public despot he would need a 'peace-maker.' And he thought he could find a peace-maker if he could whip-in sufficient extensive sections of the bourgeois. But the freemasons failed to catch the glove-manufacturers and the linen-weavers in the frail meshes of their net. And so it became necessary to find a grosser and withal a more effective means. Thus another weapon beside that of freemasonry would have to be secured. This was the Press. The Jew exercised all his skill and tenacity in getting hold of it. By means of the Press he began gradually to control public life in its entirety. He began to drive it along the road which he had chosen to reach his own ends; for he was now in a position to create and direct that force which, under the name of 'public opinion' is better known to-day than it was some decades ago.

Simultaneously the Jew gave himself the air of thirsting after knowledge. He lauded every phase of progress, particularly those phases which led to the ruin of others; for he judges all progress and development from the standpoint of the advantages which these bring to his own people. When it brings him no such advantages he is the deadly enemy of enlightenment and hates all culture which is real culture as such. All the knowledge which he acquires in the schools of others is exploited by him exclusively in the service of his own race.

Even more watchfully than ever before, he now stood guard over his Jewish nationality. Though bubbling over with 'enlightenment', 'progress', 'liberty', 'humanity', etc., his first care was to preserve the racial integrity of his own people. He occasionally bestowed one of his female members on an influential Christian; but the racial stock of his male descendants was always preserved unmixed fundamentally. He poisons the blood of others but preserves his own blood unadulterated.

The Jew scarcely ever marries a Christian girl, but the Christian takes a Jewess to wife. The mongrels that are a result of this latter union always declare themselves on the Jewish side. Thus a part of the higher nobility in particular became completely degenerate. The Jew was well aware of this fact and systematically used this means of disarming the intellectual leaders of the opposite race. To mask his tactics and fool his victims, he talks of the equality of all men, no matter what their race or colour may be. And the simpletons begin to believe him.

Since his whole nature still retains too foreign an odour for the broad masses of the people to allow them to be caught in his snare, he uses the Press to put before the public a picture of himself which is entirely untrue to life but well designed to serve his purpose. In the comic papers special efforts are made to represent the Jews as an inoffensive little race which, like all others, has its peculiarities. In spite of their manners, which may seem a bit strange, the comic papers present the Jews as fundamentally good-hearted and honourable. Attempts are generally made to make them appear insignificant rather than dangerous.

During this phase of his progress the chief goal of the Jew was the victory of democracy, or rather the supreme hegemony of the parliamentary system, which embodies his concept of democracy. This institution harmonizes best with his purposes; for thus the personal element is eliminated and in its place we have the dunder-headed majority, inefficiency and, last but by no means least, knavery.

The final result must necessarily have been the overthrow of the monarchy, which had to happen sooner or later.

And with this we do not know if we could so concisely write a better synopsis of the expressions and manifestations of the plans expressed in the Protocols up to this point.

One example of how the Jews could easily come to dominate the stock market and control the economy, and therefore the politics, of an entire nation is found in the Wallenberg family of Sweden. The Wallenbergs are a family of bankers and corporate raiders who have come to control most all of Sweden's major corporations over the past 50 or so years. Control without ownership is the control an interest can get over a company's board of directors even though the interest does not own a majority of the shares of the company. Through holdings of only 8-to-10% of the shares of many large corporations, the Wallenbergs have manipulated control of the boards of directors of companies like ABB Group, Ericsson, Volvo, Electrolux, SKF, Husqvarna, Saab and others which represent over 50% of the total stock market valuation of all companies in Sweden. So it should be no wonder why Jews such as Barbara Lerner Spectre, who is funded by the Wallenbergs, are so successful in promoting their agendas of immigration, multiculturalism, and race-mixing in Sweden.

But another Jewish family which fits the description of capitalists who have turned to politics and became destructive forces within a nation is that of the Jew Walter Rathenau, who we saw mentioned in our earlier quote from Kaiser Wilhelm II. A third such family are the Warburgs, which we will discuss from the pages of The International Jew here this evening. Rathenau was assassinated in 1922, but his death was far too late for the good Kaiser's Germany.

From the article on Rathenau found in the Encyclopedia Britannica, which we shall repeat in its brief entirety:

Walther Rathenau, (born September 29, 1867, Berlin, Prussia [now in Germany] - died June 24, 1922, Berlin), German-Jewish statesman, industrialist, and philosopher who organized Germany's economy on a war footing during World War I and, after the war, as minister of reconstruction and foreign minister, was instrumental in beginning reparations payments under the Treaty of Versailles obligations and in breaking Germany's diplomatic isolation.

Rathenau was also a friend of Colonel Edward Mandell House, one of the Wilson Administration's representatives at Versailles. It may seem odd that Rathenau was quick to surrender reparations at Versailles, only it is seen that he and most of the other representatives were working for the same Jewish interests. Germany was offered the typical Jewish bait-and-switch tactic, where the Kaiser - who was not defeated on the battlefield - accepted a peace based on Woodrow Wilson's Fourteen Points, and that was never upheld at Versailles even though of all nations, the

United States was best equipped to make certain that its promises were enforced. But the Jews who were the majority of the Versailles delegation had different interests entirely. Back to Encyclopedia Britannica: Rathenau was the son of Emil Rathenau, the founder of the immense Allgemeine-Elektrizitäts-Gesellschaft (AEG) combine. He studied philosophy, physics, chemistry, and engineering at Berlin and Strassburg (Strasbourg) and received his doctorate in 1889. He subsequently held a number of executive positions in German industry and, at the outbreak of World War I, headed the AEG. One of the few German industrialists who realized that governmental direction of the nation's economic resources would be necessary for victory, Rathenau convinced the government of the need for a War Raw Materials Department in the War Ministry. As its head from August 1914 to the spring of 1915, he ensured the conservation and distribution of raw materials essential to the war effort. He thus played a crucial part in Germany's efforts to maintain its economic production in the face of the tightening British naval blockade. He then returned to business and writing, but, when the collapse of the Western front became imminent in the autumn of 1918, he proposed a desperate levée en masse ("call to arms") to turn defeat into victory.

After the war, Rathenau helped found the middle-class German Democratic Party and advocated a policy of cooperation with the Social Democratic Party of Germany. Convinced that the days of unrestricted capitalism were over, he advocated in his *Die neue Wirtschaft* (1918; "The New Economy") industrial self-government combined with employee participation and effective state control rather than the wholesale nationalization of industry by the state.

This article paints a rather kind portrait of <https://www.britannica.com/biography/Walther-Rathenau>, who was really selling Germany a canard, a choice between his own mile capitalist fascism and Marxism. Returning to Britannica:

Rathenau combined democratic convictions and a strong belief in international cooperation with economic experience and a knowledge of foreign countries. He entered the government of Karl Joseph Wirth in May 1921 as minister of reconstruction, and in that post he initially advocated a policy of fulfillment of Germany's obligations under the Treaty of Versailles as part of a general European reconstruction scheme. [He sounds like an agent for Jewish Carpetbaggers in Germany - WRF.] On January 31, 1922, he became foreign minister. Although Western-oriented, on April 16, 1922, he negotiated with the Soviet Union the Treaty of Rapallo, which reestablished normal relations and strengthened economic ties between the two countries that had been outcasts from the concert of European powers. This affronted the Western Allies, since it marked the first time since the war's end that Germany had asserted its position as an independent agent in international affairs.

Despite this diplomatic success, which was hailed by many Germans, Rathenau was increasingly reviled at home. To the extreme right he represented the whole German postwar system, which they hated, and he was also, as author of the Treaty of Rapallo, the promoter of "creeping communism." The extreme nationalists' hatred of him was intensified by his being Jewish. Rathenau was assassinated on the way to his office by right-wing fanatics. His collected works were published in 1918.

Now this brief article omits a lot of important data concerning Rathenau, but leaves us a skeleton of understanding. While it assesses him as being friendly to private possession of capital, it almost makes him out to be what may be called a fascist, where it discusses his advocacy of state control of that capital. We believe that Britannica has represented Rathenau's philosophy quiet poorly, and the manner in which he paved the way for conciliation with the Marxist Soviet Jews betrays that assessment.

In a chapter of *The International Jew* titled *Germany's Reaction Against the Jew*, discussing how organized Jewry and Jewish advantage in finance was dominating the German economy for the worse, Henry Ford says the following about Rathenau:

While these influences were undermining the mass of the people, higher influences of Jewish origin were operating upon the government. The advisors of the Bethmann-Hollweg government were the great ship magnate Ballin, a Jew; Theodor Wolff, of the Berliner Tageblatt and member of the Pan-Jewish press; Von Gwinner, director of the German Bank who is connected by marriage with the great Jew bankers, the Speyers; and Rathenau, the leader of Jewish Industrial-financial activities. These men were at the source of things and were bending the government as the other influences were bending the people.

By "other influences" Ford was talking about wartime subterfuge perpetrated by the Jewish Press, and manipulation of the food supply and food prices conducted by Jewish speculators, among other things. Because it describes quite well the manner in which Jewish capital would come to rule over democracy through plutocracy, here we are going to present a chapter from *The International Jew* which also discusses the activities of Walter Rathenau. This also very well portrays the immediate dangers to Western Civilization which were imposed by Jewish control of capital and their ability to transcend national borders through stock-exchanges and supernational banks, and cronyism conducted in the synagogues.

How Jewish International Finance Functions

"Such has been the development of international bankers that they can no longer be regarded in their professional capacity as the nationals of any country, entitled to do business under their own government's supervision exclusively. They are really world citizens, with world-wide interests, and as such ought to be made amenable to some form of supernational control." -- George Pattullo, in *Saturday Evening Post*.

Not only did the Jewish financial firm of Kuhn, Loeb & Company use far-sighted prudence in splitting its political support – one Warburg supporting Wilson, another Warburg supporting Taft and an unnamed member of the firm supporting Roosevelt, all at one time, as Paul M. Warburg testified – but it split its activities in several other ways also.

The international interests of the Jews comprising this firm are worthy of note. The influence which forced the United States to repudiate a commercial treaty with Russia while Russia was a friendly country (1911), and thus to compel all business between the United States and Russia to pass through German-Jewish hands, was generated by Jacob H. Schiff. Russia seems to have

been the country on which he chose to focus his activities. The full story is told in *The Dearborn Independent* of January 15, 1921, under the title, "Taft Once Tried to Resist the Jews – and Failed," and is reprinted in Volume II of the booklet containing this series.

Mr. Schiff's activity consisted in forcing the Congress of the United States to do a thing that was repugnant to the reason and conscience of President Taft, and which he personally refused to do or to recommend. Mr. Schiff left the White House in great anger with the threat, "This means war." It did not mean as much war as it might have, for President Taft acquiesced gracefully in the Jewish victory and has since been extremely laudatory of them on the public platform.

Mr. Schiff's firm also helped finance the Japanese war against Russia, and in return desired Japan as a Jewish ally. The wily Japs, however, saw the game and kept their relations with Mr. Schiff to purely business matters. Which fact is well worth bearing in mind when reading the widespread propaganda for war with Japan. If you will give particular attention, you will observe the same interests which are just now engaged in most loudly "defending" the Jew, are most active in spreading anti-Japanese sentiments in this country.

The Japanese war with Russia, however, enabled Mr. Schiff to advance his plan to undermine the Russian Empire, as it has now been accomplished by Jewish Bolshevism. With funds provided by him, the basic principles of what is now known as Bolshevism, were sown among the Russian prisoners of war in Japan, who were sent back as apostles of destruction. Then followed the horrible murder of Nicholas Romanoff, Czar of Russia, with his wife, his crippled son, and his young daughters, the full tale of which has now been told by the Jew who managed the crime.

For the part he played in destroying Russia, Mr. Schiff was wildly hailed in New York the night the news came that the Emperor had abdicated.

Meanwhile, the Jew who was "to take the Czar's job" (as the common New York ghetto phrase ran, weeks before the event) had left New York to be in waiting.

This Jew was passed out of the United States at the request of a very high American personage whose subservience to the Jews was one of the marvels of the past seven years. Halted by the British, this Jew was released from their toils at the request of a very high American personage. And thus, the Jewish Bolshevik Revolution in Russia, the program of which was made in America, was set in operation without a hitch.

We may be wrong, but Ford seems to be referring to Edward Mandell House, the Rothschild agent who was planted into the control of the Wilson administration. Ford continues:

This whole firm is German Jewish, its members having originated in Germany. It had German connections. How far it maintained those connections through all subsequent events is a separate question.

Mr. Otto Kahn's allotted portion of the world seems to be Great Britain and France. Mr. Kahn is of German origin, like the rest of the firm, but he has not publicly shown such concern for Germany as have the other members. Mr. Schiff was once very active for the settlement of a peace on the basis of a victorious Germany. Mr. Paul M. Warburg also had interests, discussion of which is postponed for the present. But Mr. Kahn succeeded, through the connivance of American authority and the excessive repression of the

newspapers, in conveying the impression that by some species of occult separatism he was not "German-minded."

Therefore Mr. Kahn flits lightly everywhere – except Germany. He is sufficiently French to be able to tell in the first column on the first page of *Le Matin* on what terms America will do business with Europe, and he speaks as one having authority. He is sufficiently British to have thought of standing for the British Parliament, when an unfortunate event made it necessary for him to remain in the United States. Mr. Kahn sometimes flits farther East into the more Jewish portions of Europe, and his comings and goings are marked by certain changes with which his name remains most ostentatiously disconnected.

Mr. Kahn has very recently been telling France on what terms the United States will help her. There apparently being no other spokesman, Mr. Kahn's word is accepted as authority. France is one of the most Judaized countries in the world, the haunt of International Jewish Financiers who exercise their power (thus saving France the trouble of passing laws) to keep the emigrant Jew out of France; so that France presents the spectacle of being Judaized by Jewish finance and not by immigrant Semitic hordes, and is thus a fit platform from which Mr. Otto Herman Kahn may utter his pronouncements.

In his last declaration to France, Mr. Kahn prepares her to expect little by stating that "America is a country of immense resources; but the actual money which the people have at their disposal is comparatively limited." True enough. It was a member of Mr. Kahn's firm who invented a monetary system which was promised to keep money in more equal relation to wealth.

But as he goes on telling what America will and will not do (the American people knowing nothing about it meanwhile) Mr. Kahn discovers with great enthusiasm a place where he thinks American capital can be placed, namely, "In the development of the vast and immensely rich colonial empire of France."

And pray where is that? Any Frenchman would tell you now, "In Syria." Syria – ah! – that part of the East where the natives are loudly complaining that the Jews are driving them out contrary to every written and moral law. The Jewish powers have already succeeded in getting French troops over there; bad blood has been caused between France and Great Britain; the Jews on both sides are playing for the middle; and here is Mr. Otto Kahn himself pledging American capital to the development of the French colonial empire! Talk to any Syrian who knows his country's present status, and he will interpret Mr. Kahn's words very vividly.

So we see that even today's actions in Syria by the Americans on behalf of the Israelis is the continuation of a hundred-year-old policy. But this in turn was only made possible because the Levant was wrested from control of the Ottoman Empire during the First World War.

One of the nicest bits of work Mr. Kahn has done is to denounce "pro-German propaganda" which he says has exasperated Americans in favor of France. Next to committing the United States to an undying admiration for Briand, this is really his finest bit. Especially, with Partner Paul [Warburg] playing the German sympathy string! It is a great international orchestra, this Jewish financial firm; it can play *The Star Spangled Banner*, *Die Wacht am Rhein*, the *Marseillaise*, and *God Save the*

King in one harmonious rendering, paying obsequious attention to the prejudices of each.

Paul Warburg was instrumental in the formation of the Federal Reserve and was a member of its board of directors when it was created. His brother Felix was also a prominent banker. His brother Max remained a prominent banker in Germany and was not only an advisor to Wilhelm II during the first world war, but also sat on the board of the Reichsbank from 1933 and during the first years of the National Socialist government in Germany. He moved to America in 1938. Ford continues:

Next come the Warburgs. Their interest is, of course, in Germany. Paul stated in his testimony given at the beginning of the World War that he had interests in Hamburg and would dispose of them. The war came on. The Jewish government in the United States was augmented. Mr. Warburg was no mean figure, as previous articles have shown.

The Warburgs are three in number. Felix M. is the other one in America. He appears but slightly in public affairs although he is a member of the American Jewish Committee and of the firm of Kuhn, Loeb & Company. His retiring habit, however, does not argue lack of consequence. He was of sufficient consequence, Jewishly, to have bestowed upon him a sort of honorary rabbinical degree of "Haber" which entitles him to be known as "Haber Rabbi Baruch Ben Moshe." He is the only Jew in America upon whom the title has ever been conferred.

Max Warburg represents the family in its native land. Max Warburg had as much to do with the German war government as his family and financial colleagues in America had to do with the United States war government. As has been recounted in the press the world over, the brother from America and the brother from Germany both met at Paris as government representatives in determining the peace. There were so many Jews in the German delegation that it was known by the term "kosher," also as "the Warburg delegation," and there were so many Jews in the American delegation that the delegates from the minor countries of Europe looked upon the United States as a Jewish country which through unheard-of generosity had elected a non-Jew as its President. [Other notable so-called Americans there were the Jews Edward House, Bernard Baruch, and Louis Marshall - WRF.]

Max Warburg is an interesting character also as regards the establishment of Bolshevism in Russia. The Jews had several objectives in the war, and one of them was to "get Russia." To this end the German Jews worked very assiduously. Because Russia was a member of the Allies, the work of German Jews was made the easier. But the fact that Russia was an ally made no difference with the Jews who were resident in Allied countries. Win or lose, Russia must be destroyed. It is the testimony of history that it was not so much the German military prowess as the Jewish intrigue that accomplished the downfall of that empire.

In this work Max Warburg was a factor. His bank is noted in a dispatch published by the United States Government as being one whence funds were forwarded to Trotzky for use in destroying Russia. Always against Russia, not for German reasons, but for Jewish reasons, which in this particular instance coincided. Warburg and Trotzky - against Russia!

Poor John Spargo, who ought to know better, denies all this - while every American who comes back from

Russia, even those who went over there pro-Bolshevik, yes, and returned Jews themselves, proclaim it.

John Spargo was an American Marxist, and supposedly a Methodist from England who resettled in Vermont. He has decidedly Jewish physical characteristics, including very wiry, almost negro-like hair. He was an early biographer of Karl Marx and active in the Socialist Party of America in the early 20th century. Continuing with Henry Ford:

The crushing fact is that Bolshevism is not only Jewish in Russia, and in America, but it is Jewish in the higher regions of Jewry where better things ought to exist [Here Ford gives the Jews too much credit]. Take Walter Rathenau, a German Jew on the plane of the Warburgs. Rathenau was the inventor of the Bolshevik system of centralization of industry, material and money. [So we see that Rathenau developed the economic practice of Marxism as it was conducted in Russia, so how could he, as Britannica explains, sincerely offer the Germans an alternative?] The Soviet Government asked Rathenau directly for the plans, and received them directly from him. Max Warburg's bank held the money; Walter Rathenau's mind held the plans - which makes it a pertinent question: If Bolshevism can be so Jewish outside of Russia, what hinders it being Jewish inside Russia?

It is a most significant fact that, as in Washington, the most constant and privileged visitors to the White House were Jews, so in Berlin the only private telephone wire to the Kaiser was owned by Walter Rathenau. Not even the Crown Prince could reach the Kaiser except through the ordinary telephone connections. It was the same in London. It was the same in Paris. It was the same in Petrograd - in Russia which so "persecuted" the race that controlled it then and controls it now.

Now, this sketchy outline of the internationalism of the firm of Kuhn, Loeb & Company is not offered as the result of keen research, for the facts are found on the very surface of the matter, for anyone to see. What is revealed by research is this: whether Mr. Schiff's interest in Russia had underground features which affected the welfare of nations; whether Mr. Kahn's flitting missions here and there, which he made with great freedom during the war, were wholly taken up with the business announced in the public notices; and whether Mr. Warburg, whose interest in Germany has not abated, to judge from his recent utterances, was able to retain complete neutrality of mind during the war. These are questions of value. Obviously, they are not easy to answer. But they can be answered.

So these Jewish bankers were operating as an international crime ring, which certainly suggests that they had every ability to carry out the plan which was laid out by their predecessors in the Protocols.

It was a family enterprise, this international campaign. Jacob Schiff swore to destroy Russia. Paul M. Warburg was his brother-in-law; Felix Warburg was his son-in-law. Max Warburg, of Hamburg, banker of the Bolsheviks, was thus the brother-in-law to Jacob Schiff's wife and daughter.

As a digression, according to an article titled The Bolsheviks, who they are and what they believe, which appeared in a pro-business publication called The World's Work, in October of 1918, the Warburgs were

operating nefariously in Russia even before the Bolshevik Revolution. In that article, whose author was purposely anonymous, having pointed the fingers directly at "Jews from New York", we read under the subtitle The Able Bolshevik Propagandists:

Pollack and Gourevitch, the identical agents who originally arranged the conference between Max Warburg, the Kaiser's financial henchman, and Protopopoff, vice-President of the Duma, when these two attempted to cook up a surrender in November, 1916. They were there with Levenson and Olaf Aschberg, selling stock and mines and supplies of every description to the Germans. They were also receiving cash from them. The whole business went through Aschberg's bank, the Nya Banken, as the whole world now knows. I saw the original German orders including a telegram from a concern in Hamburg, a step in the negotiation for the taking over of one of Russia's largest steamship companies. I tell this as a sidelight I obtained upon Trotsky's personal associations. All of this, of course, is well known.

Continuing with Henry Ford:

Speaking of the far-sighted manner in which the house of Kuhn, Loeb & Company disposes itself over world affairs, there is also the curious fact that in this Jewish firm is one who goes to a Christian church - a most heinous thing for a Jew to do. Split three ways in American politics and as many ways as international matters require, we find this firm split two ways with regard to religion. Mr. Kahn professes - at least attends - a Christian church and is accounted an adherent of it. Yet he is not ostracized. His name is not taboo. The Jews do not curse him. He is not denounced as a renegade. The Jews have not buried him out of mind, as they do others who desert the faith.

This presents a strange situation when it is considered. Not to recount again the horror and reprehension and active antagonism with which Jews view such a desertion, suffice it to say that there is no greater marvel than that of Jacob H. Schiff retaining in the firm of Kuhn, Loeb & Company a "renegade" Jew. He could not have done it; every fiber of his intensely Jewish nature would have rebelled against it. Yet there it is! Without going further into this ingenious system of covering all vital points from one center, enough has been said to show one busy Jewish financial firm with which political matters, national and international, is almost a profession. The family of Warburg high in the controlling group of two countries, and enemy countries at that. The family of Warburg high in the negotiations of world peace and the discussions of a League of Nations. The family of Warburg now advising the world from both sides of the earth, what to do next. It was probably with more reason than the general public surmised that a New York paper printed during the Peace Conference an article headed, "Watch the Warburgs!"

The fact seems to be that, as Mr. Pattullo is quoted as saying at the head of this article, the international financiers have been so engrossed in world money that the sense of national responsibility sometimes becomes blurred in their minds. [But Pattullo's remedy to the situation is all wrong, as it advocates the creation of a supranational government in order to regulate the international Jews, leading to the desired Jewish objective of one-world government and playing right into their hands - WRF.] They desire everything - war,

negotiations and peace - to be conducted in such a way as to react favorably on the money market. For that is their market: money is what they buy and sell: and because money has no fixed price, it is a market which offers the widest opportunity for the trickster and swindler. One cannot play such tricks with stone or corn or metals, but with money as the commodity everything is possible.

Mr. Warburg is already very much interested about the treatment to be accorded foreign securities in the next war. Readers of the daily newspapers may recall that recently a demand was made for the gold in the Reichsbank, which was resisted on the ground that the Reichsbank, although the central bank of Germany, was really a private concern - just as Paul Warburg said it was and just as he has insisted that our own Federal Reserve System should be, and which it is. There is far-sighted wisdom in that, with a view to possible defeat in war.

Mr. Warburg is apparently quite disapproving of the treatment accorded alien enemy property "by some countries." He quotes a French banker throughout - nationality not stated - and drives home his point. The French banker used as an illustration a possible war between England and France (this was only last year) and said that the bankers in each country would proceed to withdraw their mutual balances and securities, for fear of confiscation, and that such a course would precipitate a panic.

To which Mr. Warburg adds: "I think that our bankers ought carefully to study this very serious question. We have nothing to gain and much to lose by joining in a policy of disregarding the rights of private property. We shall probably, in the course of time, become the largest owners of foreign securities and properties, which would become endangered in case we were drawn into war. To me, however it is of greater interest that nothing be done that might stand in the way of making the United States the gold reserve country of the world. ..."

So to the Jew war is a business, but they did not want it to interfere with their other businesses.

Such talk passes with too little scrutiny. It bears a strong reflection of recent events which should not be overlooked. Moreover, it presents a grandiose vision which is supposed to command instant agreement because of its appeal to superficial national pride and selfish ambition.

If what Mr. Warburg says is an intimation that the International Jews are planning to move their money market to the United States, it is safe to say that the United States does not want it. We have the warning of history as to what this would mean. It has meant that in turn Spain, Venice, Great Britain or Germany received the blame and suspicion of the world for what the Jewish financiers have done. It is a most important consideration that most of the national animosities that exist today arose out of resentment against what the Jewish money power did under the camouflage of national names. "The British did this," "The Germans did this," when it was the International Jew who did it, the nations being but the marked spaces on his checker board.

Today, around the world the blaming word is heard, "The United States did this. If it were not for the United States the world would be in better shape. The Americans are a sordid, greedy, cruel people." Why? Because the Jewish money power is largely centered

here and is making money out of both our immunity and Europe's distress, playing one against the other; and because so many of the so-called "American business men" abroad today are not Americans at all – they are Jews, and in many cases as misrepresentative of their own race as they are of the Americans.

The United States does not want the transfer of All-Judaan to this soil. We do not desire to stand as a gold god above the nations. We would serve the nations, and we would protect them, but we would do both in the basis of real values, not in the name or under the sign of gold.

On the one hand Mr. Warburg recites pitiful facts about Germany in order to raise sympathy for her, and on the other hand he stimulates the gold lust of the United States. The plight of Germany is entirely due to the forces from which the United States has only narrowly escaped; and to harken to international Jewish plans for the rehabilitation of Germany is to be in danger of approving plans which will fasten Jewish domination more strongly on that unhappy country than it is now. Germany has paid dearly for her Jews. The Warburg voice that speaks for her would seem indeed to be the voice of Jacob, but the hand that proposes financial dealings is that of Esau.

With an adherent of the British-Israel variety of Christian Identity, William Cameron, sitting as editor of The Dearborn Independent, it is possible that Ford was aware of the Edomite nature of modern Jewry, although his persistent identification of the Jews with both Israel and Judah is often confusing. So he may not have known with certainty that today's Jews act in such a manner because they are indeed the progeny of Esau, but certainly not of Jacob. Ford continues:

The internationalism of the Warburgs is no longer in doubt and cannot be denied. Felix Warburg hung on to the Hamburg connection longer than did Paul, but the breakage of either was probably perfunctory. At the same time that Felix left the Hamburg firm of his brother, Max, a Mr. Stern also left the Frankfort firm of Stern, and both became very active on the Allies side, taking sides against the German nation as lustily as anyone could. "Impossible!" say those who fancy that a German Jew is a German. Not at all impossible; the Jew's loyalty is to the Jewish nation; what the Jew himself refers to as his "cover nationality" may count or not as he himself elects.

This statement is always met with frothing wrath by the Jews' "gentile fronts" in the purchased pro-Jewish press. But here is an example: Do you remember "The Beast of Berlin," that lurid piece of war propaganda? You did not, perhaps, know that its producer was a German Jew, Carl Laemmle. His German birth did not prevent him making money out of his film, and his film does not prevent him annually going back in state to his birthplace. This year he goes accompanied by Abe Stern, his treasurer; Lee Kohlmar, his director; and Harry Reichenbach – a list of names duplicable in any movie group.

Carl Laemmle was an early Hollywood Jew who started in the nickelodeon business with a company that was soon thereafter reorganized into Universal Pictures. He was one of those Jews whom Thomas Edison had sued for patent infringement for refusing to pay royalties on the film-making equipment which he developed. Another war propaganda film he made is the 1918 silent film The Heart of Humanity which depicted a Prussian

officer who was terrorizing a Red Cross nurse in France during the Great War. Continuing with Ford:

Messrs. Stern and Warburg, of Frankfort and Hamburg, respectively, and away from home perhaps only temporarily, were not concerned about the fate of the "Huns," but they were immensely concerned about the fate of Jewish money power in Germany.

To indicate how blind the public has been to the inter-allied Jewish character of much of the world's important international financial activity, note this from the Living Age earlier in the year:

"According to the Svensk Handelstidning, the recent American loan of \$5,000,000 to Norway was really the outcome of an agreement between the Hamburg firm of Warburg & Company and the New York bankers, Kuhn and Loeb. It is regarded as a significant sign of the times that a German firm should be responsible for an American loan to a neutral country. The conditions subject to which this money was borrowed, are not regarded as very favorable to Norway, and no marked effect on the rate of exchange between the two countries has followed."

Note, in the light of all the statements made about Kuhn, Loeb & Company, and the Warburgs in particular, the assumption in the above quotation that the transaction was really between a German and an American firm. It was principally an arrangement between the Warburgs themselves in family counsel. But the loan will pass in Norway as "an American loan," and the fact that the terms of the loan, "are not regarded as very favorable to Norway" will react upon Scandinavian opinion of this country. It goes without saying that "no marked effect on the rate of exchange between the two countries has followed," for that would not be the object of such a loan. The dislocation of exchange is not unprofitable.

It would be most interesting to know in how far Kuhn, Loeb & Company has endeavored to readjust the rate of exchange. During the war, Kuhn, Loeb & Company made a loan to the city of Paris. Considerable German comment was occasioned by this – naturally. And it is very well worthy of record that in the city of Hamburg, where Max Warburg does business, the chief of police issued this order:

"Further mention in the press of loans made by the firm of Kuhn, Loeb & Company to the city of Paris, and unfavorable comments thereon, are forbidden."

The following story is vouched for as reliable, and if in one or two minor details it does not represent the exact fact, it is a trustworthy illustration of how certain things were done:

"A Jewish international banking corporation bought up the mining and other similar concessions of Jugo-Slavia, and consequently the policy pushed at the Peace Conference was that which was most convenient for that group. An understanding on the Fiume question was in progress between Wilson and Nitti. Certain concessions had been agreed upon and Wilson was willing to negotiate, when Oscar Straus and one of the Warburgs appeared on the scene. Wilson changed his attitude over night and afterward insisted on the Jugo-Slavia solution of the problem. The way in which concessions had been bought through that territory was a disgrace, and observers expected that it would play an important part at the Peace Conference."

The financiers are not the only International Jews in the world. The revolutionary Jews, of all countries and none,

are international also. They have seized upon the idea of Christian internationalism, which means amity between nations, and have used it as a weapon with which to weaken nationality. [This is the method and objective of the Antifa today, who are basically radicals working in the interests of the Jewish establishment - WRF.] They know as well as anyone that there can be no internationalism except on the basis of strong nationalism, but they count on "cover words" to advance their plan.

Enough transpired between the lower and higher Jewish groups of every large center during the war to render it imperative that Jewry confess, repent and repudiate the madness that has ruled it, or else boldly assert and espouse it before the world.

Certainly enough has transpired to render it desirable that the American people look again into the purposes of those Jews who were instrumental in reorganizing our financial system at a most critical time in the world's history.

Max Warburg was apparently strong enough to suppress German discussion of his brothers' activity in America. The Warburgs at present resident in America must suffer it, therefore, that American comment be made as full as need be.

[The Dearborn Independent, issue of 9 July 1921]

As usual, Ford's exhortations at the end of this article were rather idealistic. This concludes our presentation from The International Jew. Getting back to Walter Rathenau, he is not mentioned at all in Adolf Hitler's Mein Kampf, but there is an interesting mention of him in Dr. F. K. Wiebe's booklet Germany and the Jewish Problem, where it says:

The nineteenth century was thus dominated by the tenet of the emancipation and assimilation of the Jews. It was considered best not even to mention the Jewish question and to act as if such a question did not exist. In the countries of Western Europe the Jews themselves were animated by an intense desire for assimilation. Conversions and mixed marriages were the principal means employed by the Jews for acquiring, in the words of Heinrich Heine, himself a Jew, an "admission ticket to European culture", and thereby acquiring a preponderating influence in political, cultural, and economic life. It should be added that a number of Jews were inspired by a sincere desire to throw-off their skin and obliterate as far as possible their hereditary tracks. This process of assimilation reached its culminating point in the first three decades of the twentieth century, during which Israel became King of the Western world. But it cannot be reasonably doubted that this epoch has come to an end. The most farsighted among the Jews had clearly perceived the inevitability of a reaction. Forty years ago a leading German Jew, Dr. Walther Rathenau, in a book entitled Höre, Israel! had criticized the policy of assimilation and uttered a warning for the benefit of those of his co-racists who occupied, or were about to occupy, prominent positions in Germany. "They apparently do not even dream," wrote Rathenau, "that only in an epoch in which all the forces of Nature are artificially enchained, can they be protected against that which their fathers endured."

So in Rathenau's own writings, we see the truth of Hitler's words where he wrote that "Even more watchfully than ever before, he now stood guard over his Jewish nationality. Though bubbling over with 'enlightenment', 'progress', 'liberty', 'humanity', etc., his first care was to preserve the racial integrity of his own people. He occasionally bestowed one of his female members on an influential Christian; but the racial stock of his male descendants was always preserved unmixed fundamentally. He poisons the blood of others but preserves his own blood unadulterated. The Jew scarcely ever marries a Christian girl, but the Christian takes a Jewess to wife. The mongrels that are a result of this latter union always declare themselves on the Jewish side."

But more importantly, Adolf Hitler placed a great deal of the blame for the loss of the Great War on the actions of the trade unions, who failed to properly mediate the fractured relations between the industrialists and the workers, a class division which we have already described here as being the cause of Jewish capitalists that was exploited by Jewish Marxists. In Volume 1, Chapter 12 of Mein Kampf, subtitled the First Stage in the Development of the German National Socialist Labour Party, Hitler said the following:

In the field of national economics, whatever concessions are granted to-day to the employees are negligible when compared with the benefit to be reaped by the whole nation if such concessions contribute to bring back the masses of the people once more to the bosom of their own nation. Nothing but meanness and shortsightedness, which are characteristics that unfortunately are only too prevalent among our employers, could prevent people from recognizing that in the long run no economic improvement and therefore no rise in profits are possible unless internal solidarity be restored among the bulk of the people who make up our nation.

If the German trades unions had defended the interests of the working-classes uncompromisingly during the War; if even during the War they had used the weapon of the strike to force the industrialists - who were greedy for higher dividends - to grant the demands of the workers for whom the unions acted; if at the same time they had stood up as good Germans for the defense of the nation as stoutly as for their own claims, and if they had given to their country what was their country's due - then the War would never have been lost. How ludicrously insignificant would all, and even the greatest, economic concession have been in face of the tremendous importance of such a victory.

But Walter Rathenau was certainly one of these industrialists, and one of the more notable, who would be at least partly responsible for this situation. And as we have seen, he was also in charge of German wartime materials procurement, so a deeper investigation of his role may be instructive, but we will not do that here. This, nevertheless, will help us step into the next subject as we commence with our discussion of the Protocols in the near future.

The Protocols of Satan

Part 26: The New Lords of the Manor

Over the past few episodes of this Protocols of Satan, we hope to have elucidated the fact that Democracy as a form of government has a long history of failure since ancient times, and that it was doomed to fail as soon as it developed in the modern world. Democracy fails because it is built on a foundation of empty rhetoric and compromise, and not on any firm foundation of ability and leadership qualities. But Jewry, as it conspired to overthrow the princes of Europe through the secret societies and the infiltration of other institutions, understood that the introduction of Democracy in the concept of Liberalism, spread through the false religions of humanism and egalitarianism, would most assuredly enable them to usurp power for themselves through their control of the banks and the money power, which also afforded them control of the media so that they had the tools they needed to manipulate the perception of consensus among the people. The unsuspecting people are taught to be proud of the past 200 years of democracy, but the historical record shows that it has been two hundred years of war and failure, while the International Jews have accumulated greater and greater wealth and power.

But Democracy gives the common people a false sense of empowerment, and therefore the concept is popular. Not wishing to be bound to their own marginally Christian nobility, they have become willing slaves for the Jewish bankers. The truth is that democracy is a deception, because all people are not equal, and all ideas are not equally valid. The freedom of speech and the ability to openly express oneself are wonderful, but when everyone uses that freedom to express opinions about everything, that is not good because not everyone has equally valid information or equal cognitive faculties as a basis upon which to formulate sound opinions on many subjects. Everyone caught up in the deception is drowned out by the volume of the noise. So from both political democracy and the democratic equality of ideas there can come nothing but failure and division.

Today we have social media as a perfect example to reflect upon this problem. For example, there are Bible experts who have never read a word of Hebrew or Greek and know little about history, and there are flat-earth proponents who have never studied the heavenly bodies through a telescope. They work as grocery store clerks during the day, and in one night they can watch a few 15-minute You-tube videos and become experts on virtually any topic. So because everyone has an opinion, and everyone has an equal opportunity to be heard, we have a population of experts at everything who in reality know nothing, and we are all divided, and the Jew rules over us because in the end he still controls the money supply and the media. But once again we digress... Some of tonight's program will be a little repetitive, but we feel it is important to cover every aspect of these Protocols that we can, from every relevant historical perspective that we can possibly understand. If we learn from our history, perhaps one day we will stop repeating our mistakes.

Making our exhibition of the failure of democracy, we have only presented a few lines of Protocol No. 3 related to this phenomenon. Now we shall continue with just a few more lines of our presentation of the so-called Protocols of the Learned Elders of Zion, employing the translation found in the book *The Protocols and World Revolution* attributed to Boris Brasol, and published in

Boston in 1920 by Maynard, Small & Co. Without further summary or reflection, we will continue from where we had left off:

Protocol No. 3:

The people are shackled by poverty to heavy labor more surely than they were by slavery and serfdom. They could liberate themselves from those in one way or another, whereas they cannot free themselves from misery.

In Part 9 of these Protocols of Satan we quoted an architectural writer named Matthew Johnson, who had attributed a loss of community in the transformation from medieval to Victorian England to industrialization where he said, in part: "A powerful link was argued between a 'medieval' or pre-industrial way of life that involved a sense of community and closeness to Nature on the one hand and the technical and aesthetic principles of hand-made 'medieval' art and individually designed architecture on the other. Both were seen by many Victorians to relate to a sense of community and a more human, less alienated way of ordering human affairs that had been lost with industrialisation. The study of earlier forms of art and architecture, then, became for the Victorian mind a moral and political, as much as an historical, exercise." We then commented that such industrialization was made possible by the rise of Liberal government and the capitalist system where economic self-interest became the primary basis for society. The loss of community naturally results when men are compelled to compete against one another, rather than for one another, as they had in the Medieval past. So now every aspects of life seems to revolve around the economic condition, which is nearly everyone's primary concern. This is the worship of mammon.

The pundits of the popular media labelled this yearning to a return to the past as Romanticism. In turn, this was opposed to industrialization under Jewish capitalism that they labelled as being Progressive, a term related to reform, innovation, liberalism and libertarianism at one time or another, and even today. Then because all ideas are equal, every sort of immorality becomes acceptable, and every perversion is reduced to a mere choice among other valid choices, no matter how repulsive they are to Christians. For example, choosing to participate in a life of sodomy rather than having a normal and reproductive marriage becomes a choice no different than preferring either Coke or Pepsi, Ford or Chevy, or even more horribly, abortion or child-birth. Romantics are portrayed in literature and theater as being dreamy or utopian and out of touch with reality, while Progressives are portrayed as modern and sensible and logical and just. The ruse continues to this very day, except that now Romantics are often characterized as extremist reactionaries, not because they have changed, but because the society is that far along on the road to Sodom.

This is only a brief philosophical assessment of the downfall of tradition and the rise of Liberalism and Capitalism. Here the Protocols forebode something much more sinister, which is the enslavement of man to heavy labor which was beckoned by the rise of capitalism. We began to discuss this already, where the same subject had come up earlier in the Protocols, and

we cited Nesta Webster in her book *World Revolution: The Plot Against Civilization*, where she was discussing the conditions for the peasants in Europe after the fall of feudalism, under the subtitle *The Industrial Revolution*, beginning at the bottom of page 90:

It is of the utmost importance to realize that the people at this period were suffering from very real grievances. These grievances weighed less, however, on the agricultural than on the industrial workers, whose conditions of life were often terrible. This fact no one has ever attempted to deny, and we need not have recourse to the writings of Socialists to gain an idea of the slavery endured by men, women, and children in the mines and factories of Europe during the years following on the Napoleonic wars, for we shall find the whole case stated with more accuracy and far greater eloquence in the letters of Lord Shaftesbury, whose whole life was devoted to the cause of the poor and oppressed.

Here, unfortunately, Webster is astoundingly silent concerning the Rothschild sweatshops in London. Being the consummate Anglophile, she seems to have completely ignored conditions in England while at the same time she rather adeptly described the conditions of the common people on the Continent. She continues:

What was the reason for this aggravation of the workers' lot? Partly the speeding up of industry brought about by the introduction of machinery; partly, in England, the rapidly increasing population, but in France to a large extent the situation must be directly attributed to the Revolution. We have already seen how the destruction of trade unions and increase in the days of labour by the abolition of national [or Roman Catholic] holidays had added to the workers' burden, but a further effect of the great upheaval had been the transference of power from the aristocracy to the bourgeoisie with disastrous consequences to the people. In a word the destruction of feudalism had inaugurated the reign of Commercialism. This is admitted by no less an authority than Marx himself.

We have already noted presenting this same text in part 22 of this series, that one of our biggest disappointments in Nesta Webster is that she upholds Marx as an authority for socialism in general, as if Marx was actually advancing Socialism. We too have made this mistake in the past, and most other writers have done the same at one time or another, but true organic socialism, which is reflected in National Socialism, is nothing like the Communist Socialism of Karl Marx. Webster continues by citing the Communist Manifesto:

The bourgeoisie has played in history a most revolutionary part. The bourgeoisie, whenever it has conquered power, has destroyed all feudal, patriarchal, and idyllic relations. It has pitilessly torn asunder all the many-coloured feudal bonds which united men to their "natural superiors," and has left no tie twixt man and man but naked self-interest and callous cash payment. It has drowned religious ecstasy, chivalrous enthusiasm, and middle-class sentimentality in the ice-cold water of calculation. It has transformed personal worth into mere exchange value, and substituted for countless dearly-bought chartered freedoms the one and only unconscionable freedom of Free Trade. It has, in one word, replaced an exploitation veiled by religious and political illusions by exploitation open, unashamed,

direct, and brutal. [Manifesto of the Communist Party, by Karl Marx and Friedrich Engels, p. 9.]

In our own assessment of Marx's words here, by bourgeoisie he is referring to the Jewish usurers and all those in Europe who mimicked them, who became the new rich at the beginning of the Capitalist age. Then continuing with Nesta Webster she says:

Thus in the opinion of the leading prophet of modern Socialist thought, it was the destruction of feudalism that led to the endowment of the proletariat. Exaggerated as this indictment of the bourgeoisie may be, there is a certain degree of truth in Marx's theory. The class that lives on inherited wealth is always the barrier to the exploitation of the workers. To the noble who paid 500 louis for his carrosse [coach, or carriage], or the duchess who never asked the price of her brocaded gown, where was the advantage of underpaying the workman or the dressmaker? "Sweating" results largely from the attempt to bring commodities within the reach of a class that cannot or will not pay a price allowing a fair rate of remuneration to the worker. After the revolution, when aristocracy with its careless expenditure and its traditional instincts of benevolence had taken refuge in garrets, these were the classes that supported industry, and it is thus against "the newly rich" [the bourgeoisie] that we find the bitterest complaints of the people directed.

The last time we read this passage, we concluded that the effort to sell luxuries to everyone makes slaves of everyone when everyone comes to desire such luxuries. Jewish advertising and global Jewish trade were exalted in the promise of an ability to deliver luxuries to the entire world, thereby enslaving the entire world. In this sense, commodities are even luxuries, because only those living in luxury may enjoy an endless supply of their common needs with little of their own labor used to procure them.

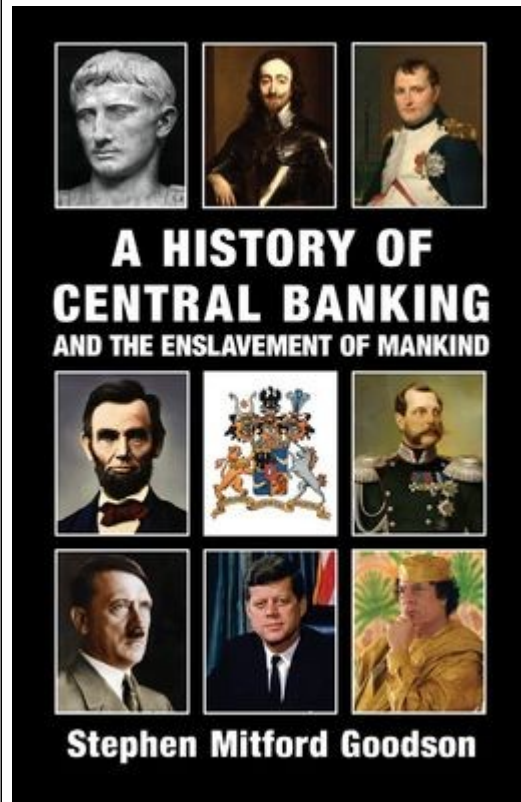
Throughout this series on the Protocols of Satan, and with the help of sources such as Nesta Webster, we have discussed many aspects of the rise of Capitalism with the fall of Feudalism in Europe in the 18th and 19th centuries. A couple of years ago (in this case, mostly Sven Longshanks and I,) we had done a series of presentations under other titles which discussed the corresponding history that assured the triumph of Capitalism in Medieval England from the time of Cromwell in the 17th century. Even the Puritans were basically Calvinists who accepted the evil of usury. But doing this, we do not want to be mistakenly interpreted as though we have promoted Feudalism itself as an ideal economic system. And before we continue with the Protocols, we want to at least somewhat better describe how European life was before Capitalism. Serfdom was, basically, slavery, but not all Europeans were serfs. Moreover, it has been a fact of history that some men and women are simply most fit for a life of servility in one form or another, or have made bad decisions which have compelled them into such a life, of which the parable of the Prodigal Son is a signal example. On the other hand, men and women who are more industrious and productive and who have developed certain talents become craftsmen and rise above menial work, while those with even greater talents and intellectual gifts can excel to a higher level. Economic class is a fact of life, and the Christian Scriptures do not despise it.

For instance, in Luke chapter 19 we read of a wealthy man named Zacchaeus, who was described as “chief among the publicans”, and who rather desperately wanted to see Christ as He passed through Jericho. When he was fortunate enough for his efforts to be recognized by Christ, as the streets were crowded with His followers, Zacchaeus was overjoyed and announced that he would give half of his fortune to the poor, and if he had taken any thing from any man unfairly, that he would restore it four times over. For this Zacchaeus was justified, although it is evident that he would remain both a wealthy man and a chief publican, or tax collector, even after giving away half of his wealth. Another example is in the admonition of the apostle James to the wealthy, where he said in chapter 5 of his epistle: “1 Come on, those who are wealthy now, weep, crying out upon your coming hardships! 2 Your wealth is putrefied and your garments have become moth-eaten! 3 Your gold and silver are corroded and their corrosion shall be for a testimony to you and it shall eat your flesh as fire. You have saved up for the last days. 4 Behold, the wages of the laborers reaping your fields which have been withheld by you cry out, and the cries of the harvesters have entered into the ears of the Prince of Armies! 5 You have lived luxuriously and lewdly upon the earth: you have nourished your hearts in a day of slaughter! 6 You have condemned, you have murdered the righteous, who did not oppose you!” The apostle is basically describing the conditions which existed in medieval feudalism. Without changing one word, his description fits perfectly the Europe of Martin Luther’s time, where the clergy and the nobles lived lasciviously and the common people were oppressed and driven to rebellion. But examining the admonition, James did not despise the wealthy for being wealthy, rather he despised the wealthy who oppressed and took advantage of the poor. He despised the wealthy who did not pay a fair wage to those who did their labor, while they themselves profitted excessively. As Christ had said in the Gospel, “ye have the poor always with you”, but how the wealthy treat the poor, and how they act as stewards over their own wealth, that is how they shall be judged (i.e. Deut. 8:13-18).

Paul of Tarsus informs us in Romans chapter 13 that “1 Every soul must be subject to more powerful authorities. Since there is no authority except from Yahweh, then those who are, by Yahweh are they appointed. 2 Consequently, one opposing the authority has opposed the ordinance of Yahweh, and they who are in opposition will themselves receive judgment.” Men have no choice but to be subject to one authority or another, or be punished by God. In the Parable of the Prodigal Son, a man took his share of his father’s estate and leaving home he abused it profligately, thereby reducing himself to slavery. He eventually returned home begging to be a slave for his own father, rather than be in bondage to swineherds. Since every man must be subject to a higher authority, the lesson is that if we do not serve our Father in Heaven, we shall indeed be the slaves of men.

For this Paul had said in his epistle to the Colossians “Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God” and then “Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.” Of course, it is evident that Paul was not talking about Jews. So the concept of Feudalism in itself is not necessarily evil, and the masters of the estates could only be encouraged to treat their serfs justly. Today’s

educational systems teach men to despise the concept of servitude, and as individuals we no longer serve our communities, so we are all enslaved to the banking system of the International Jew and we do not even know it. The real ruin of the Feudal system, as well as the even better social and economic construct of the smallholder, the small farmers who are independent lords of their own land, was Jewish usury. Jewish usury helped elevate Feudalism over the smallholder until Feudalism itself was broken and the Jews themselves became the masters of Europe. Liberalism and Democracy were the vehicles by which they knew that they could make themselves the lords of the manor.



To better understand this process we are going to present a lengthy excerpt from a book review by another Matthew Johnson. This is from a review of Stephen Goodson's *A History of Central Banking and the Enslavement of Mankind* (Black House Publishing, 2014) which was written by the historian Matthew Rafael Johnson and originally published by the now-defunct website Eurasia Review on May 1st, 2014. We were fortunate to have located a copy of it at the Sign of the Times website.

The author of the original book, Stephen Goodson, is a South African banker-turned populist politician, and one-time leader of South Africa's Abolition of Income Tax and Usury Party. He is disparaged in Jewish media sources as being an admirer of Adolf Hitler and for rejecting the Jewish lies concerning the so-called Holocaust. He was ultimately forced to resign his position at the South African Reserve Bank, the nation's Jewish-controlled central bank, for his truthful but politically incorrect historical views. What follows is excerpted from Matthew Johnson's review of *A History of Central Banking and the Enslavement of Mankind* [we will add a few notes in brackets]:

One of the most difficult things to explain to American university students is how capitalism and communism share far more in common than they do in conflict. In

fact, regardless of how it is explained, the old saw that the two approaches are "opposites" can never quite penetrate. Even worse, explaining to students and their bewildered parents that the US banking and industrial conglomerates financed the Soviet Red revolution and built Soviet industry is also maddeningly impossible. One simple way to explain it is to say that, for bankers in the modern era, the state's control of the entire economy from one place is what bankers believe paradise to look like. There is one plan, one banking system and one social system in place; this means that banks merely forward the cash, both expecting the state, not the economy as such, to reimburse them with the requisite interest. In other words, the command economy is the most congenial to banks. There is no necessary connection between private banking and a state-owned economy. It is just as simple for a banker to work for the Party as it is for Goldman-Sachs. Capitalism and socialism [where we see once again that there is a failure to distinguish between Marxist socialism and National Socialism] are based on materialism. Production and utility alone are considered goods, and efficiency in methods is considered the sine qua non of ethical contemplation. Both systems are oriented to technology, hold to a linear view of history, and seek the mechanization of all aspects of humanity. As they both develop, the economic system and the state merge into a single machine. The error of the libertarians has always been their insistence that the state and private capital are opposed. Quite the opposite is true. Large concentrations of capital are deeply embedded in the state, using it as both a personal bodyguard and as a regulator that keeps market entry impossibly high. The defeat of the Justice Department by Microsoft in 2010-2012 shows the imbalance of power between private capital and the state.

This might seem tangential to a work on banking. For the typical isolated and tenured professor of political economy, it would be. For those, such as Mr. Goodson, who served on the Board of the Central Bank of South Africa for many years, isolated academia seems absurd. Mr. Goodson was anything but isolated, and he witnessed the tight control of economic life by banking conglomerates the world over. He saw it in vivid colors. This book is not a study in technical economics. It is, thankfully, a study in history. Goodson realizes what most economists do not: that to grasp any economic phenomenon, it must be seen as a product of many decades of historical development. Each aspect of the whole continually reinforces the other, and the whole itself is constantly changing, like an organism, as history continues to present new challenges, new projects and new victims.

With what follows we may see that Identity Christians can appreciate Stephen Goodson's work even if it is written from a secular historical perspective:

In other words, the secret life of banks did not merely occur because a group of men off the coast of Georgia wanted it to. [Referring to Jekyll Island.] They themselves were actors within a historical stream that goes back to the first Mesopotamian civilizations and reached its ancient zenith in Rome. The fact that the whole has continuously been based on the same set of assumptions regardless of the civilization within which it was embedded is impressive, and it calls out for detailed analysis. Given the political fallout from such honesty, however, Mr. Goodson needed to resign

himself to the fact that few in the mainstream will even mention his work, let alone accept it.

This is the workings of the Biblical dragon which gives its power to every beast government, but Stephen Goodson seems to have discovered it through mere historical examination and a first-hand knowledge of banking. Johnson continues:

There is one constant in history that is manifestly clear in this work: that the essential distinction between monarchy and republicanism (broadly speaking) is economic. Republics are normally oligarchies, or at least contain its seeds. Monarchies, since they are perpetually at war with their own nobility, often reject the assumptions of oligarchy. Whether it be the national socialist party of China or Belarus, the royal bank of St. Petersburg or the centralized dictatorship of the Augustan era, all forms of strong statism has made war on the banking monopoly. No authoritarian leader will accept competition from an all powerful economic mediator. Of course, there are a few exceptions on both sides, but history has been fairly clear that strong states, those based on traditional authority, reject the alchemy of money and interest.

Next our reviewer summarizes the author's explanation of the struggle for banking supremacy in Rome.

Rome

The enemies of an 'autocratic' ruler are to be found among a handful within the nobility/oligarchy, not from among the masses of ordinary people. Rome rapidly, at the time of Cicero, was already moving away from its Senatorial oligarchy and towards the military empire of Sulla and his successors. The immediate impact, once the dust of the civil wars cleared, was that minting was centralized and usury controlled. Julius Caesar sought to limit interest to 1% monthly and, in a populist move rarely seen, banned its compound increase. Furthermore, any accumulated interest could never exceed the original principle. In Byzantium, the Roman empire of the East, interest had been officially limited to 5%, give or take, but this could only be enforced under emperors who were strong. Basil II for example, rejected interest altogether and forced wealthy landowners to financially assist poorer peasants. [A Christian concept embedded into the principles of National Socialism.] His strength, while common, was usually followed by an aristocratic reaction who placed puppet emperors in Constantinople. However, under such a system, eastern Rome was blessed with a vibrant, populist economy. Her currency was the global standard as far east as China. Peasants were free landholders and feudalism existed nowhere. Inflation did not exist, and trade flows always favored the capital. For this reason, oligarchic states such as Venice, Dubrovnik and the Norman interlopers in Sicily, continually financed Rome's enemies. [The author is still speaking of Constantinople as "Rome".] After 1204, when the western Norman Crusaders sacked Constantinople, the dominance of Venetian oligarchs became the order of the day. Byzantium was marked for death once the emperors of the 14th and 15th century gave away their financial autonomy for regular infusions of Venetian money. Having lost all economic independence and seeing the immense wealth of the east flow in interest payments to Italy, Byzantium

finally collapsed under an Italian-financed Turkish invasion in 1453. Venice became Turkey's most significant ally.

Later the Venetians would be at war with the Turks. The Jews of Spain were also clearly allies of the Turks, and Jews were behind all of the Turkic invasions, as well as the Arab conquests. This is a description of a much older war for the Jewish dominance of Christendom, and Islam as a weapon in the hands of the Jews in the execution of that war, even if the author does not express it in those terms. He continues:

There is no economic mystery here. Whenever interest is tightly controlled, the continued compound leakage of cash to banking centers does not exist. This financial hemorrhaging means that value remains where it belongs: with the small businessman and small landholder. Without the geometrically increasing mass of interest, a fraction of today's total labor was sufficient to maintain monetary stability, necessary supplies and a nobility forced to serve the state rather than rule it. Within the modern system of usury, centralization is unavoidable as compound interest continually increases the flow of real value out of the economy and into the coffers of the cabal.

Now our reviewer turns his attention to the author's explanation of the rise to supremacy of banking in England.

England

England was no different. Prior to the Norman invasion, Anglo-Saxon England, even after the Viking attacks, existed in a financial golden age. Again, smallholders were the norm, urban trade maintained low prices, and the lack of liquid capital forestalled any noble centralization. [The buying out of smallholders and replacing them with the use of serf labor.] Feudalism could not exist under such a system. Usury was banned in Mercia under Offa the Great, and in Alfred's frantic attempt to centralize power in Wessex against the Danes, he too, refused the "services" of the banking cabal. The Italian banks, however, were quite interested in William's planned assault on Anglo-Saxondom and to remove Scandinavian influence from England. Usury was permitted, for a time, under the new Norman hegemony [beginning in the 11th century]. The old Anglo aristocracy was slaughtered, and William imported a new nobility with close ties to Italy [or Jewish bankers in Italy]. Feudalism made its very first appearance on English soil. Ireland, several centuries later, was also to see the benefits of Norman progress. Such progress, by the time of Stephen [grandson of William, king of England from 1135 to 1154 AD], led to the creation of a banking system charging an average of 33% on collateral lands and 300% on capital (that is, tools in the cities). Within two generations, a full 66% of England's lands wound up in the hands of Italian and Jewish bankers. This might explain the constant drive to take more and more French land for the Angevin Empire.

This was to be the lot of Norman Britain until the reign of Edward I (d. 1307), who imitated the Byzantines (where many Anglo-Saxons had been serving after 1066) by tightly limiting interest and its accumulation. Kicking the bankers out of the country, he ushered in an age of prosperity unfortunately cut short by the plague.

It is no accident that just at the time when Byzantium had given away its economic sovereignty to Venice for the use of their navy, Britain moved in the opposite direction against Italy and Rome.

From the reign of Edward I to the plague, England was prosperous. The working year amounted to 14 weeks, within which all essentials were obtained. The church calendar, in both eastern and western Europe, required between 100 and 140 days off a year, excluding Sunday and the period after Easter. Of course, capitalism was to make war on the church and seek Protestant sanction for eliminating saints days from the calendar altogether. The rule of the small holder had returned for the first time since Edward the Confessor. Unfortunately, this was not to last. The reformation, once Luther's influence had waned, had different ideas on money.

The Capitalists and humanists had used the Reformation to their own advantage in many ways, but they had also helped fund and spread it in the background. So Calvin, for instance, had accepted the practice of usury, while Luther did not. Our reviewer continues:

William of Orange fronts the 'mother of all color revolutions': England's 'glorious revolution' saw the transfer of the oligarchy's base of operations from Amsterdam to London.

Once Henry VII had stabilized Britain after the War of the Roses, the time was ripe for the rise of the banks yet again. The reformation and the immorality of Henry VIII gave it the excuse it needed. The reformation was an attempt by the Stuarts to begin centralizing power once the old nobility had slaughtered itself into oblivion.

Monastic lands were secularized, land markets developed, and financing long distance trade became a priority. Henry VII became the last gasp of a powerful, traditional state. From Henry VIII to Edward VI to Elizabeth [I], a new oligarchy had gained power that required the pomp of monarchy to hide behind. Very soon, once it became confident in its role, it required William of Orange to justify itself.

Spain, once Islam was finally ejected, sought to cleanse itself of the Sephardi, normally allies of the Muslim Caliphate. Spain's nationalism was substantial as both church and state were radically reformed and purged. Moving to Amsterdam, the Sephardi rebuilt its banking base, creating a "square" of influence that contained four corners: the grain trade in the Baltic, the Amsterdam banks, Constantinople and the Turkish market, and most importantly, Poland. These represented the overland routes of modernity as grain prices skyrocketed in the west, forcing the east to export more and more.

Forcing the East only because the impulsion was a drive for profits. Continuing with Matt Johnson:

Under Elizabeth and certainly during and after the English Revolution, Spain was the enemy. Catholic Ireland sought Spanish assistance against Elizabeth's dispossession of the native Gaels, something that Cromwell was to punish with genocidal harshness. Spain's importation of silver from the new world threatened the rule of the banks in a graphic way. The banking regime financed the Dutch rebellion against the Spanish as the world's press spared no rhetorical excess denouncing the Spanish army in northern Europe. British enemies of the banking elite looked to Spain for assistance as well.

Once Charles I was defeated in 1645 and Cromwell instituted a military dictatorship over Britain and Ireland in 1653, the banking regime now had its enemies destroyed and its place assured. William's gentle occupation of Winchester 30 years later meant that the bankers now had England to use against both France and Spain. It surprised no one that the Jacobites spent much time attacking the banking elite that had taken power with such vehemence. Neither James I or II believed in "divine right" nor did either want to impose a dictatorship. Cromwell alone sought that honor. Yet the James's were accused of every imaginable crime. James sought religious tolerance, not a "Spanish theocracy", as the Whigs were later to claim. Whiggery was the party of usury and, as such, the party most vehement in seeking war with France, Spain and, eventually, Russia.

Parliament, now the instrument of capitalism and empire, was seeking any excuse to take revenge on Spain. "Democracy" and "the will of the people" were considered identical to the interest of urban merchants and traders. Britain was now an oligarchy. Roman Catholic rulers were long forbidden to rule in London, regardless of James' desire for religious neutrality. William's war with France was financed by the Amsterdam banking establishment, something made quite clear to William himself when he tried to arrange a Stuart marriage, one which remained childless.

Under William III of Orange the Bank of England was founded, the Jacobite Freemasons who supported James II followed him into exile in France, and the world has never been the same. But one day we hope to better understand the details in the transformation from Jacobites to Jacobins that took place over the century which followed. Both James II and his father had resisted the Internationalist Jews, and in a hundred years Freemasonry became the principal tool of the Jews in their subversion of all Europe.

In the Medieval system, even under Feudalism, a man was connected to the land and his ties were to his community. In the Capitalist system, man has forgotten his community, become an isolated individual, and is tied to the Jew. As the Protocols boast here, "The people are shackled by poverty to heavy labor more surely than they were by slavery and serfdom. They could liberate themselves from those in one way or another, whereas they cannot free themselves from misery."

In medieval times, the men of England had over half the year off under the Roman Catholic ecumenical calendar, which with all of its faults was a much better system than that now imposed by the Capitalists. We saw a similar change in the state of the workers' fortunes in France after the Revolution, where Nesta Webster explained the abolition of the Catholic holidays in France. Today, most people in the Liberal Democracies work half the year merely to pay their taxes, and the other half of the year they are fortunate to be able to feed and house themselves. But before the early 20th century and the legislative initiatives which introduced such things as the 40-hour work week and the drastic reduction of hours for which children could work, things were far worse. And those legislative initiatives only seem to have come as an escape-valve, concessions made so that the Capitalists could avoid the inevitable backlash of the people in response to their tyranny. Just a few decades later, however, industry was being transferred by the Capitalists to places where there were no such labor laws, or other restrictions on their business, such as China, Korea and Japan. As soon as

they could no longer sweat America and Europe, the Capitalists began sweating Asia.

But the economic plan which Adolf Hitler had for Germany insisted that the nation could recover from the post-War dilemmas and the banker-imposed depression without a usury-based currency, by manufacturing for itself everything it could, and only paying for anything it couldn't manufacture but had to import with barter. Hitler did not do anything that Edward I didn't do in England, and he was hated for it. Additionally, the relationship between the State, labor and capital need not be as polarized as they were under capitalism, and especially as Marx had described them. In an economy free of the shackles of usury it is not beneficial to any class to have divisions between the classes. In the early years of the 20th century, Adolf Hitler had perceived that the common workers in Germany were being alienated by the false claims of class divisions, and led away by the empty promises of Marxism, and here is part of his reaction and solution, where we will present two small parts of Hitler's plans for Germany's national revival, from Volume 1 chapter 12 of Mein Kampf:

(5) All the great problems of our time are problems of the moment and are only the results of certain definite causes. And among all those there is only one that has a profoundly causal significance. This is the problem of preserving the pure racial stock among the people. Human vigour or decline depends on the blood. Nations that are not aware of the importance of their racial stock, or which neglect to preserve it, are like men who would try to educate the pug-dog to do the work of the greyhound, not understanding that neither the speed of the greyhound nor the imitative faculties of the poodle are inborn qualities which cannot be drilled into the one or the other by any form of training. A people that fails to preserve the purity of its racial blood thereby destroys the unity of the soul of the nation in all its manifestations. A disintegrated national character is the inevitable consequence of a process of disintegration in the blood. And the change which takes place in the spiritual and creative faculties of a people is only an effect of the change that has modified its racial substance.

If we are to free the German people from all those failings and ways of acting which do not spring from their original character, we must first get rid of those foreign germs in the national body which are the cause of its failings and false ways.

The German nation will never revive unless the racial problem is taken into account and dealt with. The racial problem furnishes the key not only to the understanding of human history but also to the understanding of every kind of human culture.

(6) By incorporating in the national community the masses of our people who are now in the international camp we do not thereby mean to renounce the principle that the interests of the various trades and professions must be safeguarded. Divergent interests in the various branches of labour and in the trades and professions are not the same as a division between the various classes, but rather a feature inherent in the economic situation. Vocational grouping does not clash in the least with the idea of a national community, for this means national unity in regard to all those problems that affect the life of the nation as such.

To incorporate in the national community, or simply the State, a stratum of the people which has now formed a social class the standing of the higher classes must not be lowered but that of the lower classes must be raised.

The class which carries through this process is never the higher class but rather the lower one which is fighting for equality of rights. The bourgeoisie of to-day was not incorporated in the State through measures enacted by the feudal nobility but only through its own energy and a leadership that had sprung from its own ranks.

Hitler's belief that "the standing of the higher classes must not be lowered but that of the lower classes must be raised" is precisely the antithesis to Marx. Note the words of Stephen Goodson cited earlier, that "In Byzantium, the Roman empire of the East, interest had been officially limited to 5%, give or take, but this could only be enforced under emperors who were strong. Basil II for example, rejected interest altogether and forced wealthy landowners to financially assist poorer peasants." Adolf Hitler eliminated a currency based upon usury from the German economy, which effected that same thing.

Continuing with Hitler:

The German worker cannot be raised from his present standing and incorporated in the German folk-community by means of goody-goody meetings where people talk about the brotherhood of the people, but rather by a systematic improvement in the social and cultural life of the worker until the yawning abyss between him and the other classes can be filled in. A movement which has this for its aim must try to recruit its followers mainly from the ranks of the working class. It must include members of the intellectual classes only in so far as such members have rightly understood and accepted without reserve the ideal towards which the movement is striving. This process of transformation and reunion cannot be completed within ten or twenty years. It will take several generations, as the history of such movements has shown.

The most difficult obstacle to the reunion of our contemporary worker in the national folk-community does not consist so much in the fact that he fights for the interests of his fellow-workers, but rather in the international ideas with which he is imbued and which are of their nature at variance with the ideas of nationhood and fatherland. This hostile attitude to nation and fatherland has been inculcated by the leaders of the working class. If they were inspired by the principle of devotion to the nation in all that concerns its political and social welfare, the trades unions would make those millions of workers most valuable members of the national community, without thereby affecting their own constant struggle for their economic demands.

It seems, even if Hitler did not note it, that the so-called "leaders of the working class" were Marxists, it is very likely that many of them were Jews. Perhaps that is why he had first spoken of the necessity of purging the alien elements out of the blood of the nation. He continues:

A movement which sincerely endeavours to bring the German worker back into his folk-community, and rescue him from the folly of internationalism, must wage a vigorous campaign against certain notions that are prevalent among the industrialists. One of these notions is that according to the concept of the folk-community, the employee is obliged to surrender all his economic rights to the employer and, further, that the

workers would come into conflict with the folk-community if they should attempt to defend their own just and vital interests. Those who try to propagate such a notion are deliberate liars. The idea of a folk-community does not impose any obligations on the one side that are not imposed on the other.

Here we see that Hitler believed in the same concept of equality as the American founders, in their original intent, that all people are equal in the eyes of the law, but not in the absurd notions that they should be equal in class or ability, or even in opportunity. He continues:

A worker certainly does something which is contrary to the spirit of folk-community if he acts entirely on his own initiative and puts forward exaggerated demands without taking the common good into consideration or the maintenance of the national economic structure. But an industrialist also acts against the spirit of the folk-community if he adopts inhuman methods of exploitation and misuses the working forces of the nation to make millions unjustly for himself from the sweat of the workers. [Remember our citation from James chapter 5.] He has no right to call himself 'national' and no right to talk of a folk-community, for he is only an unscrupulous egoist who sows the seeds of social discontent and provokes a spirit of conflict which sooner or later must be injurious to the interests of the country.

The reservoir from which the young movement has to draw its members will first of all be the working masses. Those masses must be delivered from the clutches of the international mania. Their social distress must be eliminated. They must be raised above their present cultural level, which is deplorable, and transformed into a resolute and valuable factor in the folk-community, inspired by national ideas and national sentiment.

If among those intellectual circles that are nationalist in their outlook men can be found who genuinely love the people and look forward eagerly to the future of Germany, and at the same time have a sound grasp of the importance of a struggle whose aim is to win over the soul of the masses, such men are cordially welcomed in the ranks of our movement, because they can serve as a valuable intellectual force in the work that has to be done. But this movement can never aim at recruiting its membership from the unthinking herd of bourgeois voters. If it did so the movement would be burdened with a mass of people whose whole mentality would only help to paralyse the effort of our campaign to win the mass of the people. In theory it may be very fine to say that the broad masses ought to be influenced by a combined leadership of the upper and lower social strata within the framework of the one movement; but, notwithstanding all this, the fact remains that though it may be possible to exercise a psychological influence on the bourgeois classes and to arouse some enthusiasm or even awaken some understanding among them by our public demonstrations, their traditional characteristics cannot be changed. In other words, we could not eliminate from the bourgeois classes the inefficiency and supineness which are part of a tradition that has developed through centuries. The difference between the cultural levels of the two groups and between their respective attitudes towards social-economic questions is still so great that it would turn out a hindrance to the movement the moment the first enthusiasm aroused by our demonstrations calmed down.

Finally, it is not part of our programme to transform the nationalist camp itself, but rather to win over those who

are anti-national in their outlook. It is from this viewpoint that the strategy of the whole movement must finally be decided.

We have seen in our recent presentations that Julius Caesar was actually anti-Democratic and by the common modern perception of good and evil, he should have gone down in history as a villain, yet to the common people of his time he was a hero, and one of his objectives was to put the usurers under control, so as to relieve the oppression of the people. Sadly that did not last long and in less than a hundred years the usurers were at it again.

Adolf Hitler was democratically elected, but his political philosophy was that a chosen leader should have full power and authority, which is certainly autocratic and in opposition to traditional democracy. But as we see here, property remained in private hands for private use for private profit, in opposition to Marxism. One difference, however, is that the state had a right to see that property was used for the benefit of the people as well as the owners, and not against the welfare of the people. In America and England until some time in the 19th century, the legislative bodies which issued corporate charters served that same function on behalf of their own respective peoples.



Dundee Evening Telegraph - Friday 08 April 1938

Some contend that Hitler was Marxist because of the nationalization of heavy industry. But what they do not realize is that the natural resources of the land itself belongs to the people who spilled their blood to hold it, and not to capitalist speculators. National Socialism is blood and soil, and was based on Christian principles. Those who do not understand that are lacking in the understanding of one or the other, if not both. However we would not go so far as to say that it is the ideal

structure of the Kingdom of Heaven. It was certainly not perfect, and no government of man can be perfect. As we read in Matthew Johnson's review of Stephen Goodson's book, "The enemies of an 'autocratic' ruler are to be found among a handful within the nobility/oligarchy, not from among the masses of ordinary people." This was indeed the case with both Adolf Hitler and Julius Caesar. Ultimately that nobility/oligarchy is the section of nobility indebted to or bribed by the International Jews, the world's bankers. Like Andrew Jackson before him, Adolf Hitler also sought to put them out of business, or at least keep them under control, and for that he had to be destroyed. At the end of the Medieval period, the Jews were already the new Lords of the Manor, and every war and political struggle since then has only been so that they can retain power.

The next section of the Protocols continues this same theme, where it says:

Protocol No. 3:

We have included in constitutions rights which for the people are fictitious and are not actual rights. All the so-called "rights of the people" can exist only in the abstract and can never be realized in practice. What difference does it make to the toiling proletarian, bent double by heavy toil, oppressed by his fate, that the babblers receive the right to talk, journalists the right to mix nonsense with reason in their writings, if the proletariat has no other gain from the constitution than the miserable crumbs which we throw from our table in return for his vote to elect our agents. Republican rights are bitter irony to the poor man, for the necessity of almost daily labor prevents him from using them, and at the same time deprives him of his guarantee of a permanent and certain livelihood by making him dependent upon strikes, organized either by his masters or by his comrades.

Under our guidance the people have exterminated aristocracy, which was their natural protector and guardian, for its own interests are inseparably connected with the well-being of the people. Now, however, with the destruction of this aristocracy the masses have fallen under the power of the profiteers and cunning upstarts, who have settled on the workers as a merciless burden.

The assertion here is that every Western constitution has in it the loopholes by which the Jews through their international banks and corporations could overcome or subvert government for their own purposes. So Stephen Goodson mentioned "The defeat of the Justice Department by Microsoft in 2010-2012", which is one of the more obvious modern examples.

We will continue our discussion of this part of the Protocols here from a somewhat different perspective in the next segment of our presentation.

The Protocols of Satan

Part 27: The Nazis and the Protocols

In our last presentation of these Protocols of Satan we took another long digression to discuss Feudalism, its counterpart in the medieval smallholder, or independent farmer, and the eventual consequences for the common man in the rise of Capitalism and the democratic revolutions of Europe. The average laborer

was apparently much more of a slave to his new masters than he had ever been to the old nobility, just as the Protocols had boasted. Now we embark on a new point of discussion raised by the Protocols, and that is related to the substance of the democratic constitutions of newly "liberated" States. This latest point was raised as

we continued to present Protocol No. 3 from the text of Boris Brasol's publication *The Protocols and World Revolution*. Here we will read our subject paragraph once more:

Protocol No. 3:

We have included in constitutions rights which for the people are fictitious and are not actual rights. All the so-called "rights of the people" can exist only in the abstract and can never be realized in practice. What difference does it make to the toiling proletarian, bent double by heavy toil, oppressed by his fate, that the babblers receive the right to talk, journalists the right to mix nonsense with reason in their writings, if the proletariat has no other gain from the constitution than the miserable crumbs which we throw from our table in return for his vote to elect our agents. Republican rights are bitter irony to the poor man, for the necessity of almost daily labor prevents him from using them, and at the same time deprives him of his guarantee of a permanent and certain livelihood by making him dependent upon strikes, organized either by his masters or by his comrades.

Reading this, we wanted to examine some of the constitutions of 19th century Europe, and we were quite disappointed that they were practically inaccessible. The Yale Law Library offers a reference to a German website which has archived copies of many European [and other constitutions](#), but they are only publicly available in facsimile in their original languages. The website is operated by the German publishing company Walter de Gruyter GmbH, which publishes the work of certain German academics in this area of study. But subscription access to the texts costs hundreds of dollars, while the material is also found in books which they publish that cost thousands of dollars. Since we do not have access to university libraries, nor do we have appropriate funding, we will have to take other avenues of investigation.

Evidently, the study of European constitutions is one academic area that has been given little attention. That probably explains why the original source material which has been published is priced so dearly. We do not know much about Max Edling, except that he is the current Reader in Early American History at King's College in London and has written several books on early American history with a special interest in the American constitution. Here is something he wrote in August of 2011 on the topic of constitutions for Oxford Bibliographies:

Introduction

The age of Atlantic revolutions was also an age of constitution making. From Chile to Russia, from Norway to Malta, political reformers were everywhere busy writing new constitutions. An incomplete list includes more than six hundred constitutional propositions put forward by political reformers in the half century between 1775 and 1825. Yet it is only in the United States that constitutions have become an important field of historical investigation. As a result, the literature on constitutional history in the age of revolution is almost exclusively devoted to constitutional developments in the United States and the American colonies. Elsewhere, constitutional history is a dormant field. Robert Palmer placed constitutional

developments at the center of his *Age of Democratic Revolution*, a work that was crucial to the evolution of Atlantic history, and there is no question that there was much exchange of constitutional documents around the Atlantic rim. Yet as a subfield of historical scholarship, Atlantic constitutional history can hardly be said to exist. One reason may be that the dividends from such investigations are difficult to determine. The adoption of a constitution says little about the evolution of constitutionalism, that is, the principle that legitimate political action is bounded by constitutional law. In most countries other than the United States, constitutionalism was established only long after the period that is conventionally covered by Atlantic history. Nevertheless, it is possible to perceive three fields of constitutional history that have a bearing on Atlantic history: Imperial history, the international history of the American founding, and the influence of U.S. constitutional principles abroad. This bibliography does not aim to furnish the means for comparative constitutional history; instead it provides an introduction to these three areas of inquiry and to the enormous literature on U.S. constitutional history.

General Overviews

Because constitution writing was a central part of the political upheavals of the late-18th- and early-19th-century age of revolutions, much of the literature on the American, French, and other revolutions are relevant to a constitutional history of the era. If Atlantic constitutional history means an attempt to link the events within nations to the Atlantic world, then the literature is very limited, however. Palmer 1959-1964 remains the essential starting point for an investigation of the exchange of constitutional ideas. Dippel 2005 provides a comparative constitutional history that takes the story into the 19th century. Hunt 2007 traces the long-term influence of the French Declaration of Man and Citizen globally. Most of the literature dealing with transnational constitutional influences studies the reception of U.S. documents and principles abroad and are listed under U.S. Constitutionalism in a *Wider World*. Kirsch 1999 analyzes the spread of the Napoleonic Constitution in 19th-century Europe. *Constitutions of the World from the Late 18th Century to the Middle of the 19th Century* is an international project that aims to publish not only every adopted constitution but also those that were drafted but not adopted in Africa, the Americas, and Europe from 1776 to 1849. It maintains a web page and publishes printed compilations of documents.

Here at the end of his short article, Edling promoted the website operated by De Gruyter's which we had mentioned earlier. But our point is this, that even if we wanted to examine all of the European constitutions to test whether the boast of the *Protocols* rings true in this instance, it would be a very lengthy undertaking, and while Edling seems to provide a good starting point there seems to be only a handful of sources for the subject. But we will hopefully discuss this further as this series progresses.

In the meantime, because it discusses aspects of one historically significant European constitution at length, which is that of the Weimar Republic in Germany, we are going to present a translation of part of the Introduction to the 1938 National Socialist edition of *The Protocols of the Elders of Zion*, which is from the German Propaganda Archive at Calvin College. We will

present a significant portion of this document this evening, and then present the balance of it on another evening before continuing with our presentation of the Protocols. History would have been written quite differently, in the event of a German victory. Adolf Hitler mentioned the Protocols in Volume 1 Chapter 11 [we errantly cited it as chapter 9 in the podcast] of *Mein Kampf*, which is subtitled *Race and People*. There he said that "How much the whole existence of this people is based on a permanent falsehood is proved in a unique way by 'The Protocols of the Elders of Zion', which are so violently repudiated by the Jews. With groans and moans, the *Frankfurter Zeitung* repeats again and again that these are forgeries. This alone is evidence in favour of their authenticity. What many Jews unconsciously wish to do is here clearly set forth. It is not necessary to ask out of what Jewish brain these revelations sprang; but what is of vital interest is that they disclose, with an almost terrifying precision, the mentality and methods of action characteristic of the Jewish people and these writings expound in all their various directions the final aims towards which the Jews are striving. The study of real happenings, however, is the best way of judging the authenticity of those documents. If the historical developments which have taken place within the last few centuries be studied in the light of this book we shall understand why the Jewish Press incessantly repudiates and denounces it. For the Jewish peril will be stamped out the moment the general public come into possession of that book and understand it." Of course, the proof that Hitler was right is all around us today. The translator of this introduction to the National Socialist publication of the Protocols, Calvin College Professor Randall Bytwerk, is not friendly to National Socialism, and neither does he believe that the Protocols are authentic. Rather, he accepts the usual excuses and deflections of the Jews that claim that they are some sort of "forgery". In a blog post on another site where the translator announced his publication of this work, he said that "My current project is a study of the uses to which the Nazis put the astonishing forgery *The Protocols of the Elders of Zion*. That document purports to be the records of a secret Jewish conclave that discussed progress in the Jewish campaign to take absolute world power. It is popular today in the Arab world (Egyptian television apparently did a series based on it), but even in the United States there are adherents." Where he published this introduction to the Protocols, he made similar statements in a summary of the background of the document, which we are about to present. However in spite of his biases, we are persuaded that Mr. Bytwerk has performed a valuable task in his endeavor to translate much of the National Socialist literature for English readers.

Here is his summary and translation:

Background: *The Protocols of the Elders of Zion* is one of the most astonishing documents in history. Although proven repeatedly to be forged it is still widely available today, and many (particularly in the Arab world) believe in it completely. It is supposedly the record of a meeting of Jewish leaders late in the nineteenth century to review their progress in gaining world domination. The Wikipedia article on the Protocols provides a good summary (at least it does as I write...). Although there was sufficient evidence that the Protocols were forged by the early 1920's, Hitler took

them seriously, as did Goebbels and the Nazi propaganda system.

This is the introduction to the 1938 Nazi edition of the Protocols published by the Eher Verlag, the official party publishing house. I've not been able to determine the number of copies printed, but since the 1938 edition was the 22nd printing it was surely in the millions.

The source: *Die Geheimnisse der Weisen von Zion*, 22nd edition (Munich: Eher Verlag, 1938).

Introduction to 1938 Nazi edition of *The Protocols of the Elders of Zion*

The statements about Jewry's plans for world domination brought together in *The Protocols of the Elders of Zion* have had an enormous political impact of an educational nature about Jewry. Through them, thousands and thousands of people have been made aware of the corrupting character of Jewish thought and action. They then reach for other writings or watch their "citizens of the Jewish faith" more carefully and find confirmed the basic points of the Protocols. Hardly any other book has so aroused the hatred of Jewry, which attempts to destroy or defame the Protocols with all available methods.

World Jewry attempted to strike a decisive blow against this highly dangerous incriminating document before a court in Berne, Switzerland. The "Swiss-Israelite Federation" and the "Jewish Religious Society" brought suit in July 1933 against a Swiss bookseller who had sold the Protocols. The timing of the case alone proves that the Jews were launching a political attack on National Socialist Germany. The same goal was served by a case World Jewry brought before an international court in Cairo (the so-called Cairo trial), which like the battle about the Protocols of the Elders of Zion resulted in a major defeat for the Jews in their battle against National Socialism outside of Germany. The trial about the Protocols ended before the Berne court on 14 May 1935 after becoming a huge case. Experts were called and Jewish witnesses from around the world testified. Prominent witnesses for the defense, however, were not allowed to testify. The one-sided pro-Jewish nature of the trial found clear expression in the verdict. After all the effort, the defendant Silvio Schnell had to pay a fine of 20 francs and fellow defendant Fischer was fined 50 francs for distributing an anti-Semitic book. Such small fines were in contrast to the costs of the trial, 27,000 francs, which after the first trial were charged to the two defendants. This grotesque difference between the absurdly small fines — when compared to the importance of the legal issue — and the size of the court costs charged to the defendants shows the uncertainty of the judge, and probably the fact that the judge was not convinced of the "falsity" of the Protocols or that it was immoral literature.

We had discussed the Berne trials at length from the account given by Dr. Karl Bergmeister in the very first parts of our presentation of the Protocols of Satan. Continuing with our source:

The Jews wanted to conduct a propaganda campaign against anti-Semitism at the cost of several anti-Semites, and one particularly aimed at National Socialist Germany. They found a judge who — if perhaps somewhat hesitantly — followed their political desires. He ruled in 1935 that the Protocols of the Elders of Zion (Theodor Fritsch's edition) was immoral literature and

violated the 1916 "Law on Movie Theaters and Measures against Immoral Literature." He banned it in Berne Canton.

We will go into more detail on the Jewish conception of immoral literature later. Here we need only give the grounds for the acquittal after appeal to the Berne Supreme Court on 1 November 1937 to reveal the Jews' political maneuvering. Judge Peter issued a carefully worded but sharp ruling about the decision by the lower court. He ruled that the lower court judge had improperly handled the testimony about the genuineness of the Protocols. Since the parties involved selected the experts, confidence in their testimony was shaken. The so-called unbiased expert Loosli (who used every opportunity to support the Jewish position) was not impartial. He had already written in a polemic, unscientific manner about the authenticity of the Protocols and one could only assume that the lower court judge was unaware of that. He was warned to be more careful about such testimony in the future. Furthermore, the expert testimony was entirely irrelevant. A possibly forged text was not necessarily immoral literature and an accurate text could nonetheless be immoral. The nature of the text was determined only by its content and form. Whether or not the Protocols was a forgery — as maintained by the plaintiffs — was therefore irrelevant. The only question was whether the Protocols was, as claimed, immoral literature. The law did not define the term precisely. One probably intended literature of no or limited value that met certain criteria contained in the law. Whether the material was distributed in the hope of making a profit was irrelevant.

Even if the Protocols was able to make its readers into opponents of the Jews, it would be going too far to claim that the Protocols encouraged or led to criminal behavior. If there were in fact attacks on Jews in Switzerland, it could not be proven that reading the Protocols caused them, nor that reading the Protocols was likely to encourage such behavior. The court believed that there were other causes. One could not, therefore, say that the Protocols endangered morality. The federal court stated that a text could not be banned "because it contained material unpleasant for the Jews." One may conclude from the acquittal that the task of a court is not to determine whether the Protocols is genuine or a forgery. That, we can conclude from the judge's ruling, is the task of historical scholarship. World Jewry's political maneuver against National Socialist Germany thereby collapsed. Truth and justice triumphed. For the Jewish Religious Society in Berne, however, the decision brought back the question of paying for the witness and expert testimony. To persuade the judge of the lower court to turn his courtroom into a center of Jewish propaganda, they had pledged to cover the costs. After the defendants were freed not only from their fines, but also from the court costs, Berne's Jews had to pay themselves for their political insanity of 1933.

So much for the trial that brought the Protocols to the attention of the world once again, in part because of Jewish propaganda itself. Its outcome not only reduced the suspicion that the Protocols was a forged and immoral document, but also made clear that the origin of the Protocols was not a matter to be determined by a court, but rather by historical scholarship. This is a matter worth great effort, but it must be said that outside of Germany only a few scholars have the necessary intellectual and physical resources. The majority of scholars are unable to study the matter

because for most countries the Jewish question is raised only rarely because of Jewish power over the press and scholarship. Furthermore, in countries outside Germany the physical requirements are lacking, since studying the history of the Protocols is a scholarly task of international scope for which thorough and detailed investigation has to be conducted throughout the world, or at least in Europe and America. And above all, this scholarly work must be conducted in the archives of a country in which Jewry has absolute control, Soviet Russia.

Why Russia? The history and spread of the Protocols up to this edition proves why. The oldest reliable evidence of the Protocols is contained in the Russian magazine *Snamja*, published in 1903. In 1905, or at the latest 1906, a text by Georg Butmi titled *The Roots of Our Troubles* appeared in St. Petersburg. By 1907 the third edition was titled *The Enemies of Humanity* (St. Petersburg, 1907). Besides Butmi, the text was also published in 1905 by the Russian Sergei Alexandrovitch Nilus as an appendix to the second edition of his book *The Great in the Small: The Antichrist as a Coming Political Possibility*. Further editions of this book appeared in 1911, 1912, and 1917. There is a copy of the 1905 edition at the British Museum in London. The third printing of Nilus' 1911 edition was translated into German and published by Colonel Müller von Hanson under the pen name Gottfried zur Beck with his *Auf Vorposten* publishing firm. The rights were transferred to the *Zentralverlag der NSDAP*, Franz Eher, in Munich in 1929. [The publisher of the original of this edition.]

Since any reasonable person will grant the impossibility of researching the origin of *The Protocols of the Elders of Zion* in Jewdified Soviet Russia, we will have to limit ourselves in this introduction to examining the accuracy of the Protocols on the basis of evidence provided by the Jews within Germany. We want to choose several of the many individual paragraphs and sections from the Protocols for which there is frightening evidence from Jewish literature, particularly from the post-war period, that shows how they have been followed and realized. They differ from the statements in the Protocols only in form and in changes in the language from the turn of the century to the post-war period. The unbiased reader will recognize from these citations that Jewry has worked with even greater force in corrupting the German part of European culture than is evidenced in the Protocols. During the post-war period the Jews had unlimited freedom in Germany, and it seemed to them to be the beginning of Jewish domination of the German people such that they displayed openly and plainly their drive for power. Whenever the Jew speaks or acts as a Jew, his statements or acts will be shown to be consistent with the theses of the Protocols.

Since the betrayal of the German soldiers at the front and the resulting beginning of parliamentary domination is at the opening of the post-war period, we will begin with the section of the Protocols titled "universal suffrage":

"To secure this we must have everybody vote without distinction of classes and qualifications in order to establish an absolute majority, which cannot be gotten from the educated classes alone." [Protocol 10]

The history of the World War and the post-war period in Germany alone provides an impressive collection of evidence such that one can speak of strict adherence to and systemic realization of a carefully thought-through plan. We have to limit ourselves here to a few convincing examples. The overwhelming role played by

"German" Jews in treason and agitation against Germany during the war can be seen in a book by "a French journalist" titled *Behind the Scenes of French Journalism* (Berlin, 1925). In it a Jewish puppeteer, the American financial Jew Otto Kahn, reveals this dishonorable and filthy business:

"The *Freie Zeitung* was established in Berne, a newspaper of the worst sort. It employed journalists with rather broad consciences such as Grelling (the author of *J'accuse* and similar writings; [Jew, the editor]), Röselmaier, Fernau [a Jew, the editor], Edward Stilgebauer (author of the novel *The Ship of Death*, which portrayed the torpedoing and sinking of a huge ship in gruesome detail). They were under the direction of the *Maison de la Presse* (in Paris) and twisted the facts intentionally, subtly selecting documents and discovering bloodthirsty German atrocities. The Swiss government was powerless. It should not be forgotten that the well-known American banker Otto Kahn [a Jew, the editor] contributed \$50,000 to establish the *Freie Zeitung*."

Otto Kahn was partners with Jacob Schiff and the Warburg brothers in Kuhn, Loeb & Co. Of course, the Jews love to spread the false report that Kuhn, Loeb & Co. had financed the Nazis, but here in a National Socialist publication from 1938 we see that the Nazis had no kind words for Otto Kahn, who died in 1934. Continuing with our source:

That is how Jewry worked against a strong Germany that was determined to resist. In Germany itself, the Jews Alfred H. Fried, Alfred Einstein, Eduard Bernstein, privy councilor Witting-Witkowski, Wulfsohn, Siegfried Balder, Magnus Hirschfeld, Dr. Oskar Cohn, Hugo Haase, Kurt Eisner, among whom Maximilian Harden (Wikowski) particularly stands out. Even before the war they worked hard to bring down the monarchy. Their racial comrade Max Reinhardt said:

"If one could trace the important events of this period to their origin, one would have to admit that all the threads led to a single man in Grunewald. Whatever the results of the great upheavals of the present may be, later observers will have to conclude that he was their cause." (Maximilian Harden on 20 October).

After the war and in the midst of Germany's greatest poverty, Harden celebrated his triumph in an unsurpassable hate-filled way:

"It [Germany, the editor] may regain its rights only when it has the courageous dignity, even before tramps, to admit its injustice." (Zukunft, 1919, I, p. 328).

No worse an infernal monstrosity of Jewish thinking can be found in the Protocols. It corresponds to the practical proposals in the conclusion of the London Plan to impose war debts on Germany through trusts and later the Dawes Plan:

"Germany's first task in the consortium [the trust, the editor], as debtor to its creditors, as the defeated to the victors, is to provide all necessary means for building up Russia, experts, technicians, skilled labor, tools and finished products, which will help it, along with the industry in Northern France and English and American commerce, to recover." (Zukunft, Nr. 23, 4.3.1922).

Die Zukunft (The Future), was a German social-democratic weekly publication which ran from 1892 to 1923, and was founded and edited by the Jew Maximilian Harden. Harden's real name was Felix Ernst Witkowski and he was born to a Jewish merchant in

Berlin. He went to the Lake of Fire in 1927. Continuing with our source:

These facts and evidences give a picture of wide-spread Jewish efforts against Germany's will to resist wherever it was to be found. It was the preliminary work for the Weimar Constitution, created by the Jew Hugo Preuß. It followed the Protocols' call to establish "the absolute power of the majority" down to the smallest detail.

Hugo Preuß, or Preuss, is indeed credited with a draft version of the constitution that was passed by the Weimar National Assembly and enacted in August 1919. But Adolf Hitler seems to have had a different idea of how that constitution really came into existence. So he wrote in Volume 2, Chapter 12 of *Mein Kampf* that:

It is out of the question to think that a scheme for the Constitution of a State can be pulled out of a portfolio at a moment's notice and 'introduced' by imperative orders from above. One may try that kind of thing but the result will always be something that has not sufficient vitality to endure. It will be like a stillborn infant. The idea of it calls to mind the origin of the Weimar Constitution and the attempt to impose on the German people a new Constitution and a new flag, neither of which had any inner relation to the vicissitudes of our people's history during the last half century.

In another context, discussing agitation in Bavaria against Prussia, Hitler said in Volume 2, Chapter 11 of *Mein Kampf* "For the abuse and attacks of these so-called federalists were not leveled against the fathers of the Weimar Constitution - the majority of whom were South Germans or Jews - but against those who represented the old conservative Prussia, which was the antipodes [or direct opposite] of the Weimar Constitution."

Earlier in *Mein Kampf*, in Volume 2 Chapter 10, which is subtitled *The Mask of Federalism*, Hitler spoke of disenchantment among the people and the hostility aroused by laws designed to protect an otherwise failed Republic from the dissatisfaction of its people, where he wrote in part:

The lack of sympathy for the political idea embodied in the Reich is not due to the loss of sovereign rights on the part of the individual states. It is much more the result of the deplorable fashion in which the present régime cares for the interests of the German people. Despite all the celebrations in honour of the national flag and the Constitution, every section of the German people feels that the present Reich is not in accordance with its heart's desire. And the Law for the Protection of the Republic may prevent outrages against republican institutions, but it will not gain the love of one single German. In its constant anxiety to protect itself against its own citizens by means of laws and sentences of imprisonment, the Republic has aroused sharp and humiliating criticism of all republican institutions as such.

So Germany had its equivalent to the Patriot Act perhaps as many as 95 years ago. Continuing with our source, the introduction to the National Socialist publication of the Protocols:

The importance to the Jews of "creating" new constitutions that affirm the absolute power of the majority is proven by the surprising fact that nearly all German "democratic" and "republican" constitutions

have Jewish paternity. The creators of the first Reich constitution were the Jew Gabriel Riesler and Johann Jacoby. The former was "Reorganizer" of the Democratic Party of Prussia and spokesman for international democracy, the latter one of the most prominent attorneys in the "German Citizens of the Mosaic Faith." They along with their baptized racial comrade Eduard von Simson created the first German Reich constitution. That same revolutionary year 1848, the Jewish demagogue Adolf Fischhof prepared a "representative constitution" in Vienna. It demanded complete freedom of the press, which means the unrestrained incitement of public opinion, the abolition of the death penalty, and "absolute majority rule." It was followed exactly in the republican federal constitution of German-Austria, which was the work of the Jew Kelsen. And the Weimar Constitution of the German Republic not only agreed with the demands of the Protocols of the Elders of Zion, but was prepared by an exclusively Jewish committee. The Jew Paul Nathan published the following details about the history of this constitution in the newspaper Vorwärts, edited by his racial comrade Stampfer (who himself wrote on 20.10.1918, Nr. 289 [that]: "As socialists, our firm will for Germany is that it should lower its war flag forever without having brought it home the last time in victory."):

"Late that fall Hugo Preuß, who usually did pay visits, surprised me by coming to my home and said: 'Ebert has asked me to draft the German Reich constitution. Should I do it? And I instantly replied: 'Naturally, if you are guaranteed a free hand.' An hour later we were with...

...Theodor Wolff of the Berliner Tageblatt. Soon we were joined by...

...Witting, Maximilian Harden's brother....

...and all of us whom Preuß had brought together...

were agreed that Preuß — as long as his independence was assured — should agree to Ebert's request and had to do it. Thus Preuß moved from Jerusalem-Strasse to Wilhelm-Strasse." (Vorwärts, 9. 10. 1925).

From Jerusalem-Straße to Wilhelm-Straße! With that began the rule of the Jewish spirit over Germany in the preparation of the Reich constitution, the law under which all Germans were to live.

Knowing these facts, one can understand why the Jews were so happy after the successful "German revolution," as they called the November revolt of 1918. In the "serious" Jewish magazine Der Jude we find an article not from the pen of a favorite author, but rather from the editors of this magazine itself. It represented a broad circle of the Jews in Germany, and displayed a spirit absolutely identical with the Protocols:

"The German revolution is the first powerful phase of the beginning of the liquidation of war, and this phase shows the scale and effects the individual phases of this liquidation will have. For us Jews the concluding phase of the war will be of enormous significance, determining the future perhaps even more than the years of the war itself."

This statement was stressed once again in an unmistakable sentence:

"We were not deeply involved in the war."

Then followed a genuinely Jewish interpretation of the November revolt and a prophesy about the post-war period that, as we learned, turned out to be all too true: "We will feel bound to it [the age, the editor] and the ideas guiding it, and with the goals for which it is

striving. It will set spirit against force, justice against power, peace between the peoples against war between the peoples, and we will know that Jewish ethos and Jewish pathos are at work. An age of the breakthrough of the Jewish spirit in the world comes once more, an age in which humanity moves forward to save itself. How could we stand aside when other peoples are transforming their lives? We will also experience this age in a positive and affirming way, fully aware that we are the children of the prophets."

More precisely, the Jews are the children of the profits. They have no true positive connection to ancient Israelites. By itself, the attitude expressed by this Jew proves that he is no child of the prophets, as a true Israelite would know that the race cannot save itself. In truth, the Jews are not at all related to the prophets.

Hidden behind these general phrases is the claim that after the work before and during the war, the future will be a Jewish age. In the following passage this is said openly, in a way that to us leads back to the theses of the Protocols:

"The collapse of these three powers [Germany, Austria-Hungary, and Russia, the editor] in their old form means that Jewish policy is much easier to conduct. The fact that the same war that inaugurated a Jewish national policy recognized world-wide also led to the collapse of three great powers hostile to the Jews is a unique combination of events that may give one cause to think." (Der Jude, v. 3, 1918/1919, p. 449 and following).

In truth these facts, but also the points of the Protocols we have mentioned agree, and after this and similar statements yet another point of the Protocols is relevant, the policy of hampering the resistance of non-Jews through war and a universal world war. It says:

"We must be in a position to respond to every act of opposition by war with the neighbors of that country which dares to oppose us: but if those neighbors should also venture to stand collectively against us, then we must offer resistance by a universal war." [Protocol 8] Those three states about whose defeat the Jewish magazine rejoices already had anti-Semitic groups in public life before the war that "resisted" the Jews. And after the war these three countries were the first to suffer, and suffer most terribly, as hostages of Jewish communism.

Before we go into further points from the Protocols from the same standpoint to see whether they were realized in post-war Germany, we must consider the accuracy of the statement in Der Jude that the coming age, the years after 1918, would be Jewish. The Jew Lucien Wolf, a leader of the English Jews, had unsurpassed insight into the political activities of his racial comrades. With cynical openness, he provided an eloquent, if not exhaustive, insight into the role of the Jews in international politics after the war, particularly those who devised the Peace Dictate [the Treaty of Versailles]. In his essay in the [Jewish Central Press of Zurich] Jüdische Preß-Zentrale Zürich he wrote:

"The great progress of the second decade of the twentieth century and its democratic consequences offers the possibility for a significant increase in diplomatic activity on the part of the Jews. During the war, two Jews who followed the example of those of their faith in the 16th and 17th centuries helped to defend against new attacks on Europe's freedom and on the balance of power. Lord Reading ... and Baron Sonnino brought about the Treaty of London in 1915

that dissolved the three-party pact and led to Italy's entrance into the war.

Other than these two men, we Jews had no leading diplomatic representatives during the war. However, numerous Jews were quickly employed in the newly-established intelligence and propaganda agencies that were part of all the foreign ministries, since they possessed the traditional broad cosmopolitan vision and could speak other languages. A significant but not widely known fact is that none of the warring nations knew how to properly use the Jews. The foreign ministries in London, Paris, and Berlin organized special Jewish departments that concentrated on the analysis of Jewish matters. The history of the competition between these departments with regards to Palestine, which Zionist leaders used so effectively, must still be written. From the beginning the Zionist leanings of London's Foreign Office was clear. The head of the new Jewish Department, although not a Jew himself, shared the name of a cousin who was a famous diplomat, journalist, and writer, and who was a pioneer of the Zionist idea. The Jewish Departments in Paris and Berlin were headed by famous Jewish professors who were, however, lukewarm about Zionism. One was Professor Sylvain Levi, the eminent Sanskrit scholar and current president of the Alliance Israélite Universelle, the other Professor M. Sobernheim, also an eminent Orientalist. The British and French departments have been eliminated, but the Jewish Department on Wilhelmstraße is still functioning and remains under the leadership of Professor Sobernheim. In recognition of Professor Sylvain Levi's services to the Quai d'Orsay, his son Daniel Levi was accepted into the distinguished circle of French diplomacy. He is currently consul in Bombay."

Of course, where he said that "we Jews had no leading diplomatic representatives during the war", Lucien Wolfe is being misleading. We have already discussed how the denizens of Kuhn, Loeb & Company, Otto Kahn, Jacob Schiff and the Warburg brothers, together with their overseas contacts and relatives, acted as a supranational force above all of the governments of the States that engaged in the war. The bankers did not need diplomats, except that perhaps the Jews sought an appearance of legitimacy for all of their treachery. In the paragraph which follows, there is a parenthetical note informing us that a Jew named Oskar Strauß, known in America as Oscar Solomon Straus, represented Taft at Versailles. We do not know if the note belongs to the original publication, or to a later editor, or even to the translator. However Taft was not in any public capacity during Versailles, and as a still-active political figure he was at odds with the Wilson Administration at the time over the issue of Versailles. The only senior member of Wilson's administration with an official capacity at Versailles was Edward Mandell House. Straus' career is interesting in other aspects, however. Under Taft he was the ambassador to the Ottoman empire in 1909 and 1910. Before that, he served for over two years in the Roosevelt cabinet as Secretary of Commerce and Labor. But even earlier, he was an Envoy to the Ottoman Empire for Grover Cleveland from 1887 to 1889, and Minister to the Ottoman Empire for William McKinley in 1898 and 1899. If Strauß was at Versailles, it may have been with that contingent of Jews led by Louis Marshall, but it does not seem to have been for Taft, whose presidential term ended in 1913 with his election loss to Wilson and his Jewish backers.

Continuing with our source:

"Many Jews [were] in the background at the conference (Versailles, where Oskar Strauß represented Taft), ephemeral representatives of a future state that hoped for recognition from the great powers. Lithuania was represented by the Kowno attorney Rosenbaum who was an assistant to the foreign minister. The Ukraine delegated two Jews, the Kiev attorney Arnold Morgolin and Samuel Sarachi, a physician who had had a practice on London's Whitechapel Road. We find the signatures of a small group of other outstanding Jews on the final act of the peace conference. Baron Sonnino signed the Treaty of Versailles for Italy, Edwin Montagu for India, Louis Klotz on behalf St. Germain for France, Augusté Isaac for Trianon (also for France). Several of these representatives were also signatories to the treaties with Poland, Rumania, and Czechoslovakia. The treaty with Poland was signed by no fewer than three Jews, Sonnino, Klotz, and Montagu, while the other two main treaties were signed by Klotz."

"Diplomatic activity by Jews after the treaty can be discussed briefly. Europe (!) [rather Germany] had a Jewish foreign minister in the person of the deceased Walter Rathenau... Working closely with him was a Jewish ambassador, the very capable Dr. Lujo Hartmann, a historian who represented Austria in Berlin. In London, Mr. Henry Rabinowitsch was chancellor of the new and fully recognized Lithuania. Until recently, the outstanding Russian-Jewish historian served in the same capacity in the legation of the Ukraine. Another outstanding historian, Professor Szymon Ashkenazi, is the chief of the Polish delegation to the League of Nations in Geneva. Both the Soviet government and the ephemeral military government that fought the Bolshevik usurpation had a number of Jewish diplomats. The most prominent among the bolsheviks was Litvinov, the former ambassador to Great Britain and current assistant to Foreign Minister Kameneff, as was his successor in London, Radek, who was also the first Soviet ambassador in Berlin. Salkind and Rothstein served as Soviet ambassadors to Teheran. On the other side, the old Russian attorney and senator Vinaver served as foreign minister in the government of General Deniken, while the well-known international jurist Mandelstam represented the same government in Paris."

At this time the White Army, the remnant of the Imperial Russian Army, was still a political force in Russia, where they held the Ukraine and parts of southern Russia until 1920, and also held much of far eastern Russia until 1923. Deniken was commander of Southern Russia from 1919. So here we see that Jews even infested the opposition government in Russia. Continuing with our source:

"In addition to those named above, others who should be mentioned include, among others: Judge Abram Elkus of New York, former American ambassador to Constantinople; Mark Hyman of New York, general consul of the U.S. Shipping Board; Max D. Kirjassof, American consul in Manchuria and the American consuls Samuel Sale and Samuel Sokobin in Kalgan (China). Furthermore, there was Jacques Georges Nunberg, first secretary of the Polish embassy in Berne, and Milan Schwarz, Southern Slavish consul in Zürich. There were also several prominent Jews among the delegates to the League of Nations."

After this overview of the Jewdification of diplomacy from a professional Jewish pen, there can be no doubt that during this period “Jewish ethos and Jewish pathos” were at work and that the leadership of world affairs was almost entirely in the hands of the “children of the prophets.”

During the post-war period Germany experienced the realization of another point of the program: “The constitution as a school of party discord”:

“Liberalism replaced self-government by constitutional states, which the Jews saw as their goal. [This is a misquotation, as the text has “Gentiles” rather than “Jews.”] A constitution, as you well know, is nothing but a school of discords, misunderstandings, quarrels, disagreements, fruitless party agitation, party whims — in a word, a school of everything that serves to destroy the personality of state activity.” [Protocol 10]

The actual paragraph in question, from Brasol’s edition, reads: “Constitutional governments were born of liberalism, which replaced the autocracy that was the salvation of the GOYS, for the constitution, as you well know, is nothing more than a school for dispute, discussion, disagreement, fruitless party agitation, dissension, party tendencies — in other words, a school for everything which weakens the efficiency of government.” But the way it is presented here in this introduction is just a paraphrase, which our translator misread or which was perhaps missing some punctuation, since the statement is certainly accurate according to the Protocols themselves as well as other writings of the Jews.

[Reading and editing our notes after having presented this in audio format as a podcast:]

We prefer the reading in Brasol’s edition as being more accurate. There is something missing in the translation which Mr. Bytwerk provides, or perhaps in the text from which he worked. Properly, Liberalism replaced autocratic governments with self-governing constitutional states.

Back to our source:

This development could already be seen at the turn of the century. The Jews had a leading role in founding all political parties. Of the parties that they founded or helped to found and controlled down to the smallest detail, we will name only the National Liberal Party, one of whose founders was the Jew Eduard Lasker, the Freethinker’s Party, one of whose founders was the Jew Ludwig Bamberger, the “Right Center” at the National Assembly in Frankfurt, founded and led by the baptized Jew Eduard von Simson, and finally the Democratic Party in Prussia, which was “reorganized” by the Königsberg Jew Johann Jacoby. At the same time in Vienna, we find Adolf Fischhoff, spiritus rector of the Democratic Party, who for a time during the Revolution of 1848 had the fate of Vienna in his hands as president of the security service. The Conservative Party of the pre-war period was founded by the Jew Friedrich Julius Stahl, who let himself be baptized. He built the intellectual foundation of Christian (!)-Conservative political thought. He was also the leader of the conservative faction in the upper house and had a central role as member of the Evangelical Church Council (!).

The strongest centers of Jewry’s corrupting power are the two Marxist parties. In the history of The General German Workers’ Union led by the Jew Ferdinand Lassale (Lasal) one can note that the Social Democrats

and the Communist Party have the same father, Karl Marx-Mordekai, whose Jewish nature in both his works and person was accurately characterized by a Jew in this way:

“His spirit found a direction that forever overcame all supernatural forces because he showed how they were bound to the physical world; without realizing it himself he became in his deepest self a Jew in tradition of the prophets.” (Neue Jüdische Monatshefte, 25.4.1918).

But none of the prophets were Jewish, or the Bible would have been a banking and economics manual, rather than a book reflecting an agrarian society and espousing all of the morals which the Jews have forever despised.

Not only was the theoretician and founder of Marxism a Jew, but Jews are also the best-known Marxist practitioners whose deeds will forever be among the most terrible atrocities in history. We do not need to search for the names, but only refer to an essay by the Jew Georg Hermann in which he celebrates the atrocities as a revelation of Jewish nature, as a Jewish contribution to the history of humanity. He says:

“I hear Jews say nervously: ‘They hurt us, that is not good, it leads to bad blood.’ To the contrary: Let us be proud that a Marx, a Lassalle, a Singer, a Rosa Luxemburg, an Eisner, even a Haase, etc., are Jews. They represent the ancient human soul of our tribe better than any religious renewal is able to do. Let us cheerfully admit that also in Russia, in Hungary, many of those — whether they are correct or not I do not dare to say — many of those who seeking to bring the oppressed, miserable masses to new, better, humane forms of life, a Trotsky, a Bela Kuhn, are Jews. They only prove that human thought is best advanced by the Jews.” (Neue Jüdische Monatshefte v. 3. Nr. 19/20)

Georg Hermann, the author of the well-known novel Jettchen Gebert, was fully aware of the significance of his words that he directed to his racial comrades in a Jewish magazine. In another work from the same time directed to the broader public of the German people, his Randbemerkungen (Berlin, 1919), he presented himself as an “opponent of nationality” and in a statement directed to the Germans wrote:

“We must finally learn to put humanity above nationality.”

So we see that Jews have always played the card that they play today, to pretend to be White when they want to lead Whites astray, and to be nationalistic Jews when they are addressing Jews. The internet is now full of memes exposing the blatant hypocrisy of this aspect of Jewish behavior. The trait is identified and further discussed in our source:

At the same time as he glorifies Jewish-Communist murderers like Trotsky and Bela Kuhn in a Jewish magazine as real leaders of modern Jewry, he tries in another work to take away from the German readership its faith in its great men:

“Humanity would be better had it never known its great statesmen, generals, and rulers — without great men and without great ages it would have been much better off. Socially and culturally, it would be 5,000 years ahead.” (Randbemerkungen, p. 90)

That is only one brief example of many that provides a look at the “school of discord” that the Protocols

proposes as means to the end [referring to the making of constitutions]. The Marxist Jews promoted class struggle within the people, subverted national powers of resistance and public morality, while intellectual Jews who pretended to be non-partisan saw to it that Jewish unity was preserved. This wicked double game that praised Jewish-Marxist atrocities on one hand while subverting and weakening non-Aryan [sic Aryan?] peoples by inciting one group against another through carefully prepared slogans is well-founded in the plan found in the Protocols. One can take the following passages and translate them from the language of the turn of the century into that of the post-war period: "They have never yet and they never will have the sense to reflect that this dream of equality is a manifest violation of the most important law of nature, which has established from the very creation of the world that one creature is unlike another and that personality plays a decisive role. If we have been able to blind them in this way, it is amazingly clear proof that their minds in no way measure up to ours. That is the guarantee of our success." [Protocol 15]

And:

"The word 'freedom' plunges human society into a battle against all powers, against the power of God and that of nature. When we sit on the throne we will erase this word from the human vocabulary because it is the very principle of brute force that turns the masses into bloodthirsty beasts of prey. These beasts, it is true, fall asleep after they have enjoyed their blood and can then easily be chained. If they are not given blood, however, they do not sleep, but rather fight." [Protocol 3]

Or:

"It is from us that all-engulfing terror proceeds." [Protocol 10]

Could the theory and practice of the Jewish rulers of Russia and the Komintern during the post-war period, and which they are doing today in Spain, be better expressed than they were at the turn of the century? It would go beyond the bounds of this introduction were we to spend more time on the Jewish policies of the Marxist parties or list the actions and statements of the Jews that prove and justify the historical accuracy of these citations from the Protocols. Let us compare another thesis from the Protocols with historical facts. Regarding Jewish domination of the press it says:

"No news will reach the public without our approval. We have already practically reached this goal, since the news from the entire world flows through a few news agencies, where they are processed and only then sent on to the individual editorial boards, agencies, etc." [Protocol 12]

The extent to which the source of the international press system was Jewdified even during the pre-war period is proven by looking at the three leading world press agencies. All three were founded by Jews and the two that survive today are still fully Jewdified. The French Agence Havas was founded by the Jew Charles Lois Havas, the English Reuters by Josaphat Beer, the son of a rabbi who later added the name "Reuter," while the now defunct Wolff Telegraph Agency in Germany was the work of the Jew Bernhard Wolff.

We have already discussed these three news agencies and the Jews who founded them at length in earlier segments of our presentation of the Protocols. When we return, we will resume at this point in the National Socialist introduction to the text.

The Protocols of Satan

Part 28: The Nazis and the Protocols, conclusion

In the last segment of these presentations of the Protocols of Satan, we began to present a translation of the introduction to the 1938 edition of the official National Socialist publication of the Protocols of the Learned Elders of Zion, translated by Calvin College Professor Randall Bytwerk. In part, we also hope that this serves as a critical review of Mr. Bytwerk's work and his own attitude towards both the Protocols - which he believes are a forgery - and National Socialism - to which he is generally ambivalent. That first part of this introduction, which we presented here last week, served our purposes to help illustrate the truth behind the assertion by the authors of the Protocols which we encountered in Protocol No. 3, where they boasted that "We have included in constitutions rights which for the people are fictitious and are not actual rights. All the so-called 'rights of the people' can exist only in the abstract and can never be realized in practice." In future segments of these presentations we hope to discuss the illusion of constitutional rights of which the Protocols boast in greater depth.

Discussing this boast of the Protocols, from this introduction to the German publication we found that Jews were indeed heavily involved in the writing of the

several constitutions of the German Reich of the 19th century, and also of the constitution of the Weimar Republic of the early 20th century. So in Germany, at least, it is certainly demonstrated that the Jews were indeed in a position that demonstrates that the boasting of the Protocols certainly does have substance. In the near future, we hope to show that this is also true in other countries as well.

However since we began to present this introduction to the 1938 edition of the official National Socialist publication of the Protocols last week, now we shall present the balance of it, even though most of the material it discusses is related to later portions of the Protocols themselves. So here we begin at the point where we had left off last week, and we will repeat one short paragraph, where the subject of discussion was Jewish press control:

The extent to which the source of the international press system was Jewdified even during the pre-war period is proven by looking at the three leading world press agencies. All three were founded by Jews and the two that survive today are still fully Jewdified. The French Agence Havas was founded by the Jew Charles Lois Havas, the English Reuters by Josaphat Beer, the

son of a rabbi who later added the name “Reuter,” while the now defunct Wolff Telegraph Agency in Germany was the work of the Jew Bernhard Wolff.

We have already discussed these three news agencies and the Jews who founded them at length in Part 13 of our presentation of the Protocols of Satan. That the Reuters and Wolff news agencies were founded by Jews is absolutely certain. But while at that time we could not determine if Charles Havas was a Jew, we did determine that this former banker and merchant turned news agent was born into a banking family that made its riches as estate managers for the Norman nobility, while they themselves were not nobles nor Normans. So we would accept the National Socialist assertion that Havas was also a Jew without reservation. The news agency he founded is still a major media presence in France to this very day.

Before we present the next paragraph, we must explain that our translator has inserted exclamation points in parentheses at certain points in this text. If he did not insert them, we cannot imagine why they are there because our copy comes from the translator’s own website. But why they are there, he does not explain. There were three of these in the text we presented in the segment from last week, and we ignored two of them. The one we discussed was an obvious error in the text, from our viewpoint, where it read Europe rather than Germany. So we assume the translators believe his mark point out errors wherever they appear.

There is only one such mark in this portion of the text, in this next paragraph where a reference is made to an editorial article which is said to have appeared in the Jewish publication, *Der Jude*. Yet we have no real reason to dispute the reference, unless our translator has read every copy of *Der Jude* for over two years and could not find it, or unless – since he only seems to be doubting the timing of the remarks – he found it in a later edition. *Der Jude*, which means *The Jew*, was a Zionist monthly magazine founded by the Jews Martin Buber and Salman Schocken, and published in Germany from 1916 to 1928. Buber was the publisher, and, of course, the editors were all Jews: Max Mayer, Mayer Präger, Gustav Krojanker, Ernst Simon, and Siegmund Kaznelson. Of these, the most notable – or notorious – may have been Schocken, who moved to the United States in 1935, the same year he bought the Israeli newspaper *Haaretz*, where his eldest son remained publisher until 1990 and which is still under Schocken family control today. Book publishing ventures begun by Schocken are also operating today. However the other devils associated with *Der Jude* were also notable Zionists, and most of them involved in publishing and media until after the Second World War. So with this background we continue:

The extent to which Jewry used the power of the press to serve Jewish interests is clear from an editorial in the magazine *Der Jude*, which was published before (!) the end of the war. It threatened the German government with Jewish world power:

“We have a leading role in the international press, in international finance, and in economic life; we influence public opinion, we are an important factor in establishing international attitudes and — something very important — we are represented everywhere. We are truly a unique international people, spread over every land, active in every aspect of politics, and of

immeasurable value to anyone who wishes to be our ally.” (v. 3, 1918/19, p. 194 and following).

The shooting war came to a halt with the armistice of November, 1918, and since the author of the introduction cited an issue from Volume 3 of the publication, dated “1918/19”, it is not necessarily wrong in its perspective since the Treaty of Versailles which officially ended the war was not until June of 1919. The armistice only ended the shooting, but not the war itself. This is a minor point, but we feel that it shows just how quickly our biased translator desires to point out supposed errors in National Socialist publications. The factual truth of this boast of the Jews who published *Der Jude* is substantiated by another article about Jews, which was written by Jews and published in Chambers’ Encyclopedia, which we discussed in Part 12 of these Protocols of Satan. There we had cited Chambers Encyclopedia, 1901, Vol. VI., on page 332 under the article titled Jews, where it says “Another extraordinary and well authenticated fact is that the European Press, no less than European Finance, is under Jewish control,” although it goes on to say that the effect of this control has been greatly exaggerated. As we had already discussed, the statement was made in a context which was so flattering to the Jews that the Encyclopedia could not have been criticized for it, especially since the article in which it appeared was written by Jews. The actual scope of Jewish influence on society described by the full article is even far more foreboding than the statement describing media control. Continuing with our source:

Closely bound to the press was Jewish influence on Germany’s intellectual and cultural life. Jewry had no limits here during the post-war period, able to fully realize the thesis in the Protocols about subversive activity in this field:

“We have stupefied, misled, and corrupted non-Jewish youth. We based their education on false principles and doctrines, whose falsity we knew well, but which we nonetheless used.” [Protocol 9]

It is incredible that so few people are aware that “free” public education, which is really public indoctrination, is a plank of the Communist Manifesto, yet it was so readily accepted by and imposed upon all of the nations of the West in little time in the late 19th and early 20th centuries. While some states had long subsidized universities, in short time compulsory public education was imposed on children of all ages through high school, unless one could afford a private academy. Returning to our source:

The reader cannot be spared the results of this, evidenced in the defense of immoral and obscene literature by writers whom the Jews consider great and important members of their race. They fought the law against immoral and obscene literature, claiming that it was necessary to the intellectual life of the nation and particularly for the education of the youth. They praised it accordingly. The *Berliner Tageblatt*, at the time a purely Jewish newspaper proclaimed by the Jews to be Germany’s leading international newspaper, wrote the following about the battle over the law, which ultimately passed despite Jewish influence:

“Obscenity is absolutely necessary for the youth. Maiden aunts argue the fantasy that young boys and

girls are corrupted by obscene literature. In reality, however, the fantasies of young people going through puberty are rather obscene, and these fantasies need obscene literature to redirect their arousal in harmless ways. If one takes obscene literature away from the youth, the number of youthful sex crimes would increase tremendously. The outlet would be closed, the inner pressure would have destructive effects. Obscene literature means as much, even more to the youth than dirty jokes to adults. What would become of all the fine citizens gentlemen and workers who exchange dirty jokes at pubs, bowling clubs, or gentlemen's evenings if one closed off that outlet — what filthiness would they do if they could no longer talk about filthiness!" (B.Z. of 1.12.1926).

Here the Berliner Zeitung edition of December 1st, 1926 was cited. This paper was closed during the Second World War, and the modern Berliner Zeitung was founded in 1953. The original paper, founded in 1877, was promptly purchased in 1878 by the Jew Leopold Ullstein.

We hope to have a discussion on the Jewish promotion of obscenity in America as we reach the appropriate point in our presentation of the Protocols. For now it may suffice to say that in the formative years of the Reformation, the humanists in Germany were also promoting obscenity among the youth, as we have discussed at length in our earlier series of presentations titled Martin Luther in Life and Death – which we have not yet completed – that many of those humanists were not German, had truly despised all things German, but had hid themselves behind Latin names to write their books and pamphlets. Continuing with our source:

The Jews used every means to oppose this law. The Jew Willi Haas's Literarische Welt, which otherwise had no interest in Germandom across our borders saw Germans abroad as a way around the law. The Jew Heinrich Eduard Jakob proposed the following plan:

"The Index librorum prohibitorum this law will establish is valid only for the territory of the Reich. What is the sense of establishing censorship for sixty million German readers when there are 90 million of them? The law does not encompass the purely German population of Austria, Switzerland, or northern Bohemia. It does not encompass the Baltic Germans, those in Alsace or Luxembourg, Danzig or Upper Silesia. The law is so weak that, to give only a few examples, energetic action by three foreign German newspapers, the Neue Freie Presse in Vienna the Neue Züricher Zeitung, and the Prager Tageblatt could render it lame. Will these newspapers do anything? Be assured, they will. They will do it because of their German past, because of their liberal tradition, and for another reason." (Die literarische Welt, Nr. 51 of 17.12.1926).

The owner and editor of the Austrian Neue Freie Presse in 1926 was a Hungarian Jew named Moritz Benedict. The Swiss Neue Zürcher Zeitung was founded in 1780 by the "Swiss" painter and poet, Salomon Gessner. We would dispute whether or not he was actually Swiss, and we could not independently determine early 20th century ownership of the paper, which is still published today. The Czech Prager Tageblatt boasts a long line of Jewish writers and editors as its important contributors during this same period, notable among whom were Max Brod, Egon Erwin Kisch, Alfred Polgar, Alexander

Roda Roda, and Joseph Roth, but ownership is unclear. Continuing with our source:

Today we must grant that these German-language Jewish newspapers abroad did their duty under Jakob's plan [the Jew Heinrich Eduard Jakob] in an exemplary way. So too did the Jewish "writer" Franz Wersel, who wrote in the Literarische Welt of 26.11.1926 that he became a member of the Academy of Literature only so that he could use its "official authority" to "fight this dreadful law against obscenity and immorality" with more force than he otherwise would have. Clear evidence of the satanic battle opposing the protection of German youth from obscenity and trashy literature, from moral corruption and moral destruction, is clear from the behavior of the Jews in Berne and all of their racial comrades in the battle against The Protocols of the Elders of Zion. They misused the "Law on Movie Theaters and Measures against Immoral Literature" against a publication that in no way injured moral sensibilities, even if it said something "painful" for the Jews. This will make clear to any reasonable person the duplicity and dishonesty of Jewry. They used every means to morally corrupt non-Jewish youth during the post-war period by fighting the law against trashy and obscene literature. After Jewish world power had been shaken by the National Socialist revolution, however, a similar law in the canton of Berne was good enough to prevent the unmasking of Jewish world power.

In other words, the Jews disdain obscenity laws when they successfully prevent the propagation of Jewish perversions, but use them to their advantage where those laws can be used to help them sustain the spread of their perversions. To continue with our source:

We do not here need to discuss in detail the Jewdification of theatrical life, particularly the Jewdification of the Berlin stage. A report from one of the few newspapers from that time that dared to oppose the evil spirit of the almost entirely Jewish theater directors had this to say about the theater calendar at the time. It gives us a picture of the Jewish stamp on the holidays of the period, a mockery of everything German and Christian that had not been possible up to that time:

"The Lessing Theater is producing Shaw (we think highly of Shaw — but for Christmas?). The donkeys at the Künstler-Theater dug up Sardou; the "Deutsche" Theater for Christmas is giving us Beer-Hoffman's Zionist play Jakobs Traum. [Jacob's Dream, after a Biblical story which is not at all Jewish.] The Kammerspiele is doing Wedekind's Fühlingswachen in the afternoon [Spring Awakening – according to Wikipedia "The play criticizes the sexually oppressive culture of nineteenth century Germany and offers a vivid dramatization of the erotic fantasies that it breeds." It's subject was sexuality and puberty among German schoolchildren. Wedekind was a pervert who once contracted syphilis from prostitutes. This play is said to have "contained scenes of homoeroticism, implied group male masturbation, actual male masturbation, sado-masochism between a teenage boy and girl, rape and suicide, as well as references to abortion." We could not quickly find descriptions of all of Wedekind's other plays listed here, but they are said to have covered similar themes, and included such things as lesbianism and even transsexuality. This is 1920's Germany.], in the evening 'more Strindberg.' Das kleine Theater is doing Das unberührte Weib by the

kitschy Pole Zapolska. [Gabriela Zapolska, evidently prostitution and venereal disease were among her favorite topics.] To improve the attendance the actresses are half naked. Das kleine Schauspielhaus is doing 'Strindberg.' [One play by August Strindberg got him tried for blasphemy, in Sweden of all places.] Das Theater an der Königgrätzstraße is performing, of all things, Wedekind's Schloß Wetterstein. The Residenz-Theater was at least honestly unashamed: it celebrated Christmas with the bordello drama Evchen Humrecht. Long live the theater director who earns money following the principles of the bordello's madam! The Tribüne is not only presenting Wedekind's Franziska, but more importantly has the theatrical whore 'Wojan' stark naked on stage behind a thin veil. [Franziska was a transexual fantasy in which the title character sells her soul to the devil so she can live life as a man.] Is it hateful for us to say in combating this Witch's Sabbath during the Christmas season that Jewish theater directors are responsible for these monstrosities?" (Deutsches Volkstum, 1920, Nr. 3).

In the revues, produced exclusively by Jews during the post-war period, the destruction of family life, and above all marriage, reached its epitome. We content ourselves here with an overview of the titles of some of these Jewish products: Undress, On and Off, Beautiful and Chic, Damn — A Thousand Women, A Thousand Naked Women, Strictly Forbidden, The Sins of the World, Sinful and Sweet. And we add the text of the poster for the James Klein Revue Undress:

8:15 Komische Oper 8:15
James Klein's
Powerful New Revue Show
Undress!

An Evening without Morality
in 30 Scenes
With 60 Prize-Winning Nude Models
The Hunt for Beautiful Women
Experience with a 15-Year-Old
The Huge Heavenly Bed
The Woman with a Whip
Sunshine and Naked Magic
Living Bells and Living Flowers
and 20 more Scenes.
Or

It must be noted that at this time, in the years immediately after the end of the First World War, the German economy was in terrible condition, rampant inflation rendered the currency worthless, and many women and children, both boys and girls, were compelled to prostitution in order to survive. So the economic climate facilitated the Jews in gratifying all of their perversities at the expense of the German people. Continuing with our source:

How much Jewry not only tried to scuttle the law against immoral literature and obscenity, but was also actively involved in pornographic films of the worse sort is shown by the titles of a selection of films of Jewish origin:

How Pure and Beautiful Women Fall [A script running since Genesis chapter 3]; The Right of Free Love [something Jews have been pushing for thousands of years, even in the pagan Baal temples of Mesopotamia and the Levant]; Lu, the Coquette; Sinful Blood; In the

Clutches of Sin; The Daughter of the Prostitute; Those Who Sell Themselves (Those Who Live from Love); The Courage to Sin; Paragraph 175 — Different than the Others; Paragraph 218 — Abortion; Paragraph 182 — Under the Age of Consent; Lilli's Path to Prostitution.

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Closely bound to the propaganda for pimps and prostitution which was pressed by the Jews on Germans with a persistence that makes it clear that it was no accident — closely bound to that is Jewish propaganda for race-mixing, promoted to our people through fashion and the press. An essay by the Jew Clare Goll illustrates the ways the Jews sought to realize their slogan of the equality of all who have a human face. It concerned the Niggerification of Europe, which in a way revealed the general staff plan of the Jews, showing how they used fashion to advance their instinctual goal of corrupting their host people:

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Of course, we see this same Jewish plot build to a fulfilling crescendo across Europe and America today. Continuing with our source:

Furthermore, and also an explanation as to why the debasement of the host people is the prerequisite for Jewish rule, consider the opinion of the Jew Kurt Münzer, taken from his book Der Weg nach Zion [The Way to Zion]:

"We Jews are not the only ones debased and at the end of a worn out culture that has been sucked dry. All the races of Europe have corrupted their blood as we have — perhaps we infected their blood. Everything today is Jewdified. Our essence is in everything living, our spirit rules the world. We are the masters; what has power today is our intellectual child. We can no longer be driven out, we have overcome the races, corrupted them, broken their strength, everything is worn out, rotten and decayed because of our culture. Our spirit can no longer be exterminated." (Kurt Münzer, Der Weg nach Zion, 1910)

Such Jewish subversive activity that is particularly directed toward the non-Jewish youth proves clearly that the Jews have acted consistently with the cited passage from the Protocols. Along these lines, we may not forget the propaganda for pacifism that Jews such as Kurt Tucholsky (alias Peter Panter, Theobald Tiger, Ignaz Wrobel, and Casper Hauser) used throughout history to try to break the will of the people to defend itself. The following citations from Tucholsky's pamphlets reveal the aggressive and combative tone that he used to attempt to win over the always active and battle-ready German youth to his pacifism. Although he never was at the front, he had these clear words to say about his conduct during the World War:

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For fifteen years the Jews in Germany followed The Protocols of the Elders of Zion in a striking way, working to stifle the will of German youth to fight. They

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During the post-war period, this organization that was founded and led by Jews had absolute freedom. There was a "press for homosexuals" and in one of their periodicals, Friendship, the following sentences could appear unhindered, without in any way being restricted by the constitution:

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Abortion or Birth Control? by Dr. Martha Ruben-Wolf; Sturm gegen 218 [Storm Against 218] by Dr. Friedrich Wolf; Kindersegen, Fruchthverhütung, Fruchtsabtreibung [Literally Child Welfare, Fruit prevention, Fruit abortion, some have translated it The Blessing of Children Contra-conception and Abortion] by Dr. Fritz Bruchbacher; Empfängsverhütung [Contraception] by Magnus Hirschfeld.

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In closing, however, we want to give just one more example of the Jewish hope for absolute world domination that always surfaces in Jewish literature and essays. The old Jewish hatred of the Goyim, familiar from the Talmud and Schulchan aruch and in Jewish history from ancient times, is brought up to the modern era in the Protocols of the Elders of Zion where it receives a political discussion of opportunities and prospects. [The so-called "Schulchan aruch" is a Jewish book of laws written by a rabbi of the 16th century, but it is not recognized by all sects of Jewry. In spite of its lack of universal acceptance among Jews, Wikipedia

claims that it is "the most widely consulted of the various legal codes in Judaism.... Together with its commentaries, it is the most widely accepted compilation of Jewish law ever written."] This Jewish hatred is manifested anew each day in the private lives of individual Jews. This form of Jewish hatred was especially expressed in novels during the post-war period, such as Der Weg nach Zion [The Way to Zion] by Kurt Münzer and Arthur Landsberger's novel Asiatic [Asians]. The American Jew Samuel Roth gives a classic example of the private expression of Jahwe's [referring to Yahweh, the God of Israel, who is actually the eternal enemy of the Jews] revenge on non-Jews in his book Now and Forever. It takes the form of a dialogue between him and Israel Zangwill. Reichsleiter Alfred Rosenberg discussed it in his major speech at the Reich Party Rally in 1937. The following is a long quotation from this major Jewish pamphlet:

Roth:

"They envy our intellectual leadership of Europe whose thought is Jew-born and Jew-bred. Europe not only thinks in Jewish terms, but all her enterprises are motivated by the personalities of Jews. Only once, for one trembling moment, did the mind of Europe raise itself above the turmoil of its mental slavery, in the rhythmic, sentimental meditations of Descartes. But not till the rise of Spinoza did Europe achieve a philosophy. Spinoza is at the heart of European thought: he prevented Descartes who came before him from becoming a prophet, as he prevented Emanuel Kant who came after him from becoming a lawgiver. As it was in the beginning so it still is now. There is not a program, a sentiment or a conviction a European can choose to follow but he must follow a Jew— whether it be Bergson, Marx or Freud."

Reading this invokes thoughts of the philo-Semite and Judaically concordant nihilist Friedrich Nietzsche, as well as Erasmus, Calvin, Luther for most of his early life, and nearly all, if not all, of the medieval alchemists, the humanists of the Reformation, and many others that had been friendly to Jews or had obtained Kabbalistic educations from Jews. Continuing with our source, and Roth's part of the published dialogue:

"Why should not the intelligentsia of Europe hate us? Time and again we have humiliated them. We began by giving them Christianity, and for two thousand years they have been trying to live up to it. A continent-full of savages loving plunder and thieving, exulting in rape and incest, were saddled with a religion enjoining them to love their neighbors as themselves. Those mountain chieftains with hidden daggers kept in readiness to strike, those bands of idlers accustomed to hiring out their soldierly services at so much per day were advised to turn the other cheek. If they had only had the presence of mind, how they would have answered their Christian teachers! But the poor European has from time immemorial suffered certain periodic lapses of shyness in which it is difficult for him to deny any one anything. In such a moment it is easy to make him believe that he is good and noble and nothing else. In such a moment Christianity was imposed on Europe. And even though Europeans have not permitted themselves to be swung entirely out of their natural preference for pillage and brigandry, this religion we foisted on them has confused their speech and freighted their treaties with vows they do not mean and cannot understand."

In Part 23 of these Protocols of Satan we discussed Jewish Lies and Motivations, which was really an expose of supposed Jewish truth-tellers, and how they use this technique as a gimmick – admitting to obvious truths that are already well-known in order to help them promote even greater lies which are far more damaging once they are accepted. Usually these lies depend on the absolute ignorance of those who read or hear them, and in this case, the Jews have plenty of willing dupes. Christianity did not come from Jews, or from Judaism. Aside from Roth's having taken many New Testament statements out of context, something in which all of the denominational churches have followed the Jews, in truth ancient Judaea was a multi-national province of the Roman Empire, consisting of Israelites, Edomites and others (Strabo, Geography, book 16) and the Jews are only now called Jews because they had subverted ancient Judaea, assisting the Romans when they conquered the province from the true people of Judah in Jerusalem. So to say that Jews gave Europe Christianity is tantamount to saying that the mixed races in modern Egypt built the Pyramids, or that Turks in Athens built the Parthenon.

The Old Testament depicts the ancient Israelites as an agrarian society which built a powerful kingdom based upon work and moral law. Then it describes how that kingdom was subverted by immoral characters and fell into decadence before it was destroyed. So the history in the Bible is the diagram for the same pattern we have seen in western society these past few centuries, and the modern Jews under different names were the culprits then, just as they are the culprits now. The writings of the New Testament, the histories of Josephus, and the statements by Strabo and other ancient writers all prove that the Jews are not Israelites or Hebrews. For three hundred years, according to the testimonies of Christian writers from the first century through the third century (Paul of Tarsus, Tertullian, Minucius Felix, and others), the Jews had persecuted Christianity, instigated the Romans to persecute Christianity, and they did everything they could to completely eradicate it from the face of the earth. When they failed and Europe ultimately turned to Christianity, the Jews sought out the Arabs and Turks and Mongols to try to destroy it from the outside.

The original author of this introduction did not necessarily accept the boast of Samuel Roth, as we had seen his statement earlier that in the theater of the Weimar era, the Jews made "a mockery of everything German and Christian that had not been possible up to that time." Continuing with our source and the lies of Samuel Roth:

"But Christianity was only the first of a long series of Jewish enterprises of which Socialism is the culminating imposition. Instinctively Europe is as much against Socialism as she has always been against Christianity. [The artificial dichotomy forcing people to accept Jewish Capitalism.] Why are they gradually accepting Socialism? Europe is simply living through another one of her periods of shyness. But don't worry. Europe will soon recover. Only see what has just happened here in England. Why did the railway workers and the longshoremen allow the Government to starve the coal miners into submission? 'You held better and steadier jobs than we did during the war, so you can afford to strike.' Was that not the substance of the reply of the railroad workers and the longshoremen to the appeal of the coal miners? I tell you that just as Christianity has

failed to make Christians of them Socialism will fail to make men of them."

How Pure and Beautiful Women Fall [A script running since Genesis chapter 3]; The Right of Free Love [something Jews have been pushing for thousands of years, even in the pagan Baal temples of Mesopotamia and the Levant]; Lu, the Coquette; Sinful Blood; In the Clutches of Sin; The Daughter of the Prostitute; Those Who Sell Themselves (Those Who Live from Love); The Courage to Sin; Paragraph 175 — Different than the Others; Paragraph 218 — Abortion; Paragraph 182 — Under the Age of Consent; Lilli's Path to Prostitution.

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"Why should not the intelligentsia of Europe hate us? Time and again we have humiliated them. We began by giving them Christianity, and for two thousand years they have been trying to live up to it. A continent-full of savages loving plunder and thieving, exulting in rape and incest, were saddled with a religion enjoining them to love their neighbors as themselves. Those mountain chieftains with hidden daggers kept in readiness to strike, those bands of idlers accustomed to hiring out their soldierly services at so much per day were advised to turn the other cheek. If they had only had the presence of mind, how they would have answered their Christian teachers! But the poor European has from time immemorial suffered certain periodic lapses of shyness in which it is difficult for him to deny any one anything. In such a moment it is easy to make him believe that he is good and noble and nothing else. In such a moment Christianity was imposed on Europe.

And even though Europeans have not permitted themselves to be swung entirely out of their natural preference for pillage and brigandry, this religion we foisted on them has confused their speech and freighted their treaties with vows they do not mean and cannot understand."

In Part 23 of these Protocols of Satan we discussed Jewish Lies and Motivations, which was really an expose of supposed Jewish truth-tellers, and how they use this technique as a gimmick - admitting to obvious truths that are already well-known in order to help them promote even greater lies which are far more damaging once they are accepted. Usually these lies depend on the absolute ignorance of those who read or hear them, and in this case, the Jews have plenty of willing dupes. Christianity did not come from Jews, or from Judaism. Aside from Roth's having taken many New Testament statements out of context, something in which all of the denominational churches have followed the Jews, in truth ancient Judaea was a multi-national province of the Roman Empire, consisting of Israelites, Edomites and others (Strabo, Geography, book 16) and the Jews are only now called Jews because they had subverted ancient Judaea, assisting the Romans when they conquered the province from the true people of Judah in Jerusalem. So to say that Jews gave Europe Christianity is tantamount to saying that the mixed races in modern Egypt built the Pyramids, or that Turks in Athens built the Parthenon.

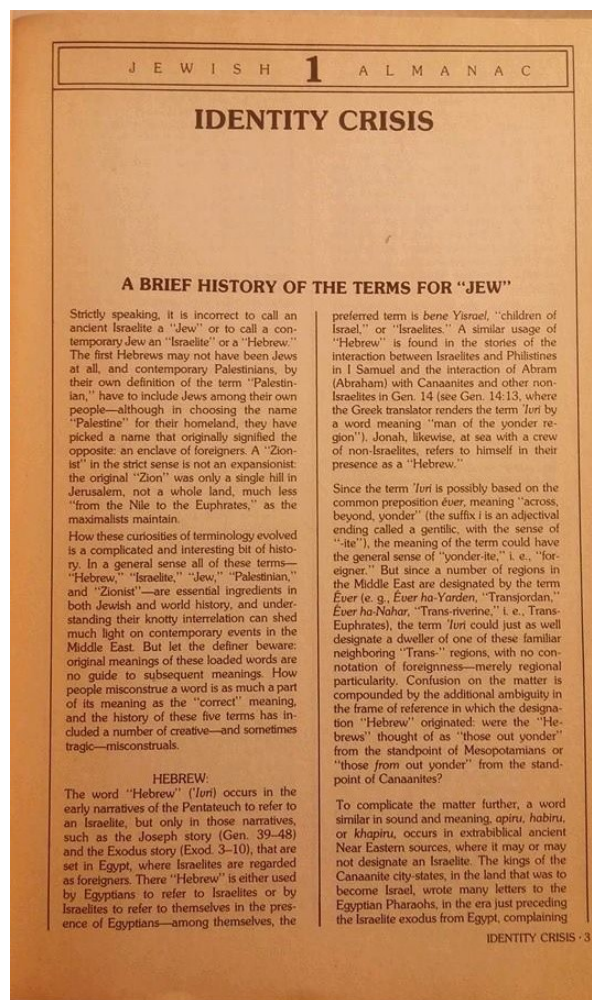
The Old Testament depicts the ancient Israelites as an agrarian society which built a powerful kingdom based upon work and moral law. Then it describes how that kingdom was subverted by immoral characters and fell into decadence before it was destroyed. So the history in the Bible is the diagram for the same pattern we have seen in western society these past few centuries, and the modern Jews under different names were the culprits then, just as they are the culprits now.

The writings of the New Testament, the histories of Josephus, and the statements by Strabo and other ancient writers all prove that the Jews are not Israelites or Hebrews. For three hundred years, according to the testimonies of Christian writers from the first century through the third century (Paul of Tarsus, Tertullian, Minucius Felix, and others), the Jews had persecuted Christianity, instigated the Romans to persecute Christianity, and they did everything they could to completely eradicate it from the face of the earth. When they failed and Europe ultimately turned to Christianity, the Jews sought out the Arabs and Turks and Mongols to try to destroy it from the outside.

The original author of this introduction did not necessarily accept the boast of Samuel Roth, as we had seen his statement earlier that in the theater of the Weimar era, the Jews made "a mockery of everything German and Christian that had not been possible up to that time." Continuing with our source and the lies of Samuel Roth:

"But Christianity was only the first of a long series of Jewish enterprises of which Socialism is the culminating imposition. Instinctively Europe is as much against Socialism as she has always been against Christianity. [The artificial dichotomy forcing people to accept Jewish Capitalism.] Why are they gradually accepting Socialism? Europe is simply living through another one of her periods of shyness. But don't worry. Europe will soon recover. Only see what has just happened here in England. Why did the railway workers and the

longshoremen allow the Government to starve the coal miners into submission? 'You held better and steadier jobs than we did during the war, so you can afford to strike.' Was that not the substance of the reply of the railroad workers and the longshoremen to the appeal of the coal miners? I tell you that just as Christianity has failed to make Christians of them Socialism will fail to make men of them."



Aside from the continued lies concerning Christianity, here another great lie is promoted concerning socialism. Originally, socialism was not confiscatory of a man's produce, and the State did not have rights to the property of its people. What Roth means is Marxism. Just as the Jews perverted Christianity and the religion of the ancient Hebrews into Judaism, they have perverted socialism into Marxism. They have spread these lies successfully only because they have had the power of the press behind them for over 200 years, and even before that. Continuing once more with our source and the lies of Samuel Roth:

"In the meantime Socialism and Christianity are abiding, irritating symbols of Europe's mental enslavement to Israel. When the Chestertons and the Bellocs talk of race purity and patriotism they lie in their throats. They know that we are racially purer than they are. They know that we are better patriots than they are. It is their intellectual slavery which rankles in them, and once this is understood we can afford to ignore them completely."

And the idea that Jews are racially pure is another big lie. We have already seen the Jew Kurt Münzer, in his book *The Way to Zion*, admit that the blood of the Jews is corrupt in a lie of his own where he said "all the races of Europe have corrupted their blood as we have..." But the Jews have never been racially pure. They were a collection of Edomite and Arab bastards whom the true people of Judah had subjected in the 2nd century BC, but who sided with the Romans against the Judaeans when Rome exerted herself to conquer the region towards the middle of the 1st century BC. After that, the Edomites were made the local rulers of the kingdom under their new Roman overlords, and the true Judaeans became the generally disenchanting, poor and oppressed people depicted in the New Testament. Now to continue with our source and Israel Zangwill is briefly involved in the dialogue:

Zangwill:

Suppose I grant you our intellectual leadership— I do not think it is possible to deny it— have not the Europeans leadership in everything else, in the conduct of great cities, in the arts, in military science? That is having so much more than we have that I still do not see why they should be angry or envious."

Now the dialogue switches back to Roth, who describes what seems like a script from some sick Jewish horror film:

Roth:

"There will be Jews in Russia, in Germany, in Austria and in Italy. But the greater number of the Jews will be massed in India, Persia, China and all the neighboring countries. Jews will be spread plentifully throughout the entire East, which will float strange colored banners fresh with triumph. The whole East will be alive with planning and with building. But in the midst of all this a strange, a terrible man will arise the like of whom has never before been seen on earth, and he will go through the market places of the East, and he will speak only a loathing of Europe.

He will wander from man to man and from city to city, and his speech will be very scant and quiet, but something in his eyes will open up in their beholders great sluices of wrath, so that slowly, silently, desperately, his following will increase, and all with little clamor, all with little wagging of the boneless tongue.

In time this man will become leader of an enterprise of vengeance which will start out modestly from Calcutta, but by the time it reaches Constantinople will number several millions of men carrying secreted in their clothes little yellow phials. Sweeping up the Steppes, their numbers will increase as by a miracle, and their great hordes will seem to darken the face of the earth. For six days and six nights the world will remain in the grip of these dark forces, for it took six days for God to create the world. The yellow cloud will slowly descend in their midst and breathing will become as painful as pulling nails from living fingers. A strange confusion will spread throughout the world during those dreadful six days. Having gone out for a stroll, a man will find on having reached the front door of his dwelling that he is legless. Sitting opposite a beautiful woman he will find himself gone blind. The water in his cup will taste like foul blood. His bones will snap like dry twigs. The lives of the peoples of Europe will flow out of them through the mouth, through the eyes, and through the

dense, undented skin, in streams of foul blood wherever the strange man and his silent army will have passed through.

In Russia only sucklings and illiterates will be spared—the rest will make huge graveyards of Moscow and Petrograd. Of Poland and the Ukraine he will make a howling wilderness, all the women in those countries will be put to shame before being killed as a reminder of what once happened to a defenseless people in their midst. [A reference to the medieval pogroms for which the Jews have an endless desire for revenge.] The docks will spout foul blood where Danzig receives the sea. Of Belgium and Germany he will make such a slaughter-house that it will be necessary to build new and taller dykes around Holland that the smell of the carnage might not befoul a country for which his outraged memory will have no terrors. Through France he will sweep as a conflagration sweeps through a cornfield" (Samuel Roth, *Now and Forever* (New York, 1925, p. 55 and following).

Except for the yellow vials, which may in fact be replaced with the Korans of Islam, this of course seems like a macabre description of what is happening today, where Europeans cannot breathe and escape the smell of rotten kabobs and disgustingly pungent prayer oil. Back to our source and the author's assessment of this part of the dialogue from *Now and Forever*:

This bloodthirsty desire for murder and revenge against non-perishable peoples is constantly repeated in Jewish literature and novels, and in the most varied ways. It is frightening and revolting, but nonetheless a genuine and accurate picture of the eternal enmity Jews have against non-Jews. The statements and demands in the Protocols are consistent with this well-nourished racial instinct, which as we have seen from the effects of the Jews in Germany unscrupulously and steadily works to oppose and destroy all existing values of the community, culture, justice, and morality.

If we review once again these comments on the Protocols of the Elders of Zion, we must conclude that the theses and facts proclaimed in the Protocols and evidenced by the activities of the Jews in Germany have been fully proved. The Jews in post-war Germany have behaved consistently with what is written in the Protocols.

This conclusion has a large and pressing significance for all the cultured peoples of the world: they, too, must thoroughly study the Jewish question in their countries. At the moment [1938] Germany is Enemy #1 of the Jews. It has freed itself from this poison in its racial body through the Nuremberg Laws. Each people and each country, however, must sooner or later defend itself against subversive Jewish activity. For us Germans, the memory of this time of subversion is only a warning. We have freed ourselves from the nightmare of Jewish dominance. In all other states and peoples, however, there is daily evidence of similar or identical Jewish subversion to be found. As long as they do not recognize and solve the Jewish question and the Jews continue to determine the fate of peoples — just recently the Blum's French cabinet was 37.5% Jewdified — so long will it be impossible to speak of peace between the peoples. For the future, therefore, and for every country, there is but one warning call to reason, which also includes a call to knowledge and defense:

Peoples of the world, defend your holiest possessions!

Those holiest possessions are, of course, blood, kindred and soil. This concludes our presentation of Professor Bytwerk's translation of the introduction to the 1938 edition of the official National Socialist publication of the Protocols of the Learned Elders of Zion. But before we close this evening, it must be stated that no presentation of The Nazis and the Protocols would be complete without the words of Adolf Hitler, who discussed the Protocols briefly in Mein Kampf. In Volume 1, Chapter 11 of Mein Kampf, subtitled Race and People, Adolf Hitler said the following about the Protocols:

How much the whole existence of this people is based on a permanent falsehood is proved in a unique way by 'The Protocols of the Elders of Zion', which are so violently repudiated by the Jews. With groans and moans, the Frankfurter Zeitung repeats again and again that these are forgeries. This alone is evidence in favour of their authenticity. What many Jews unconsciously wish to do is here clearly set forth. It is not necessary to ask out of what Jewish brain these revelations sprang;

but what is of vital interest is that they disclose, with an almost terrifying precision, the mentality and methods of action characteristic of the Jewish people and these writings expound in all their various directions the final aims towards which the Jews are striving. The study of real happenings, however, is the best way of judging the authenticity of those documents. If the historical developments which have taken place within the last few centuries be studied in the light of this book we shall understand why the Jewish Press incessantly repudiates and denounces it. For the Jewish peril will be stamped out the moment the general public come into possession of that book and understand it.

This is exactly what we have endeavored to do in this ongoing presentation of the Protocols of Satan, to compare what we know of our own history with the Protocols themselves, and we are convinced that Hitler was right, just like Henry Ford was right, and just like Sergei Nilus was right: the Protocols are real, and the anti-Christ has already been ruling over Christianity, the collective devil disguised as an angel of light.

The Protocols of Satan

Part 29: Constitutional Vanity



In the last two segments of these Protocols of Satan, we chose to present what we had called The Nazis and the Protocols, which was a translation and discussion of the introduction to the 1938 National Socialist publication of the Protocols of the Learned Elders of Zion. Some of the material in that introduction relates to later portions of the Protocols, however we wanted to present it all at once. Surely we may cite it again at the appropriate points as we continue our commentary. But our primary reason for making the presentation of The Nazis and the Protocols was in response to what the Protocols had boasted in reference to the constitutions of States which had embraced Liberalism in the recent centuries. In the first part of that introduction to the Protocols the

authors had explained the degree of Jewish involvement in the creation of the various State constitutions of 19th century Germany, as well as that of the later Weimar Republic.

Here we shall once again read that latest portion from Protocol No. 3 from the text of Boris Brasol's publication of The Protocols and World Revolution:

Protocol No. 3:

We have included in constitutions rights which for the people are fictitious and are not actual rights. All the so-called "rights of the people" can exist only in the abstract and can never be realized in practice. What difference does it make to the toiling proletarian, bent double by heavy toil, oppressed by his fate, that the babblers receive the right to talk, journalists the right to mix nonsense with reason in their writings, if the proletariat has no other gain from the constitution than the miserable crumbs which we throw from our table in return for his vote to elect our agents. Republican rights are bitter irony to the poor man, for the necessity of almost daily labor prevents him from using them, and at the same time deprives him of his guarantee of a permanent and certain livelihood by making him dependent upon strikes, organized either by his masters or by his comrades.

When we presented the first portion of The Nazis and the Protocols, we discussed the several obstacles which make it nearly impossible for us to assess the content of the various constitutions of the states of 19th century Europe. There we had said that "Evidently, the study of European constitutions is one academic area that has been given little attention. That probably explains why the original source material which has been published is priced so dearly." We then cited at least one academic scholar, Max Edling of King's College in London, to substantiate that opinion. There is a German website with a rather lengthy name, Constitutions of the World from the late 18th Century to the Middle of the 19th

Century Online, which offers free access to facsimiles of many such documents, but the original languages and the format in which they are published are beyond our immediate comprehension. In any event, if we could read Italian, French and German, the scope of the study necessary to formulate any viable conclusions is well beyond the resources available for these presentations of the Protocols of Satan.

We can, however, comment on a constitution which is much more familiar to us, and that is our own American Constitution. First let me state that, in spite of all of the scoffers, there is no doubt in my mind that at least most of the creators of the United States Constitution were good Christian men who had good intentions. Even if they were Freemasons, in the late 18th century American Freemasonry was not yet infected with the sordid ideals of the Jacobins and the Bavarian Illuminati. However they were infected with Liberalism, for which there is no doubt, as much of European, and therefore American, philosophical thought had been infected with Liberalism throughout the period following the so-called Glorious Revolution. We account that as the occasion when the merchants and bankers had finally solidified their control of England. The revolution resulted in a Bill of Rights, a new king, and a privately-controlled central bank, so an illusion of freedom was accompanied by a guarantee of eventual slavery in the precise model which is outlined in the Protocols.

The American Constitution is nothing more than a contract between otherwise sovereign States which chose to voluntarily forfeit a portion of their sovereignty for the benefit of mutual trade, mutual diplomacy and defense, and general cooperation with their neighbor States. It is not a comprehensive document, and it was only inferred in the body of the Constitution that all other aspects of government were to be left forever to the individual States. It seems that most Americans have never actually read the document, but nevertheless consider themselves to be knowledgeable of its contents. Most Americans are quite ignorant in that regard.

While we will not discuss it here, the original union of the States in the Articles of Confederation was not perfect. The Articles were in many ways better than the Constitution that replaced them, but they also had their flaws. Most importantly, both systems allowed the central government to yield power to privately-owned banks, so neither had the advantage in that respect. While the Constitution did such things as fix the value of the dollar in gold or silver, today even that is not worth the paper it is written upon.

All such agreements require a degree of compromise, and for many men the compromise in the making of the Constitution was far too great to bear, for various reasons. The American Constitution did not safeguard the original values of the people who formed the Republic. For example, because diverse States contained majority populations of Christians of one denomination or another, such as the Anglicans, or future Episcopalians, of Virginia and the Puritans of Massachusetts, the Lutherans of Pennsylvania or the Catholics of Maryland, all mention of religion was omitted because all parties feared subjection to a single State religion, even if that religion was Christian in nature. Outside of its colonial context, the objectives and purposes of the American Constitution are little understood, and it is easily corrupted for that reason. It must be noted, that the Colony of Virginia officially sanctioned and financially supported the Anglican

Church by taxation right up to the Revolution. One of the cases that made James Madison a famous lawyer as a young man sought to break the official support of Virginia for the Anglican Church, and it failed. Madison was not anti-Christian, and he once trained for the clergy but instead became a lawyer, however he was against the concept of a State Church.

James Madison nevertheless took a significant part in the writing of the Constitution, but there were a great number of Anti-Federalists, including Samuel Adams, Patrick Henry, and George Mason. These men and others opposed the Constitution of 1787 because they understood that it would create a federal government which was far too powerful, and that would in turn help to facilitate the emergence of an elite ruling class. In the end, the Anti-Federalists had of course failed to prevent the adoption of the Constitution. Their objections did lead to the inclusion of the Bill of Rights, but even that was an after-thought.

There are significant problems with the Bill of Rights which most Americans do not even know of, and if they did know, would probably still not understand. The Bill of Rights was written by the Anti-Federalist George Mason, who presented them to Madison. Once Madison was presented with them, he wanted them included in the main body of the Constitution. Even John Adams, with all of his later treachery in arresting political opponents, believed that the Bill of Rights should have been included in the original Constitution. Thomas Jefferson believed so also. However the original Constitution would have to again be ratified. So instead the Bill of Rights, which originally contained 17 amendments, was presented to the first Congress. The story goes that 12 of the amendments had passed the Senate, but only the ten which we have were ratified by the States.

To us, and of course in hindsight, this is all representative of a significant failure on the part of the Founders, not to include mention of God and Christ in the Constitution, and not to include the original Bill of Rights in the main body of the document. The result is first, that those rights may be perceived as having come from the government, from the Congress instead of from God, and second, rather than the Bill of Rights becoming a part of the document which authorized the Congress, the Bill of Rights became a law which the Congress authorized. What Congress creates, Congress can take away. When presented to Congress, even the Bill of Rights had opposition from Federalists such as Alexander Hamilton. However many opponents to the Bill of Rights simply thought that those rights were natural, and that the inference that the Constitution did not grant the new government any power to deny them was enough to protect them. Of course, many men of the time distrusted and opposed such assertions. This is another reason why the Constitution cannot be understood properly outside of its original Colonial context.

In regard to this, we said in a presentation given here some years ago that "If man believes that his rights are endowed by the Creator, as the founders of this nation recognized, then man understands that those rights are inalienable. If man believes that his morals are passed down from God, as the founders of this nation also recognized, then man understands that those morals are immutable. Yet man has allowed the Devils to litigate God out of modern society, and therefore now we have no rights, and no morals." What facilitated that litigation most easily are not only the General Welfare and Interstate Commerce clauses of the Constitution,

but the fact that even though the Founders did indeed believe that their rights and their morals come from God, in the Preamble to the Bill of Rights there is no mention of God, and it is only stated that they are granted on a proposal by Congress. As Yahshua Christ had said, "Render unto Caesar what is Caesar's", so long as man thinks that his rights and liberties come from the governments of men, then the governments of men shall be his gods. The American Constitution, like all such documents of men, was flawed from its very inception.

What is clear is that the Bill of Rights had little power to protect the rights of anyone under an oppressive government. When John Adams was elected President, he imprisoned men who disagreed with his administration. Thomas Jefferson took office and set them at liberty. But then Jefferson had no problem using public funds and the new nation's young navy to protect private mercantile interests across the ocean in the Mediterranean Sea, but that is another story entirely. In an article titled The Alien and Sedition Acts: Defining American Freedom posted at a website for the Constitutional Rights Foundation, we read:

When John Adams succeeded George Washington as president in 1797, the Federalist Party had controlled Congress and the rest of the national government from the beginning of the new nation. Adams and the other Federalists believed that their political party was the government. The Federalists believed that once the people had elected their political leaders, no one should publicly criticize them.

The Federalist Party, led by Alexander Hamilton, aimed to create a stable and secure country, safe for business and wealthy men of property. The opposition Democratic-Republican Party was bitterly opposed to the Federalists. Led by Thomas Jefferson, it tended to represent poor farmers, craftsmen, and recent immigrants. (The party was commonly referred to as the Republicans or Jeffersonians. It was the forerunner of today's Democratic Party.)

In foreign affairs, the Federalists detested the French Revolution of 1789 because it led to mob rule and confiscation of property. The Republicans supported the French Revolution for its democratic ideals.

Compounding the tyrannical attitude of the Federalists was the infamous XYZ Affair, which resulted in the scare of war with France. This scare was used to push through Congress the Alien and Sedition acts.

In another paper, an article titled The Sedition Act of 1798 by Gordon T. Belt, we read the following as an introduction to a list of Sedition Act cases:

In 1798 the Alien and Sedition Acts were signed into law by President John Adams in response to fears of an impending war with France. These acts, consisting of four laws passed by the Federalist-controlled Congress, increased the residency requirement for American citizenship from five to 14 years, authorized the president to imprison or deport aliens considered "dangerous to the peace and safety of the United States" and restricted speech critical of the government. While the Federalists, led by Alexander Hamilton and Adams, argued that these laws were passed to protect the United States from foreign invaders and propagandists, Democratic-Republicans, led by Thomas Jefferson and James Madison, saw the Alien and Sedition Acts as a direct threat to individual liberty and the First Amendment by a tyrannical government.

The Alien and Sedition Acts were fiercely debated in the press, which was overtly partisan at the time. Many editors of Democratic-Republican-sponsored newspapers vehemently opposed the new laws, in particular the Sedition Act, which made speaking openly against the government a crime of libel punishable by fine and even prison time. Federalists sought to quell dissent by prosecuting those who violated the Sedition Act to the fullest extent of the law. Accounts vary about the number of arrests and indictments that occurred as a result of the passage of the Sedition Act of 1798. Most scholars cite 25 arrests and at least 17 verifiable indictments - 14 under the Sedition Act and three under common law. Ten indictments went to trial, all resulting in convictions. Because these laws were designed to silence and weaken the Democratic-Republican Party, most of the victims of the sedition prosecutions were Democratic-Republican journalists who openly criticized Adams' presidency and the Federalists. All but one of the indicted individuals - James Callender, from Thomas Jefferson's home state of Virginia - were from the Federalist-dominated New England and Middle Atlantic states. Symbolically enough, Callender's sentence ended on March 3, 1801, the day the Sedition Act expired.

Here is where we see the words of this third of the Protocols fulfilled almost immediately under our own Constitution, where it said "We have included in constitutions rights which for the people are fictitious and are not actual rights. All the so-called 'rights of the people' can exist only in the abstract and can never be realized in practice." Even if in the creation of our American Constitution the Jewish hand was insignificant, that same Jewish hand was nevertheless behind the vain ideals of Liberalism which inspired its writers in the first place.

Other tyrannical outbursts which persecuted government dissenters are found during the War of Northern Aggression on the part of Lincoln. During the First World War the Alien Act was used by Woodrow Wilson against Germans to suppress dissent. During the Second World War the Roosevelt Administration held a series of sedition trials which had the effect of binding the hands of dozens of prominent dissenters. They never obtained a conviction. All of these are examples of the trampling of the so-called rights of the people by opposition office-holders for political purposes.

Earlier in Protocol # 3 we had read the following:

The constitution scales of these days will shortly break down, for we have established them with a certain lack of accurate balance in order that they may oscillate incessantly until they wear through the pivot on which they turn.

In Protocol # 10 we read:

By such measure we shall obtain the power of destroying little by little, step by step, all that at the outset when we enter on our rights, we are compelled to introduce into the constitutions of States to prepare for the transition to an imperceptible abolition of every kind of constitution, and then the time is come to turn every form of government into OUR DESPOTISM.

It seems that the money powers, the interests of the wealthy merchants and bankers, were operating within

the Federalist Party in early America, and that they did indeed seek to obtain the objectives outlined in these Protocols. Perhaps some of these are only the natural objectives of the wealthy who wish to maintain their wealth at the expense of others, but it certainly seems that more sinister forces were at play in the purposeful suppression of free political speech. Even more nefarious objectives in this regard are outlined in Protocols 11 and 16, which we shall reserve for future discussions on the imposition of tyranny through bureaucracy. We had already touched on that concept earlier in these presentations.

In any event, later in Protocol No. 3 we read a representation of the opposite extreme: "If it is taken for granted that the idea of Liberty is just, then all concepts of authority are put on the defensive, because the authority must continually justify itself in the restriction of unbridled liberty." So the authors of the Protocols understood that under the system of Liberalism, Order and Liberty can constantly be manipulated into opposition to one another, and we agree - they are forever in opposition, but only so long as God and Christ are left out of the equation, and the American Constitution did precisely that. The founders may not have omitted God from their document for the same reasons that the Jews would disdain any mention of God, but they omitted Him nevertheless, and their Liberalism rendered their document sterile in the defense of their Republic.

Here, aside from the impotency of constitutions, in Protocol No. 3 we read in relation to the rights of the people the following:

What difference does it make to the toiling proletarian, bent double by heavy toil, oppressed by his fate, that the babblers receive the right to talk, journalists the right to mix nonsense with reason in their writings, if the proletariat has no other gain from the constitution than the miserable crumbs which we throw from our table in return for his vote to elect our agents.

The authors of the Protocols have boasted at great length that they who control the gold would become the new masters of the world as soon as the system of Liberalism replaced the hereditary nobility. We have already fully demonstrated that their confidence stemmed from the fact that they had already controlled the Press, and they knew that they would maintain control of the Press. Once the society was made "free" their was no real way to remove the international Jews from control of either money or the Press. So while most men, tied to the labors of their vocations, would never be able to adequately exercise their rights to assembly and freedom speech to any significant degree, the babblers who were able to exercise the right to talk would forever be in the employ of the authors of the Protocols. That is where we remain today.

Even now we have an illusion of free speech on this new medium which we call the internet. But even there, where someone with a small blog has the potential to reach millions of people, the odds are incredibly stacked against him, and the posterity of the authors of the Protocols can drown him out in a sea of noise and contention. Whoever they cannot silence, they seem to be able to purchase.

As a digression, I have an axe to grind against one such blogger, which is Andrew Anglin of the Daily Stormer. He is the ideal example of how someone can pretend to be something that they aren't, and can help to lead an

entire opposition movement into perdition, nullifying any viable threat to the established Jewish hegemony. The biggest voices of the so-called "Alt-Right" are Jews and Sodomites. We described many of them in a recent presentation that we titled Gatekeepers of the alt-right. Or is it alt-wrong? And of course it's alt-wrong. But the Daily Stormer made a name for itself by being anti-Jew and anti-Sodomite, and captured a large share of the potential alt-Right readership and support. Now that he has that support, Andrew Anglin is clearly distancing himself from his originally stated purpose. We do not believe that he was ever sincere, but rather, we believe that he, with his bed-partner David Duke, who also has a close relationship with rival website Stormfront, are all an example of the Protocols in action. So we wrote the following in a recent posting at the Christogenea Forum, and we will edit it slightly here:

Aside from his recently-invented and quite comical claims that Sharia Law is originally a product of White society, playing the role of one of the babblers that the Protocols refers to, Andrew Anglin is heavily promoting many known Jews. It is not just Stephan Molyneux, whom Anglin has promoted for years, or Mike Cernovich. And both of these characters are known Jews, but they are often defended by naive White Nationalists who think they are White or who believe the disclaimers. Now Anglin is doing something far more treacherous - after a hiatus of several months he is once again promoting Mike Enoch.

At the Daily Stormer, Andrew Anglin recently promoted Cernovich in an article titled Mike Cernovich on Getting Assaulted for Old Memes [screenshot]. Whether or not the post is complimentary does not really matter, as it is certainly promoting the Jew. Cernovich is just one more Jewish clown who has jumped in at the front of the Alt-right parade.

[The authors of the Protocols also boast of their skills helping to get their agents elected, and the Alt-right role in the election of Donald Trump is also an example of that. Not that Trump's opponent was any different, but many on the Right were led to believe that a real opposition candidate was being elected. Skill operations such as the Daily Stormer helped lead them to believe that.]

That Stephan Molyneux is Jewish should be without question, as we have posted in a video from his own mouth under the title Stefan Molyneux is Jewish - no more denials please! In that video, Molyneux professes that his mother was born into a Jewish family in Berlin in 1937, and implies that as a young girl she had suffered during the Second World War. Yet Andrew Anglin has posted at least 7 articles promoting Stephan Molyneux so far this year [screenshot].

Additionally, of all the people exposing the facts behind #Pizzagate, Andrew Anglin has chosen to promote the work of the admitted Jew, David Seaman. This he did in two very recent articles, posted on March 26th [screenshot] and March 27th [screenshot] of this year, and at least five other articles in late 2016. The more Anglin tests the waters and gets away with promoting Jews to the Alt-right, the more kosher he gets. The final proof is in his latest act of treachery:

Now Andrew Anglin is promoting the return of the Alt-right program "Fash the Nation" and he is even proclaiming the Jazzhand McFeels character, which is a pseudonym of one of the co-hosts on the program, as a "hero" [screenshot]. While Anglin did not explicitly mention Mike Enoch in his promotion, Mike Enoch - who was without doubt exposed as a Jew this past January - has returned to the program as the lead host

and is included in the list of hosts at the website for The Right Stuff, for the episode "The Daily Shoah #147: Mother Of All Black Pills" [screenshot] which Anglin is promoting. Anglin could not have overlooked this situation unintentionally.

Of course, Anglin never condemned Mike Enoch after his January doxxing, and his idol David Duke even defended Enoch after he was outed. They divert attention to the fact that it was first learned that Enoch, who plays the anti-Semite on all of his programs, was merely married to a Jewish woman. However it had also been proven beyond doubt and from his own words that Mike Enoch himself is Jewish. Enoch is no better than the stereotypical race-baiting rabbi found spraying swastikas on his own synagogue.

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How can anyone take Andrew Anglin seriously? This race-mixing punk, who was promoting the destruction of Whites on internet radio as recently as 2012, is playing White Nationalists everywhere. He is not serious about White interests. He is only a clown constantly pushing the envelope to see what he can get stupid "White Nationalists" to believe. This is an example straight out of the Protocols of the Learned Elders of Zion, where the Jews boast that people will follow their agents, whom they place at the lead of all opposition movements.

I am more and more convinced, however, that the greater number of Daily Stormer forum posters are actually Jews themselves. The Jewish Internet Defense Force and the Jewish Defense League must be supplying over half of his website visits, if not more. The continual defense of Andrew Anglin's actions in their comment sections is beyond pathetic, and their constant attacks on Christianity are even more pathetic. It is so obvious that so many of his readers are shilling for Jews that the Daily Stormer is without doubt the extreme manifestation of Jewish controlled opposition on the Internet.

As we witness in the Gospels, the Jews always devised creative ways, or simply used outright political pressure, to lead most people astray. They are still doing that same thing, even on the internet. This has been a digression, but it reflects the extreme state of opposition media today, which is hopelessly lost in a sea of disparate voices, some of which are paid shills, and some of which are useful idiots. It is quite difficult to separate one group from the other.

In conclusion this evening, we are going to present something a little different. If we want to understand just how far we have fallen in our vain quest for liberty, then we must revisit our more rustic roots and examine what life was like at the beginning of the quest. So here we are going to present an article which describes a speech given in Congress by a man who had a depth of character that has been concealed by popular myth. Doing this, we may better see what the American Constitution meant to at least a few patriotic but common people only a few decades after its acceptance, and we may also see some of the errors of perception which facilitated its subversion by the class of the wealthy, and how early those errors were made.

Davy Crockett was a member of Congress for several terms in the mid-1820's and 1830's, for the 9th District of the State of Tennessee - which at that time included the city of Memphis. We are doing this to show just how quickly the United States Congress had become

entangled in meddling in fiscal matters which deprived one portion of the citizenry in favor of another. The result was a slippery slope towards Marxism, but few seemed to notice the dangers even then. This was published in The Barnes Review Volume XI, Issue Number 5, published for September-October 2005 under the title Rep. David Crockett Gives a Lesson On the Constitution, it was an article which he himself is said to have written, and his initial speech at the beginning of the article was titled "The Public's Money Is Not Yours to Give".

An editorial note states that:

One day in the House of Representatives a bill was taken up appropriating money for the benefit of a widow of a distinguished naval officer. Several beautiful speeches had been made in its support. The speaker was just about to put the question to a vote when Rep. David Crockett arose and spoke. Here's the story in Crockett's own words...

"The Public's Money Is Not Yours to Give", by Representative David Crockett

Mr. Speaker—I have as much respect for the memory of the deceased, and as much sympathy for the suffering of the living, if there be, as any man in this house. But we must not permit our respect for the dead or our sympathy for part of the living to lead us into an act of injustice to the balance of the living. I will not go into an argument to prove that Congress has not the power to appropriate this money as an act of charity. Every member on this floor knows it. We have the right, as individuals, to give away as much of our own money as we please in charity; but as members of Congress we have no right to appropriate a dollar of the public money. Some eloquent appeals have been made to us upon the ground that it is a debt due the deceased. Mr. Speaker, the deceased lived long after the close of the war; he was in office to the day of his death, and I never heard that the government was in arrears to him.

Every man in this house knows it is not a debt. We cannot, without the grossest corruption, appropriate this money as the payment of a debt. We have not the semblance of authority to appropriate it as charity. Mr. Speaker, I have said we have the right to give as much money of our own as we please. I am the poorest man on this floor. I cannot vote for this bill, but I will give one week's pay to the object, and if every member of Congress will do the same, it will amount to more than the bill asks."

He took his seat. Nobody replied. The bill was put upon its passage, and, instead of passing unanimously, as was generally supposed, and as, no doubt, it would have, but for that speech, it received but few votes, and, of course, was lost.

Later, when asked by a friend why he had opposed the appropriation, Crockett gave this explanation (in his own words):

Several years ago I was one evening standing on the steps of the Capitol with some members of Congress, when our attention was attracted by a great light over in Georgetown. It was evidently a large fire. We jumped

into a hack and drove over as fast as we could. In spite of all that could be done, many houses were burned and many families made houseless, and besides, some of them had lost all but the clothes they had on. The weather was very cold, and when I saw many children suffering, I felt that something ought to be done. The next morning a bill was introduced appropriating \$20,000 for their relief. We put aside all other business and rushed it through as soon as it could be done.

The next summer, when it began to be time to think about election, I concluded I would take a scout around among the boys of my district. I had no opposition there; but, as the election was some time off, I did not know what might turn up. When riding one day in a part of my district in which I was more of a stranger than any other, I saw a man in a field plowing and coming toward the road. I gauged my gait so that we should meet as he came up. I spoke to the man. He replied politely, but, as I thought, rather coldly.

I began: "Well, friend, I am one of those unfortunate beings called candidates and..."

"Yes, I know you; you are Col. Crockett. I have seen you once before, and voted for you the last time you were elected. I suppose you are out electioneering now, but you had better not waste your time or mine. I shall not vote for you again."

This was a sockdolager. [1, we may say "a slap in the face"] I begged him tell me what was the matter.

"Well, Colonel, it is hardly worthwhile to waste time or words upon it. I do not see how it can be mended. But you gave a vote last winter that shows that either you have not capacity to understand the Constitution, or that you are wanting in the honesty and firmness to be guided by it. In either case you are not the man to represent me. But I beg your pardon for expressing it that way. I did not intend to avail myself of the privilege of the constituent to speak plainly to a candidate for the purpose of insulting you or wounding you.

"I intend by it only to say that your understanding of the Constitution is very different from mine; and I will say to you what, but for my rudeness, I should not have said, that I believe you to be honest.

"But an understanding of the Constitution different from mine I cannot overlook, because the Constitution, to be worth anything, must be held sacred, and rigidly observed in all its provisions. The man who wields power and misinterprets it is the more dangerous the more honest he is.

"Though I live in the backwoods and seldom go from home, I take the papers from Washington and read very carefully all the proceedings of Congress. My papers say you voted for a bill to appropriate \$20,000 to some sufferers by fire in Georgetown. Is that true?"

"Well, my friend, [Crockett replied,] I may as well own up. You have got me there. But certainly nobody will complain that a great and rich country like ours should give the insignificant sum of \$20,000 to relieve its suffering women and children, particularly with a full and overflowing treasury, and I am sure, if you had been there, you would have done just the same as I did."

"It is not the amount, Colonel, that I complain of it is the principle. In the first place, the government ought to have in the Treasury no more than enough for its legitimate purposes. But that has nothing to do with the question. The power of collecting and disbursing money at pleasure is the most dangerous power that can be entrusted to man, particularly under our system of collecting revenue by a tariff, which reaches every man in the country, no matter how poor he may be, and the poorer he is the more he pays in proportion to his means.

"What is worse, it presses upon him without his knowledge where the weight centers, for there is not a man in the United States who can ever guess how much he pays to the government. So you see that while you are contributing to relieve one, you are drawing it from thousands who are even worse off than he.

"If you had the right to give anything, the amount was simply a matter of discretion with you, and you had as much right to give \$20 million as \$20,000. If you have the right to give at all; and as the Constitution neither defines charity nor stipulates the amount, you are at liberty to give to any and everything which you may believe, or profess to believe, is a charity and to any amount you may think proper. You will very easily perceive what a wide door this would open for fraud and corruption and favoritism, on the one hand, and for robbing the people on the other. No, Colonel, Congress has no right to give charity.

"Individual members may give as much of their own money as they please, but they have no right to touch a dollar of the public money for that purpose. If twice as many houses had been burned in this county as in Georgetown, neither you nor any other member of Congress would have thought of appropriating a dollar for our relief. There are about 240 members of Congress. If they had shown their sympathy for the sufferers by contributing each one week's pay, it would have made over \$13,000. There are plenty of wealthy men around Washington who could have given \$20,000 without depriving themselves of even a luxury of life.

"The congressmen chose to keep their own money which, if reports be true, some of them spend not very creditably; and the people about Washington, no doubt, applauded you for relieving them from necessity of giving what was not yours to give. The people have delegated to Congress, by the Constitution, the power to do certain things. To do these, it is authorized to collect and pay moneys, and for nothing else. Everything beyond this is usurpation, and a violation of the Constitution.

"So you see, Colonel, you have violated the Constitution in what I consider a vital point. It is a precedent fraught with danger to the country, for when Congress once begins to stretch its power beyond the limits of the Constitution, there is no limit to it, and no security for the people. I have no doubt you acted honestly, but that does not make it any better, except as far as you are personally concerned, and you see that I cannot vote for you.

I tell you I felt streaked. I saw if I should have opposition, and this man should go to talking, and in that district, I was a gone fawn skin. [2 - perhaps "a dead deer skin"] I could not answer him, and the fact is,

I was so fully convinced that he was right, I did not want to. But I must satisfy him, and I said to him:

"Well, my friend, you hit the nail upon the head when you said I had not sense enough to understand the Constitution. I intended to be guided by it, and thought I had studied it fully. I have heard many speeches in Congress about the powers of Congress, but what you have said here at your plow has got more hard, sound sense in it than all the fine speeches I ever heard. If I had ever taken the view of it that you have, I would have put my head into the fire before I would have given that vote; and if you will forgive me and vote for me again, if I ever vote for another unconstitutional law I wish I may be shot."

He laughingly replied: "Yes, Colonel, you have sworn to that once before. But I will trust you again upon one condition. You are convinced that your vote was wrong. Your acknowledgement of it will do more good than beating you for it. If, as you go around the district, you will tell people about this vote, and that you are satisfied it was wrong, I will not only vote for you, but will do what I can to keep down opposition, and perhaps I may exert some little influence in that way."

"If I don't, said I, I wish I may be shot; and to convince you that I am in earnest in what I say I will come back this way in a week or 10 days, and if you will get up a gathering of people, I will make a speech to them. Get up a barbecue, and I will pay for it."

"No, Colonel, we are not rich people in this section but we have plenty of provisions to contribute for a barbecue, and some to spare for those who have none. The push of crops will be over in a few days, and we can then afford a day for a barbecue. I will see to getting it up on Saturday. Come to my house on Friday, and we will go together, and I promise you a very respectable crowd to see and hear you."

"Well, I will be here. But one thing more before I say good-bye. I must know your name."

"My name is Bunce."

"Not Horatio Bunce?"

"Yes."

"Well, Mr. Bunce, I never saw you before, though you say you have seen me. But I know you very well. I am glad I have met you, and very proud that I may hope to have you for my friend."

It was one of the luckiest hits of my life that I met him. He mingled but little with the public but was widely known for his remarkable intelligence, and for a heart brim-full and running over with kindness and benevolence, which showed themselves not only in words but in acts. He was the oracle of the whole country around him, and his fame had extended far beyond the circle of his immediate acquaintance. Though I had never met him before, I had heard much of him, and but for this meeting it is very likely I should have had opposition, and had been beaten. One thing is very certain, no man could now stand up in that district under such a vote.

At the appointed time I was at his house, having told our conversation to every crowd I had met, and to every

man I stayed all night with, and I found that it gave the people an interest and confidence in me stronger than I had ever seen manifested before.

Though I was considerably fatigued when I reached his house, and, under ordinary circumstances, should have gone early to bed, I kept him up until midnight talking about the principles and affairs of government, and got more real, true knowledge of them than I had got all my life before.

I have known and seen much of him since, for I respect him - no, that is not the word - I reverence and love him more than any living man. And I go to see him two or three times every year; and I will tell you, sir, if everyone who professes to be a Christian lived and acted and enjoyed it as he does, the religion of Christ would take the world by storm.

But to return to my story. The next morning we went to the barbecue and, to my surprise, found about 1,000 men there. I met a good many whom I had not known before, and they and my friend introduced me around until I had got pretty well acquainted - at least, they all knew me.

In due time notice was given that I would speak to them. They gathered up around a stand that had been erected. I opened my speech by saying: "Fellow-citizens - I present myself before you today feeling like a new man. My eyes have lately been opened to truths which ignorance or prejudice, or both, had heretofore hidden from my view. I feel that I can today offer you the ability to render you more valuable service than I have ever been able to render before. I am here today more for the purpose of acknowledging my error than to seek your votes. That I should make this acknowledgment is due to myself as well as to you. Whether you will vote for me is a matter for your consideration only."

I went on to tell them about the fire and my vote for the appropriation and then told them why I was satisfied it was wrong. I closed by saying:

"And now, fellow-citizens, it remains only for me to tell you that the most of the speech you have listened to with so much interest was simply a repetition of the arguments by which your neighbor, Mr. Bunce, convinced me of my error.

"It is the best speech I ever made in my life, but he is entitled to the credit for it. And now I hope he is satisfied with his convert and that he will get up here and tell you so."

Horatio Bunce came up to the stand and said:

"Fellow-citizens - it affords me great pleasure to comply with the request of Col. Crockett. I have always considered him a thoroughly honest man, and I am satisfied that he will faithfully perform all that he has promised you today."

He went down, and there went up from that crowd such a shout for David Crockett as his name never called forth before.

I am not much given to tears, but I was taken with a choking then and felt some big drops rolling down my cheeks. And I tell you now that the remembrance of those few words spoken by such a man, and the honest, hearty shout they produced, is worth more to me than all the honors I have received and all the reputation I have ever made, or ever shall make, as a member of Congress.

Here Crockett ends his recollection of those past events. Now the article continues with Crockett speaking to the gentleman who asked him in the first

place why he had made the speech in Congress concerning the wrongful attempt to appropriate money to the Naval Officer's widow:

"Now, sir," concluded Crockett, "you know why I made that speech yesterday. There is one thing to which I will call your attention; you remember that I proposed to give a week's pay. [In his speech to Congress, Crockett had said "I cannot vote for this bill, but I will give one week's pay to the object, and if every member of Congress will do the same, it will amount to more than the bill asks."] There are in that house many very wealthy men – men who think nothing of spending a week's pay, or a dozen of them, for a dinner or a wine party when they have something to accomplish by it. Some of those same men made beautiful speeches upon the great debt of gratitude which the country owed the deceased – a debt which could not be paid by money – and the insignificance and worthlessness of money, particularly so insignificant a sum as \$20,000 when weighed against the honor of the nation. Yet not one of them responded to my proposition. Money with them is nothing but trash when it is to come out of the people. But it is the one great thing for which most of them are striving, and many of them sacrifice honor, integrity, and justice to obtain it."

Some of the sidebar notes published along with this article in The Barnes Review, and evidently written by one of the editors of that publication:

David Crockett's reputation as a buckskin-clad bear hunter, sharpshooter, militia officer and storyteller brought him national attention by the 1830s. He had been the model for Nimrod Wildfire, the hero of James Kirke Paulding's play The Lion of the West. This play was very popular, and Crockett himself became a model for the heroic American frontiersman. Crockett was born in 1786 in what is now Greene County, Tennessee. [Which is in eastern Tennessee while his political career was in the western part of the state.] He had little formal schooling and ran away from home. He later returned to his family but soon was off again. He became a skilled hunter, out of necessity. He joined Gen. Andrew Jackson in the Creek campaigns of 1813-14, marking the beginning of a stormy relationship for the two Tennesseans. Crockett was elected to the state legislature in 1820 and reelected in 1822. He was defeated in his first try for the U.S. House of Representatives in 1824 but was elected in 1826 and reelected in 1828. He broke with Jackson over land issues and Indian policies and was defeated by a Jackson supporter in 1830. In 1832, he was reelected to a third term, this time as an anti-Jacksonian Democrat. His popularity and legend grew and Crockett's disagreements with President Jackson grew as well. Said Crockett on the floor of the House: "I have not got a [dog] collar 'round my neck marked... with the name 'Andrew Jackson' on it." He later said, "It was expected

of me to bow to the name of Andrew Jackson... even at the expense of my conscience and judgment. Such a thing was new to me and a total stranger to my principles." By the mid-1830s, Crockett was so popular, particularly with the masses, that Whig leaders began talking about how this principled frontiersman would make the perfect foil to Jackson's hand-picked successor, the officious Vice President Martin Van Buren. Talk turned to serious conversation about Crockett being on the national ticket in 1836, but instead he was killed at the Alamo that very year.

We have not looked into the details of the disagreements between Andrew Jackson and Davy Crockett, however we do believe that this early and rather quaint account certainly shows how quickly such questions and disputes arose in the governance of this nation, and how they were dealt with in a Christian manner. Government benefits and distributions of taxpayer money were seen as charity, which they are, and government-enforced charity is nothing more than a disguised form of Marxism. The nation did not learn from Crockett's lesson, and we have been living in a disguised Marxist system now for well over a hundred years. Americans admire their Constitution to this very day, but they have no idea how far the nation has parted from the original intentions of its founders. The Constitution is vanity, and it has always been vanity, because men alone cannot possibly retain its original meaning and purpose – especially when they were divided over that meaning and purpose from the very beginning. No piece of paper can protect men from tyranny. It is only by the grace of God that we have not all been reduced to the poverty of India or Africa at the hands of the Jews who have so easily subverted any form of the governments of men in whatever nation they have been allowed to dwell.

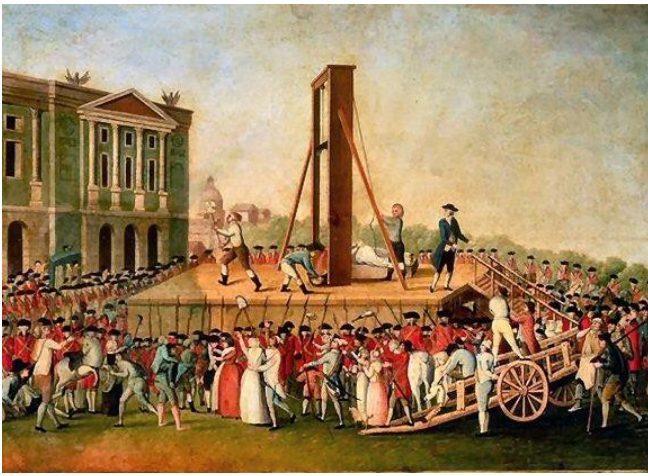
This concludes the 29th segment of our presentation of The Protocols of Satan. If Yahweh our God is willing, we will resume this series in mid-May.

ENDNOTES:

1 Sockdolager means "a heavy or knock-down blow." This is one of the more famous of the set of extraordinary words that were coined in America in the early years of the 19th century, along with such gems as absquatulate and hornswoggle. Lexicographers are reluctant to speculate as to where it came from (there's little evidence). One may hazard a guess that it is a combination of "sock," meaning to give somebody a blow, with "doxology," the little hymn of praise sung toward the end of a church service. Sockdolager also came to mean something that was exceptional in any respect.

2 "was a gone fawn skin" appears to be a "Crockettism." The meaning is clear from the context: i.e., one is saying one's goose is cooked, to use another metaphor.

The Protocols of Satan Part 30: Off With the Heads



Our last installment in these Protocols of Satan was subtitled Constitutional Vanity, and we endeavored to show that regardless of the imagined soundness of the document, that the United States Constitution was destined to be undermined on the part of private and commercial interests. One of the basic purposes of the document in the first place was to ensure that such private commercial interests would have free reign to operate in every State, and some of the most significant acts of early Presidents were in defense of private commercial interests at the general public expense. One important point we hope to have made in our last presentation, was in relation to the statement in the Protocols that the rights of the people were fictitious, and that is indeed the case here in America as well as in Europe. When the Bill of Rights was introduced, it was not a part of the original Constitution. Rather, it was only amended to the Constitution by the first Congress. What Congress gives, Congress can ultimately take away, and our perceived rights have been successfully limited by Congress at diverse times, so they are not really rights at all. Rather than having been an after-thought approved by the Congress, such rights at the very least should have been an intrinsic part of the original document which created the Congress. The difference may seem trivial, but it is actually quite important.

In the conclusion of our last discussion, we presented a story from former U.S. Congressman and Tennessee war hero Davy Crockett, which showed the general attitudes of his own fellow politicians which had undermined many Constitutional principles, and how their attitudes contrasted to the steadfast understanding of one particular Southern farmer, Horatio Bunce. We thought the story was a perfect example of how the Constitution, which is basically a contract for trade and mutual defense between various States, utterly failed to preserve liberty to the people, and instead even helped to sell them into debt servitude.

In any event, the American Revolution differed from the contemporary and later revolutions of Europe in one key aspect: there was no class warfare among those who participated. The poor did not attack the wealthy, and property rights were generally respected among all classes. Neither did it seek to overthrow the religious order of the people. Even though it upheld some of the ideals of Liberalism, the French Revolution was far more nefarious in its purpose. That shall be our topic of discussion here this evening.

Here, without further delay, we shall once again read that latest portion from Protocol No. 3 from the text of Boris Brasol's publication of The Protocols and World Revolution:

Protocol No. 3:

Under our guidance the people have exterminated aristocracy, which was their natural protector and guardian, for its own interests are inseparably connected with the well-being of the people. Now, however, with the destruction of this aristocracy the masses have fallen under the power of the profiteers and cunning upstarts, who have settled on the workers as a merciless burden.

We did not see this in the American Revolution. Although there was a more discreet endeavor to eliminate the titles and privileges of the aristocracy, the aristocrats themselves were left unharmed. But if we had to choose a starting-point revealing the truth of this boast in the Protocols, it would have to be even earlier, in 17th century England. We read the following concerning Cromwell and the Jews from The Nameless War by Captain A. H. M. Ramsay. To this point in his account of the Jews in England he had been quoting from Disraeli, and then complains that even Disraeli was not revealing enough of the Jewish hand manipulating the English politics of the period, so he resorted to other Jewish sources and says:

To do so we must turn to such other works as the Jewish Encyclopedia, Sombart's work, The Jews and Modern Capitalism, and others. From these we learn that Cromwell, the chief figure of the revolution, was in close contact with the powerful Jew financiers in Holland; and was in fact paid large sums of money by Manasseh Ben Israel; whilst Fernandez Carvajal, "The Great Jew" as he was called, was the chief contractor of the New Model Army.

In The Jews in England we read:- "1643 brought a large contingent of Jews to England, their rallying point was the house of the Portuguese Ambassador De Souza, a Marano (secret Jew). Prominent among them was Fernandez Carvajal, a great financier and army contractor."

In January of the previous year, the attempted arrest of the five members had set in violent motion the armed gangs of "Operatives" already mentioned, from the city. Revolutionary pamphlets were broadcasted on this occasion, as Disraeli tells us: "Bearing the ominous insurrectionary cry of 'To your tents, O Israel'." Shortly after this the King and the Royal Family left the Palace of Whitehall. The five members with armed mobs and banners accompanying them, were given a triumphal return to Westminster. The stage was now set for the advent of Carvajal and his Jews and the rise of their creature Cromwell.

Unfortunately, Ramsay also blindly accepted the misidentification of the Jews with ancient Israel. Then Captain Ramsay presents the contents of two letters which he reports were preserved in a German book, between Oliver Cromwell and a Jew named Ebenezer Perez:

16th June, 1647. From O.C. (i.e. Oliver Cromwell), by Ebenezer Pratt.

In return for financial support will advocate admission of Jews to England: This however impossible while Charles living.

Charles cannot be executed without trial, adequate grounds for which do not at present exist. Therefore advise that Charles be assassinated, but will have nothing to do with arrangements for procuring an assassin, though willing to help in his escape.

In reply was dispatched the following:-
12th July, 1647. To O.C. by E. Pratt.

Will grant financial aid as soon as Charles removed and Jews admitted. Assassination too dangerous. Charles shall be given opportunity to escape: His recapture will make trial and execution possible. The support will be liberal, but useless to discuss terms until trial commences."



The English Revolution and the fate of King Charles I would seemingly be a type, or warning, for what was to come to Europe in the centuries to come. When we examine the French and Bolshevik revolutions, a clear pattern develops: whenever the Jews come to power, the heads begin to roll. From the patterns of history, we should know who the culprits are, because they have worked from basically the same playbook over and over again. No good cook would want to spoil a successful recipe.

While the following comments are rather late for this boast of the Protocols, on page 114 of his book *The Protocols and World Revolution*, Boris Brasol gives two citations which reflect this attitude of the Protocols in Communist Jewish literature. The first is the *Red Gazette*, issue of August 31, 1918, No. 159., Published by the Petrograd Soviet of the Workmens' & Soldiers' Deputies, which was presided over by the Jew Apfelbaum, who was going by the name Zinoviev. It said "The interests of the revolution require the physical annihilation of the bourgeois class. It is time for us to start." The second is from a statement by Leon Trotzky, made at the International Communist Congress in Moscow in March, 1919. It was quoted by the *New York Evening Sun* for its issue of March 18, 1919, and he is recorded as having said "Blood and mercilessness must be our slogans."

We will discuss how these sentiments were put into effect in Bolshevik Russia shortly, however first we will discuss how this same thing had happened during the much earlier French Revolution, and even though it is difficult to pin the blame directly onto the Jews, it can be attributed to the secret societies, and especially the Jacobins, through which the Jews had been operating, and it also came in company with both the emancipation of the Jews in France and the attempted imposition of a virtually godless society for which the Jews have striven everywhere ever since their emancipation.

It is difficult to reckon just where to start when considering the French Revolution in comparison to the English, and then the Bolshevik and the objectives of the Protocols. The Jews had their grip on England, and they would have it on France as well, even though it was not nearly as easy to take over a Roman Catholic nation than it had been to deceive the Puritans.

In 1787 there was an Edict of Toleration issued on behalf of Calvinists, but it was not the first, which had been issued by Henry IV in 1598, but that was revoked by Louis XIV in 1685. Louis XIV had "prohibited in all of the lands and territories under his authority the public exercise of any religion other than the Catholic religion, [with] the hope of bringing around his people to the desirable unity of the same worship..." So Calvinists as well as other Protestants practiced their faith privately, while Jews had a different set of privileges. In 1787 Calvinists alone were granted civil rights, including the right to practice their religion, but still had no political rights. However this was only the beginning of agitation.

Quoting from an article found at the section on the French Revolution at the Center for History and New Media which seems to have been based on material from *The French Revolution and Human Rights: A Brief Documentary History*, translated, edited, and with an introduction by Lynn Hunt:

In 1789, 40,000 Jews lived in France, most of them in the eastern provinces of Alsace and Lorraine. In some respects, they were better treated than Calvinists under the laws of the monarchy; Jews could legally practice their religion, though their other activities were severely restricted. They had no civil or political rights, except the right to be judged by their own separate courts, and they faced pervasive local prejudice. The major Jewish communities - in the city of Bordeaux in the southwest and the regions of Alsace and Lorraine in the east - essentially constituted separate "nations" within the French nation (and nations separate from each other since their status differed in many ways). In 1787 and 1788 the Royal Society of Arts and Sciences of the city of Metz in eastern France set up an essay competition on the question, "Are there means for making the Jews happier and more useful in France?" Its 2,000 Jews gave Metz the single largest Jewish population in the east. Among the three winners declared in 1788 was Zalkind-Hourwitz (1738-1812), a Polish Jew....

We are not going to present Zalkind-Hourwitz's insipid list of ways to make the Jews happy and useful, but it was basically an appeal to give Jews equal rights as citizens, and contained a list of excuses as to why the Jews should have political and civic rights in France. It is only notable that such an endeavor would be initiated in a chapter of the Royal Society of Arts and Sciences. In our series of presentations on the Jews in Medieval Europe, we had hoped to establish that the academies

of science in Britain and in France had their origins in the lodges of Speculative Freemasonry and shared a common fascination with the Jewish Kabbalah that many early alchemists and astronomers throughout Europe had also shared. The Kabbalah was the avenue by which Jews eventually controlled both the lodges of Speculative Freemasonry and the science academies that evolved from them.

Another article at the Center for History and New Media is titled "Petition of the Jews of Paris, Alsace and Lorraine to the National Assembly", made on January 28th, 1790. it says in part that "When the Jews of Paris and the eastern provinces presented their case to the National Assembly, they leaned heavily on the precedent of granting full rights to the Protestants and on the language of human rights philosophy. They insisted that the Jews should be treated no differently from anyone else and refuted one by one all the customary prejudicial arguments used against the Jews... Their petition shows the power of the language of rights: "All men of whatever religion . . . should all equally have the title and the rights of citizen." Despite the pleas of the Jews, the assembly held off on granting them full political rights until September 1791.

On September 27th, 1791, there was a proposed motion titled "Admission of Jews to Rights of Citizenship". A third article from our same source tells us that "After several tumultuous discussions about the Jewish communities still excluded from political rights, the National Assembly finally voted to regularize the situation of all the different Jewish communities on 27 September 1791. Adrien Jean François Duport (1759–98), a deputy of the nobility of Paris, proposed the motion. The deputies shouted down those who attempted to speak against it, and it quickly passed. A subsequent amendment indicated that swearing the civic oath implied a renunciation of previous Jewish privileges, that is, the right to an autonomous community ruled by its own members according to its own customs. The law required Jews to be individuals just like everyone else in France."

Here is a translation of Duport's motion:

I have one very short observation to make to the Assembly, which appears to be of the highest importance and which demands all its attention. You have regulated by the Constitution, Sirs, the qualities deemed necessary to become a French citizen, and an active citizen: that sufficed, I believe, to regulate all the incidental questions that could have been raised in the Assembly relative to certain professions, to certain persons. But there is a decree of adjournment that seems to strike a blow at these general rights: I speak of the Jews. To decide the question that concerns them, it suffices to lift the decree of adjournment that you have rendered and which seems to suspend the question in their regard. Thus, if you had not rendered a decree of adjournment on the question of the Jews, it would not have been necessary to do anything; for, having declared by your Constitution how all peoples of the earth could become French citizens and how all French citizens could become active citizens, there would have been no difficulty on this subject. I ask therefore that the decree of adjournment be revoked and that it be declared relative to the Jews that they will be able to become active citizens, like all the peoples of the world, by fulfilling the conditions prescribed by the Constitution. I believe that freedom of worship no longer permits any distinction to be made

between the political rights of citizens on the basis of their beliefs and I believe equally that the Jews cannot be the only exceptions to the enjoyment of these rights, when pagans, Turks, Muslims, Chinese even, men of all the sects, in short, are admitted to these rights.

Adrien Jean François Duport was a Jacobin and a Freemason. Here we see that he also had no care for the racial integrity of France, but advocated a France open to people of all religions and all races, and from that perspective he argued on behalf of the Jew. We lament France today, but the wicked ideals that have destroyed it have been operating there for a long time. According to Wikipedia, he was also a follower of mesmerism, and a Freemason initiated into the Lodge of the Friends in Paris. Here is a brief biography from the 1911 edition of the Encyclopedia Britannica:

DUPORT, ADRIEN (1759-1798), French politician, was born in Paris. He became an influential advocate in the parliament, becoming prominent in opposition to the ministers Calonne and Loménie de Brienne. Elected in 1789 to the states-general by the noblesse of Paris, he soon revealed a remarkable eloquence. A learned jurist, he contributed during the Constituent Assembly to the organization of the judiciary of France. His report of the 29th of March 1790 is especially notable. In it he advocated trial by jury; but he was unable to obtain the jury system in civil cases. Duport had formed with Barnave and Alexandre de Lameth a group known as the "triumvirate," which was popular at first. But after the flight of the king to Varennes, Duport sought to defend him; as member of the commission charged to question the king, he tried to excuse him, and on the 14th of July 1791 he opposed the formal accusation. He was thus led to separate himself from the Jacobins and to join the Feuillant party. After the Constituent Assembly he became president of the criminal tribunal of Paris, but was arrested during the insurrection of the 10th of August 1792. He escaped, thanks probably to the complicity of Danton, returned to France after the 9th of Thermidor of the year II., left it in exile again after the republican coup d'état of the 18th of Fructidor of the year V., and died at Appenzell in Switzerland in 1798.

A more recent Encyclopedia Britannica article gives a more radical view of Duport's term in the legislature as this motion for the emancipation of the Jews was proposed, where it says in part: "Duport was elected for the nobility to the Estates-General of 1789. On June 25 he and 46 other representatives of the nobility joined the unprivileged Third Estate, which had already declared itself a revolutionary National Assembly. As one of the Assembly's most brilliant lawyers, Duport played a major role in creating the judicial machinery that supplanted the legal system of the ancien régime." So it is important to note that the man who proposed the motion for the emancipation of the Jews in France, and whose party violently ensured its passage, was a Freemason and a Jacobin, of the party of Robespierre. Here we will present a segment of Nesta Webster's World Revolution, the Plot Against Civilisation. While she does not mention the Jews in this section, and she does not mention Duport at all, she nevertheless explains the Jacobin role in the Revolution, the Reign of Terror, and shows their connections to the infamous Illuminati. But her excellent portrayal of Robespierre as a State Socialist, as a proto-Marxist years before Marx, and therefore the revelation that he had the same

objectives that the Marxists and Bolsheviks carried everywhere after the Jews had finally gained their political rights, is the most significant indication of the identity of the true instigators of the revolution in France.

Beginning from page 36 in Chapter 2 of Nesta Webster's book:

It was not, however, until after the overthrow of the monarchy on the 10th of August that the work of demolition began on the vast scale planned by Weishaupt. From this moment the rôle of Illuminism can be clearly traced through the succeeding phases of the Revolution. Thus it is from the 10th of August onwards that we find the tri-colour, banner of the usurper, replaced by the red flag of the social revolution, whilst the cry of "Vive notre roi d'Orléans!" ("Long live our King of Orleans") gives way to the Masonic watchword "Liberty Equality, Fraternity!" During the massacres in the prisons that followed in September the assassins were observed to make Masonic signs to the victims and to spare those who knew how to reply. Amongst those not spared was the Abbé Lefranc, who had published a pamphlet unveiling the designs of Freemasonry at the beginning of the Revolution.

The proclamation issued by the Convention in December summoning the proletariats of Europe to rise in revolt against all ordered government was the first trumpet-call to World Revolution, and it was the failure to respond to this appeal that forced the Jacobins into a "national" attitude they had never intended to assume. In November 1793 the campaign against religion, inaugurated by the massacre of the priests in September 1792 was carried out all over France. In the cemeteries the cherished motto of the Illuminati, "Death is an eternal sleep," was posted up by order of the Illuminatus "Anaxagoras" Chaumette. The Feasts of Reason celebrated in the churches of Paris were the mere corollary to Weishaupt's teaching that "Reason should be the only code of Man"; and Robison states that the actual ceremonies which took place, when women of easy morals were enthroned as goddesses, were modeled on Weishaupt's plan of an "Eroterion" or festival in honour of the god of Love. 1

[1 The idea seems to have been long current in Germany. "In 1751 an impious work, dedicated to Frederick II. (the Great), published as a frontispiece the scene of the adoration of a prostitute which was destined to be realized on the 20th of Brumaire 1793 on the altar of Notre Dame of Paris" (Deschamps, *Les Sociétés secrètes*, ii. 98, quoting *Der Götze Der Humanität*: Oder, *Das Positive Der Freimaurerei* [The Idol Of Humanity: Or, The Positive Of Freemasonry], Freiburg Herder, 1875, pp. 75-80).]

When Nesta Webster mentioned Anaxagoras Chaumette, she put his first name in quotations. When we discussed the early life of Martin Luther here some months ago, one aspect among the humanists of Luther's time which we noted was that they despised their German names, and adopted Latin or Greek names instead. They were all very immoral men, who adopted every licentious practice they could find in Classical literature, using the literature to justify every perversion. It is no surprise to see the same calibre of men among the French revolutionaries.

Continuing with Webster from page 37, first we must note that where Weishaupt speaks of "the mercantile tribe", in reference to France it can only be to a class of

people, and not to Jews alone. There hardly seem to have been sufficient Jews in France at this time for them to have comprised the entire class of merchants:

It was likewise to Weishaupt's declamations against "the mercantile tribe" that the devastation of the manufacturing towns of France and the ruin of her merchants can be traced, whilst the campaign against education formed a further part of the scheme for destroying civilization. The Terrorists in burning down the libraries and guillotining Lavoisier, on the plea that "the Republic has no need of chemists," were simply putting into practice Weishaupt's theory that the sciences were "children of necessity, the complicated needs of a state contrary to Nature, the inventions of vain and empty brains." [Antoine Laurent de Lavoisier was a French nobleman and chemist. He was executed on May 8th, 1794.] "The system of persecution against men of talents was organized," a contemporary declared – organized, as was the whole system of the Terror, by the Illuminati and carried out by men who had accepted the guiding principle of the sect. For it was Weishaupt's favourite maxim, "The end justifies the means," that we find again in the mouths of the Jacobins under the form of "Tout est permis à quiconque agit dans le sens de la Révolution." ("Everything is permitted to anyone who acts in the direction of the Revolution.") The Reign of Terror was the logical outcome of this premise.

But this does not imply that all the Terrorists were Illuminati, that is to say, conscious adepts of Weishaupt. It is true that, as we have seen, all were Freemasons at the beginning of the Revolution, but it is probable that few were initiated into the inner mysteries of the Order. The art of Illuminism lay in enlisting dupes as well as adepts, and by encouraging the dreams of honest visionaries or the schemes of fanatics, by flattering the vanity of ambitious egoists, by working on unbalanced brains, or by playing on such passions as greed of gold or power, to make men of totally divergent aims serve the secret purpose of the sect. Indeed, amongst all the revolutionary leaders one man alone stands out as a pure Illuminatus – the Prussian Baron, Anacharsis Clootz.

In the utterances of Clootz we find the doctrines of Weishaupt expressed with absolute fidelity. Thus in his *République Universelle* the scheme of Weishaupt for welding the whole human race into "one good and happy family" is set forth at length: "One common interest! One mind! one Nation!" cries Anacharsis. "Do you wish," he asks again, "to exterminate all tyrants at a blow? Declare then authentically that sovereignty consists in the common patriotism and solidarity of the totality of men, of the one and only nation.... The Universe will form one State, the State of united individuals, the immutable empire of the great Germany – the Universal Republic." Or again: "When the Tower of London falls like the tower of Paris it will be all over with tyrants. All the people forming only one nation, all the trades forming only one trade, all interests forming only one interest," etc. It was Clootz, moreover, who played the most active part in the campaign against religion. Was it not he who had invented the word to "septemberize," regretting that they had not "septemberized" more priests in the prisons, and who openly declared himself the personal enemy of Jesus Christ? The fact that he never revealed himself to be an Illuminatus and never referred to Weishaupt was in strict accordance with the rule of the Order, which we shall find adhered to by every adept in turn. "The Illuminati," Professor Renner had declared before the

Bavarian Court of Inquiry, "fear nothing so much as being recognized under this name," and frightful punishment was attached to the betrayal of the secret. It is thus that historians, unaware of the sources whence Cloutz drew his theories, or anxious to conceal the rôle of Illuminism in the revolutionary movement, describe him as an amiable eccentric of no importance. In reality Cloutz was one of the most important figures of the whole Revolution if viewed from the modern standpoint, for it was he alone of all his day who embodied the spirit of anti-patriotism and Internationalism which, defeated in France of 1793, finally secured triumph on the ruins of the Russian Empire of 1917.

It was Cloutz's Internationalism that ended by antagonizing Robespierre. When at the Jacobin Club the Prussian Baron declared that "his heart was French and sans-culotte" (without breeches, meaning common or lower-class) but at the same time proposed that as soon as "the French army came in sight of the Austrian and Prussian soldiers they should, instead of attacking the enemy, throw down their own arms and advance towards them dancing in a friendly manner," [France in 1802, Letters of Henry Redhead Yorke, p. 72] Robespierre, "who was not without a certain penetration in his hatreds... acidly apostrophized him, saying that he distrusted all these foreigners who pretended to be more patriotic than the French themselves, that he suspected the good faith of a so-called sans-culotte who had an income of 100,000 livres," [Biographie Michaud, article "Cloutz"] and he ended by sending Cloutz and his fellow-atheists Hébert, Chaumette, Ronsin, and Vincent to the scaffold.

Was Robespierre then not an Illuminatus? He was a Freemason, and Prince Kropotkin definitely states that he belonged to one of the lodges of the Illuminati founded by Weishaupt. But contemporaries declare that he had not been fully initiated and acted as the tool rather than as the agent of the conspiracy. Moreover, Robespierre was the disciple not only of Weishaupt but of Rousseau, and under the inspiration of the Contrat Social (Rousseau's Social Contract) had elaborated a scheme of his own which held none of the aimless destructiveness of the Illuminati. Thus Robespierre clearly recognized the necessity for the vast social revolution indicated by Weishaupt; but whilst Weishaupt fixed his eye on the explosion and "smiled at the thought of universal conflagration," Robespierre regarded anarchy simply as a means to an end - the reconstruction of society according to the plan he had evolved with the co-operation of [Louis Antoine Léon de] Saint-Just, which was simply an embryonic form of the system known later as State Socialism.

This statement will of course be challenged by Socialists, who have always - for reasons I shall show later - denied the Robespierrean origin of their doctrines. It is true of course that the word Socialism was not invented until some forty years later, but it would be absurd by means of such a quibble to disassociate Socialism from its earliest exponents. M. Aulard is no doubt perfectly right in saying that Robespierre's Declaration of the Rights of Man contains "all the essentials of French Socialism founded on the principles of 1789 and such as Louis Blanc popularized in 1848. It is for having proposed these Socialistic articles, it is for having proposed this charter for Socialism, and not for having vaguely declaimed against the rich and sounded the praises of mediocrity, that Robespierre after his death, as much in our own century as in the time of Babeuf, became the prophet of many of

those amongst us who dreamt of a social renovation, and he remained so until the period when German influence made French Socialists temporarily forget the French origins of their doctrines." [Aulard, Histoire politique de la Révolution Française (Political History of the French Revolution), iv. 47; see also Aulard, Etudes et leçons sur la Révolution Française (Studies and lessons on the French Revolution), ii. 51.]

Robespierre may indeed, in the language of Socialism, be described as more "advanced" than his French successors of the early nineteenth century, for he anticipated the Marxian theory of the class war, which was not again to find acceptance in France until adopted by the Guesdists and Syndicalists at the very end of the century. Robespierre's cherished maxim, "The rich man is the enemy of the sans-culotte" [Papiers trouvés chez Robespierre (Papers found by Robespierre), i. 15] contains the whole spirit of the class war. We have in fact only to transpose the phrases current in 1793 into their modern equivalents to recognize their identity with modern Socialistic formulas. Thus the magic phrase "dictatorship of the proletariat" - of which it is doubtful whether any one understands the precise meaning - was expressed at that date by the words "Sovereignty of the People," and formed the text of Robespierre's gospel. "The people," he wrote, "must be the object of all political institutions." [Discours et rapports de Robespierre (Speeches and Reports by Robespierre), edited by Charles Vellay, p. 8; see also p. 327.] All other classes of the community were to be entirely unrepresented or, preferably, not to be allowed to exist.

Even the theory of "wage slavery," later on proclaimed by Marx, was already current during the Reign of Terror, and on this point we have the evidence of a contemporary. "The plan of the Jacobins," wrote the democrat Fantin Désodoards, "was to stir up the rich against the poor and the poor against the rich. To the latter they said: 'You have made a few sacrifices in favour of the Revolution, but fear, not patriotism, was the motive.' To the former they said: 'The rich man has no bowels of compassion; under the pretext of feeding the poor by providing them with work he exercises over them a superiority contrary to the views of Nature and to Republican principles. Liberty will always be precarious as long as one part of the nation lives on wages from the other. In order to preserve its independence, it is necessary that every one should be rich or that every one should be poor.'" [Fantin Désodoards, Histoire philosophique de la Révolution Française (Philosophical History of the French Revolution), iv. 344.]

It will be seen then that the whole theory of the class war, and even the very phrases by which it was to be promoted, as also the necessity for abolishing the relationship of capital and labour, which is usually associated with Marx, were ideas that existed twenty-five years before his birth. We cannot doubt that it is to Robespierre and Saint-Just that they must be mainly attributed.

For my part I would doubt this, as they seem to be the pattern of the authors of the Protocols, in the eventual fulfillment of the objectives of the Talmud, and Robespierre was only their tool. He preached it, but did not necessarily originate it. Then he failed them with his own pride and vanity and temporarily derailed their plans for France. However when they made their next attempt at the same scheme, in Russia, they made

certain that Jews were in command of the leading positions.

Later in her book, in a different context, Webster portrayed a better understanding of Cloutz's motives where she said:

"If, then, Communism or State Socialism has been proved impracticable, if, moreover, it is a system that no one who understands it can possibly want, who is to profit by establishing it? Sorel answered the question long ago 'A few professors who imagine they invented Socialism and a few Dreyfusard financiers.' In other words, the Intellectuals who cherish the hope of being given official posts in the Socialist State which will give them an advantage over their fellow-men, and a few Jewish financiers. Werner Sombart, summing up the system of the latter, says: 'Their aim was to seize upon all commerce and all production; they had an overpowering desire to expand in every direction.' The system of free trade was all part of this plan and can be traced back as far as Anacharsis Cloutz, who was doubtless considering the interests of his friends the Jews when in his Universal Republic he advocated 'all the peoples forming one nation, farming only one trade, all interests forming only one interest.' It is easy to see that State Socialism may be merely the prelude to this scheme, and here M. Sorel and M. Copin Albancelli are curiously in accord."

Continuing with Webster where we interrupted her on page 41 of her book:

Robespierre, as we know, definitely advocated the abolition of inheritance. "The property of a man," he said, "must return after his death to the public domain of society"; and although he was known to declare that "equality of wealth is a chimera," it was no doubt because he well knew that wealth can never be evenly distributed, and therefore that the only way to achieve equality is by the process known to-day as the nationalization of all wealth and property. "This," says the editor of his discourses, Monsieur Charles Vellay, "is what the Revolution means to him - it is to lead to a sort of Communism, and it is here that he separates himself from his colleagues, that he isolates himself, and that resistance gathers around him." In 1840 the Socialist Cabet, who had received the Robespierriste tradition direct from the contemporary Buonarrotti, expressed the same opinion:

"All the proposals of the Comité de Salut Public (Committee of Public Safety) during the last five months, the opinions of Bodson and of Buonarrotti - both initiated into the profound views of Robespierre, both his admirers, and both Communists, - give us the conviction that Robespierre and Saint-Just only blamed the untimely invocation of Communism by declared atheists (i.e. Cloutz, Hubert, etc.), and that they themselves marched towards Communism by paths they judged more suited to success." [Histoire populaire de la Révolution Française (Popular History of the French Revolution), by Cabet (1840).]

Still more clinching evidence of Robespierre's real aim is, however, provided by the Communist Babeuf, who wrote these words in 1795: "He (Robespierre) thought that equality would only be a vain word as long as the owners of property were allowed to tyrannize over the great mass, and that in order to destroy their power and to take the mass of citizens out of their dependence there was no way but to place all property in the hands

of the government." [Sur le système de la dépopulation (On the System of Depopulation), p. 28.]

In the face of this statement how can any one deny that Robespierre was a State Socialist in precisely the sense in which we understand the term to-day? That the State was of course to be represented by Robespierre himself and his chosen associates it is needless to add, but what Communist or group of Communists have ever excluded the hypothesis of their own supremacy from their plan of a Socialist State? "L'Etat c'est nous" ("The State is us") is the maxim of all such theorists.

On one point, however, Robespierre differed from most of the members of the same school of thought who came after him in that he showed himself a consistent Socialist, for he had the singleness of aim, aided by an entire want of moral scruples, to push his theories to their logical conclusion.

A Labour extremist in this country recently described the modern Bolsheviks as "Socialists with the courage of their opinions" and the same description might be applied to Robespierre and Saint-Just. Thus Robespierre did not talk hypocritically of "peaceful revolution"; he knew that revolution is never peaceful, that in its very essence it implies onslaught met with resistance, a resistance that can only be overcome by an absolute disregard for human life. "I will walk willingly with my feet in blood and tears," said his coadjutor Saint-Just; and this, whether he admits it or not, must be the maxim of every revolutionary Socialist who believes that any methods are justifiable for the attainment of his end.

The Reign of Terror was therefore not only the outcome of Illuminism but also the logical result of Socialistic doctrines. Thus, for example, the attacks on civilization carried out in the summer of 1793, the burning of the libraries and the destruction of treasures of art and literature, were all part of the scheme of Weishaupt, but they were also perfectly consistent with the Socialistic theory of the "sovereignty of the people." For if one considers that in the least educated portion of the community all wisdom and all virtue reside, the only logical thing to do is to burn the libraries and close down the schools. Of what avail is it to train the intellectual faculties of a child if manual labour alone is to be held honourable? Of what use to civilize him if in civilization is to be found the bane of mankind? It is idle in one breath to talk of the beauties of education and in the next to advocate the "dictatorship of the proletariat" and condemn all educated people as bourgeois. [Joseph de Maistre, *Mélanges inédits* (Unpublished Works) pp. 122, 124, 125, quoting contemporary documents.]

Of this strange contradiction the Jacobins of France, like the Bolsheviks of Russia, at first were guilty.

Magnificent schemes were propounded to the Convention for "écoles normales," (normal schools) "écoles centrales," (central schools) etc.; regiments of professors were to be commandeered for the instruction of youth; but all these schemes came to nought, for by the end of 1794 public education was said to be non-existent, owing obviously to the fact that meanwhile the emissaries of the Comité de Salut Public (Committee of Public Safety) had busied themselves destroying books and pictures and persecuting all men of education.

This campaign against the bourgeoisie found its principle support in Robespierre. It was he who first sounded the call to arms which has since become the war-cry of the social revolution. "Internal dangers come from the bourgeois; in order to conquer the bourgeois we must rouse the people, we must procure arms for

them and make them angry.” [Papiers trouvés chez Robespierre (Papers found by Robespierre), ii. 15.] The natural consequence of this policy carried out against the mercantile bourgeoisie by the attacks on the manufacturing towns of France was of course to create vast unemployment. Already the destruction of the aristocracy had thrown numberless workers on the streets, so that by 1791 nearly all the hands that had ministered to the needs or caprices of the rich were idle, and thousands of hairdressers, gilders, bookbinders, tailors, embroiderers, and domestic servants wandered about Paris and collected in crowds “to debate on the misery of their situation.”

The situation must always arise, if the leisured classes are suddenly destroyed either by killing them off or by a ruthless conscription of capital. Socialists are fond of describing luxury workers as parasites; obviously then if one destroys the animal on which the parasite lives one must destroy the parasite too. It is possible that by a very slow and gradual redistribution of wealth luxury workers might be more or less absorbed into the essential trades, but even this is very doubtful. At any rate the attempt to abolish the luxury trades at a blow must inevitably lead to unemployment on a vast scale, for not only will the luxury workers themselves be idle, but, since all classes are interdependent, many of the workers in the essential trades who depend on them for a livelihood will be idle likewise. Any sudden dislocation of the industrial system must therefore mean national bankruptcy.

This is precisely what happened in France – as even Socialist writers admit. Malon in his *Histoire du socialisme* (History of Socialism) illustrates, by a picture of a scene in a Paris street, the situation described by Michelet in the words: “The Revolution was to open a career to the peasant but closed it to the workman. The first pricked up his ear at the decrees which placed the goods of the clergy on sale; the second, silent and sombre, dismissed from his workshop, wandered about all day with folded arms.” [Malon, *Histoire du socialisme* (History of Socialism), I. 267, 297.]

From here Nesta Webster elaborates in her description on the plight of the common people of France during the Reign of Terror, and we have already discussed at length how under the capitalist system the people were even more greatly enslaved than they had ever been under feudalism, however communism – setting itself as a savior, only reduces all people to the lowest common denominator, and in turn enslaves them to a new and common master, which is the State.

This description of Robespierre’s aims in the French Revolution follows the same exact pattern which unfolded over a hundred years later, during the Bolshevik Revolution, which was far more successful. Both Revolutions are summed up in the next paragraph of the Protocols:

Protocol No. 3:

We will present ourselves in the guise of saviors of the workers from this oppression when we suggest that they enter our army of Socialists, Anarchists, Communists, to whom we always extend our help, under the guise of the rule of brotherhood demanded by the human solidarity of our social masonry. The aristocracy which benefited by the labor of the people by right was interested that the workers should be well fed, healthy, and strong.

Here we have also seen that the same Jacobins who had advanced the Jewish emancipation were the people behind Robespierre, Saint-Just and their rise to power, and that they did not only promote equality, liberty and fraternity for all Frenchmen, but for all citizens of a universal one-world government. All of these things are objectives expressed by the authors of the Protocols, who boast of destroying all history and culture and replacing it with their own teachings of social studies and their so-called “program of the future”, as they boast in Protocol 16.

Another French Freemason was the physician, Dr. Joseph Ignace Guillotin. The device named for him had existed in Britain since the 14th century; however he introduced it to France just in time for the Reign of Terror. From an article titled Executions, the Guillotine and the French Revolution by someone named Michael R. Lynn, we read in part:

Joseph Guillotin, a medical doctor and member of the revolutionary National Assembly, championed the guillotine, proposing its use to the state in October 1789. The new guillotine was presented as a quick and rational means of execution, perhaps in answer to Enlightenment critics like Cesare Beccaria who had argued against torture and capital punishment in his book, *On Crime and Punishment* (1764).

The fear of beheading was always that the headsman might miss, thus requiring multiple swings of the ax before the deed was done. In fact, this fear had been so common that several centuries before Beccaria, Anne Boleyn, the second wife of England’s Henry VIII, had specifically requested that a French swordsman who was believed to be more skilled, perform her beheading. The guillotine purported to eliminate human error from the equation. It was also seen as egalitarian in that it could be used on nobles and commoners alike.

With the guillotine, death could now be nearly instantaneous, with considerably less pomp and circumstance. Executions by guillotine were certainly well attended, but they lacked some of the extended spectacle of earlier execution rituals. Now the executioner simply pulled a cord, the blade fell, and it was all over except, perhaps, for a display of the head to the crowd.

However, what the guillotine lacked in overall drama it certainly made up for in volume. During the period of the French Revolution, and especially during the Terror (1793-1794) when the state enacted martial law, use of the guillotine skyrocketed. Led by Maximilien Robespierre, the Committee on Public Safety enacted a series of decrees that established a system of Terror, enforced by the state, in an effort to root out counter-revolutionaries and save the new Republic from itself. Under this system, at least 40,000 people were killed. As many as 300,000 Frenchmen and women (1 in 50 Frenchmen and women) were arrested during a ten month period between September 1793 and July 1794. Included in these numbers were, of course, the deaths of Louis XVI and Marie Antoinette. Although all social classes and professions were targeted, the death toll was especially high for both clergy and aristocrats. The numbers of those killed and taken into custody were probably even higher as the documented numbers don’t include people killed by vigilantes and other self-proclaimed representatives of the Republic.

Robespierre fittingly went to the guillotine himself in 1794. The figures here seem to be accurate, but not because the men dispensing the Reign of Terror had

any great degree of restraint. Continuing a little further along with Nesta Webster, from page 46 of her book, after she discussed the failure of legislation to fix the French economy:

But towards the end of 1793 it became evident that there was no possibility of absorbing the residuum created, for the attacks on the manufacturing towns of France had dealt the final blow to trade and the Republic found itself faced by hundreds of thousands of working-men for whom it could not find employment. It was then that the Comité de Salut Public, anticipating the Malthusian theory, embarked on its fearful project – the system of depopulation. That this plan really existed it is impossible to doubt in the face of overwhelming contemporary evidence. In *The French Revolution* (her own book on the subject) I quoted in this connection the testimony of no less than twenty-two witnesses – all revolutionaries [*The French Revolution*, pp. 426-428]; and since then I have found further corroboration of the fact in the letters of an Englishman, named Redhead Yorke, who travelled in France in 1802 and made particular inquiries on this question from the ally of Robespierre, the painter David: “I asked him whether it was true that a project had been in contemplation to reduce the population of France to one-third of its present number. He answered that it had been seriously discussed and that Dubois Crancé [Edmond Louis Alexis Dubois-Crancé] was the author.”

In another passage Yorke states:

“Monsieur de la Métherie assured me that during the time of the Revolutionary Tribunals, it was in serious contemplation to reduce the population of France to 14,000,000. Dubois Crancé was a very distinguished and enthusiastic partisan of this humane and philosophical policy. [France in 1802, Letters of Redhead Yorke, edited by J.A.C. Sykes (Heinemann), 1906, pp. 102, 127.]

It will be noticed that there is here a discrepancy in the exact figures the population of France at that period being twenty-five millions, the proposal to reduce it to one-third was to bring it down to approximately eight millions. The difference then lies between the projects of reducing it by one-third or to one-third, issues which Yorke evidently confused; but it was precisely on this point that the opinions of the Terrorists differed. Thus we are told that d’Antonelle of the Revolutionary Tribunal advocated the former and more moderate policy, but that a reduction to eight millions, that is to say to one-third, was the figure generally agreed on by the leaders.

The necessity for this lay not only in the fact that there was not even enough bread, money, or property to go round, but also, after the destruction of the aristocracy and bourgeoisie, not enough work.

“In the eyes of Maximilien Robespierre and his council,” says Babeuf “depopulation was indispensable because the calculation had been made that the French population was in excess of the resources of the soil and of the requirements of useful industry, that is to say, that with us men jostled each other too much for each to be able to live at ease; that hands were too numerous for the execution of all works of essential utility and this is the horrible conclusion, that since the superabundant population could only amount to so much... a portion of sans-culottes must be sacrificed that this rubbish could

be cleared up to a certain quantity, and that means must be found for doing it.”

The system of the Terror was thus the answer to the problem of unemployment – unemployment brought about on a vast scale by the destruction of the luxury trades.

If the hecatombs [an old Greek word for the sacrifice of a hundred beasts] carried out all over France never reached the huge proportions planned by the leaders, it was not for want of what they described as “energy in the art of revolution.” Night and day the members of the Comité de Salut Public sat round the green-covered table in the Tuileries with the map of France spread out before them, pointing out towns and villages and calculating how many heads they must have in each department. Night and day the Revolutionary Tribunal passed on, without judgment, its never-ending stream of victims, whilst near by the indefatigable Fouquier [the French prosecutor Antoine Quentin Fouquier de Tinville] bent over his lists for the morrow, and in the provinces the proconsuls Carrier, Fréron, Collot d’Herbois, Lebon toiled unremittingly at the same Herculean task.

Compared to the results they had hoped to achieve, the mortality was insignificant; compared to the accounts given us by “the conspiracy of history” it was terrific. The popular conception of the Reign of Terror as a procession of powdered heads going to the guillotine seems strangely naive when we read the actual records of the period. Thus during the great Terror in Paris about 2800 victims perished, and out of these approximately 500 were of the aristocracy, 1000 of the bourgeoisie, and 1000 working-class. These estimates are not a surmise, since they can be proved by the actual register of the Revolutionary Tribunal published both by Campardon and Wallon, also by the contemporary Prudhomme, and they are accepted as accurate by the Robespierriste historian Louis Blanc. [Citing Prudhomme, *Crimes de la Révolution* Table VI and Louis Blanc, *Histoire de la Révolution*, xi. 155.] According to Prudhomme the total number of victims drowned, guillotined, or shot all over France amounted to 300,000 and of this number the nobles sacrificed were an almost negligible quantity, only about 3000 in all. [Prudhomme, *Crimes de la Révolution* Table VI.] At Nantes 500 children of the people were killed in one butchery, and according to an English contemporary 144 poor women who sewed shirts for the army were thrown into the river. [Playfair's *History of Jacobinism*, p. 789.]

Such was the period during which Carlyle dared to assure us that “The Twenty-Five Millions of France” had “never suffered less.”

But this frightful mortality was not the only dreadful ruin, misery, starvation were the feature of the Terror lot of all but the band of tyrants who had seized the reins of power, and this state of affairs continued long after the reign of Robespierre ended. The conception of France rising like a phoenix from that great welter of blood and horror is as mythical as the allegory from which it is taken and has existed only in the minds of posterity. Not a single contemporary who lived through the Revolution has ever pretended that it was anything but a ghastly failure. The conspiracy of history alone has created the myth.

The Jews in their control of media and popular perception created the myth of a wonderful French Revolution, which was indeed a ghastly failure, and the first holocaust of the so-called Age of Liberty. A hundred

and twenty years later, in Russia, we see a repeat of the systematized terror, mass arrests, mass killings, prison massacres, the campaign against religion, the specific hatred for Christianity, the church closings and massacres of the priests, the attacks on Christian education, the use of food supplies as a weapon against the people, and the destruction of the bourgeoisie. Then, on the philosophical side of the Bolshevik Revolution, we see the imposition of a one-world humanist government, the eradication of racial distinctions and borders, rabid anti-patriotism and internationalism, economic collectivism and State Socialism.

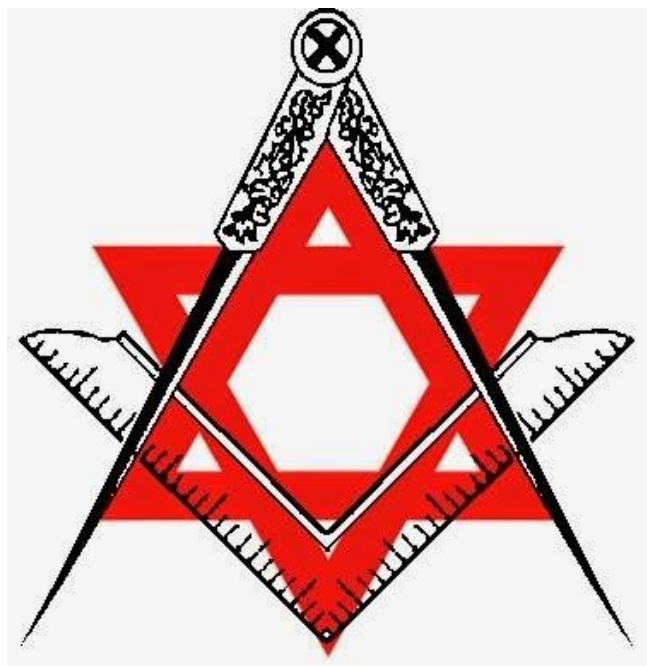
There are other parallels between the French and Russian revolutions. The absolute monarch, King Louis XVI, was forced in 1791 to accept a Constitutional Monarchy and to share power with a legislature. A year later a Republic was declared, and the king was deposed and eventually he and his wife were executed.

In Russia, a moderate provisional government replaced the monarchy, and seven months later that in turn was replaced with violence by the Bolsheviks. Executions of the king, his family, and the greater part of the nobility began shortly thereafter. Among the first things which Robespierre had done when he came to power, was to take down the monuments of the State, and replace them with monuments to his own gods. Of course, the Bolsheviks did that same thing, replacing the statues of Russian heroes with statues of themselves. That same thing is happening here in America today, on a much slower scale, and most of us are too ignorant to see the patterns.

So the authors of the Protocols are accurate in their boast, that "Under our guidance the people have exterminated aristocracy, which was their natural protector and guardian." When we resume next week, we will continue from that point in the fulfillments which followed the publication of the Protocols.

The Protocols of Satan

Part 31: Jewish Revolutions, French and Bolshevik



In the last segment of our ongoing series on The Protocols of Satan, we discussed the French Revolution, some of its objectives and outcomes, the Reign of Terror, and the role of the secret society of the Jacobins, who certainly seemed to have been the agents of Jewry. As we demonstrated, it was the Jacobins who forced the issue in the National Assembly which gave the Jews of France full political rights, a year before they usurped power entirely and declared France to be a Republic, initiating the Reign of Terror and the destruction of much of the nobility and the class of the bourgeoisie. We discussed these things in relation to the boast in the Protocols, that "Under our guidance the people have exterminated aristocracy, which was their natural protector and guardian." Then we promised that when we resume our presentation, which we are doing here presently, that we would continue from that point in the fulfillments which followed the publication of the Protocols. Those fulfillments began to take place with the First World War and the Bolshevik Revolution.

While we will focus here on the Bolshevik Revolution, let it first be said that the First World War saw the permanent end of the rule of aristocracy in Germany. At the end of the war, Kaiser Wilhelm II - who was a staunch opponent of Freemasonry and who certainly also seems to have exhibited a developing awareness of the Jewish problem - was forced to abdicate in favor of what became the Weimar Republic. The Habsburg monarchy in Austria also came to a permanent end with the end of the war. Of course, the Russian monarchy was brought to an end in the Bolshevik Revolution during the war. While these nations were all constitutional monarchies operating democratically to one extent or another, the war brought the end of the greatest monarchies of Europe, and paved the way for absolute democracy which we have seen is almost entirely under the control of the mostly Jewish banks and international corporations.

Before we begin I have a couple of short digressions to make. First, last week I made some off-hand remarks, which are not in my notes, about French Revolutionary figures Babeuf and Prud'homme, and I always get confused about when they lived. So I must apologize for that confusion. It was Louis Blanc who lived in the era of the Revolution of 1848, an event in which he was a prominent figure, and not Babeuf, who lived during the French Revolution. Blanc was a historian and social theorist turned failed revolutionary leader of 1848, and even though our source material from Nesta Webster mentioned him in citations from his writings, his name always seems to escape me in connection with his political endeavors. I think I sometimes also place Prud'homme a little too late as well, but he died in 1830, and did not live until 1848.

Secondly, in the past I have asserted that there is an organic type of socialism, which I consider to be true socialism, which upholds private property rights, which keeps the means of production in the hands of the producers rather than assigning ownership to the State or succumbing to the ploys of the Capitalists - who are actually Jewish usurers, and upon which the core principles of Adolf Hitler's National Socialism was founded. I do not retract those assertions, and it does not matter that such a system was not called socialism, and I never said that it was, but it was nevertheless

socialism. With this, I have contended that Marxism was only a perversion of true socialism, and I would still make that contention. However in the material which we presented from Nesta Webster last week, we saw that Robespierre was such a Marxist several decades before Marx. That does not shake my persuasion, as I have also long ago asserted that Marxism was only the economic expression of Jewish Talmudism, so of course Marx himself did not contrive it. However I was not entirely aware of – or rather, I had simply forgotten, because I had covered much of this material in the past – the extent to which such a system had surfaced in the writings of Robespierre and his objectives in the French Revolution. So to me, this helps to further solidify what I have come to firmly believe, that the Jews were behind the French Revolution, which had the same objectives and used the same methods as the later Bolshevik Revolution, and that Robespierre, Saint-Just and their fellow Jacobins were dupes for Jewry, if not actual co-conspirators.

Once again, the proof is indeed in the pudding. As we will hear Henry Ford say in a different way a little later on this evening, to know who is behind something we must examine the matters and discover who benefits once the smoke is cleared.

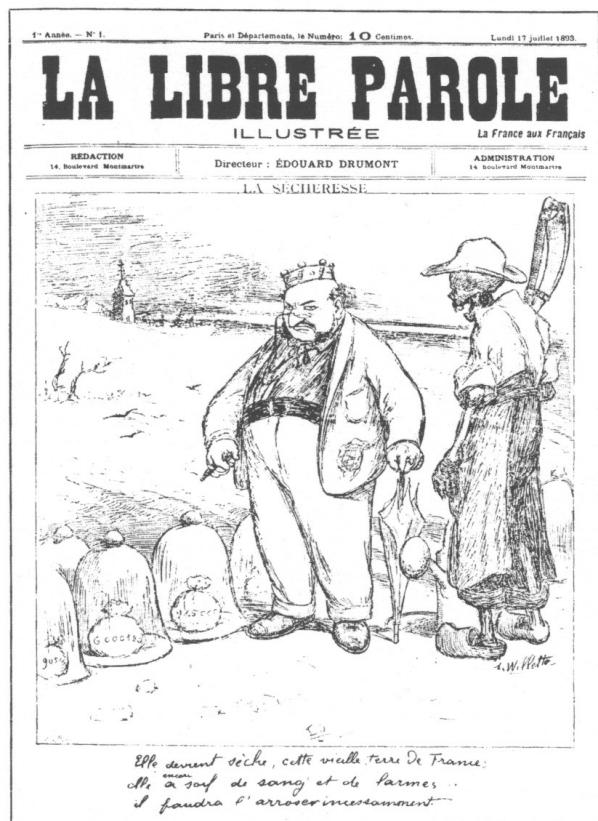


Figure 11. The Jew to his laborer, the Angel of Death: "The ancient soil of France is drying up; it's thirsty for blood and tears again. . . it must be watered constantly." The first issue of the French anti-Semitic illustrated periodical, *La Libre Parole*, 1893.

Last week we concluded that the Jewish-controlled media created the myth of the wonderful French Revolution, which was a failure, and the first holocaust – or attempted holocaust – of the modern era. Then we said that a hundred and twenty years later in Russia, there was a repeat of the systematized terror, mass arrests, mass killings, prison massacres, the campaign

against religion, the specific hatred for Christianity, the church closings and massacres of the priests, the attacks on Christian education, the use of food supplies as a weapon against the people, and the destruction of the bourgeoisie. We also asserted that on the philosophical side of the Bolshevik Revolution, there was the objective of imposing a one-world humanist government, the eradication of racial distinctions and borders, rabid anti-patriotism and internationalism, economic collectivism and State Socialism. All of these things we have already seen in the French Revolution from the writings of Nesta Webster and her many sources, that they were the objectives of Robespierre and Saint-Just, the leaders among the Jacobins.

Now, to show that these same things repeated themselves in the Bolshevik Revolution, we are going to quote some original first-hand sources contemporary to that Revolution, from the diplomatic reports found in the British whitepaper known as Russia No. 1. This whitepaper consists of a collection of diplomatic reports filed with the British Foreign Office by various British officers, diplomatic personnel and citizens who were in Russia during the Bolshevik Revolution.

As another digression, thanks to Sword Brethren, with whom we had done a nine-part series of podcasts on Bolshevism in Russia using this same source several years ago, and Mr. Jerel Mosley who provided a copy of the original paper document from his library, we were able to publish a readable high-resolution PDF version of this invaluable report on the internet in 2010.

Another friend whom we will not name here, had made a great contribution of time in assisting us in getting the actual text published, which was accomplished in 2013. While a mostly unintelligible version is found posted at Archive.org, ours was the first complete, legibly readable, fairly accurate and fully searchable publication of this important document on the Internet. It is found at the Mein Kampf Project at Christogenea. We even suspect that the Archive.org copies were taken from Christogenea, or posted in response to our own posting, because they did not appear until 2012 and 2013. When I first posted Russia No. 1 at Christogenea, I found no other copy on the internet, and the same is true with another U.S. Government report on Bolshevism which was also published in 1919 and first made available on the internet in 2011 at Christogenea, both in text and facsimile, but that paper is a subject for another day.

We must also say that "Bolshevik Revolution" is also a Jewish misnomer, it was not really a revolution, but an invasion and opportunistic takeover of the government when it was most vulnerable. In the end, it only succeeded because of collusion with Jews in the "Capitalist" countries. Because of the nature of the Russia No. 1 reports, they are not national or all-encompassing reports. These are the local perspectives of various individuals wherever they happened to be when the Bolshevik Revolution took place. The following reports were selected because we endeavor to illustrate the parallels between the circumstances of the French and Bolshevik Revolutions.

The following report, labeled as No.11, Part 3, was filed by an anonymous Mr. G. shortly after he left Petrograd in November of 1918:

When we turn from the general aims of the Bolshevik policy to the actual situation in the big cities, as Petrograd and Moscow at the time when I left, it could be summed up in one word – famine. As regards Petrograd, its population now has come down to

908,000, whereas in 1916 it was estimated at 2,500,000 to 2,600,000 people. Two-thirds of the population have been able to escape to other parts of the country, and the one-third remaining is reduced to starvation. The prices for food have risen to such an extent that all the principal commodities are out of the reach of the buyer. The amount of food which is allowed by rations is in itself absolutely insufficient to keep up life, and then it is hardly regularly received; sometimes bread is not received for two days consecutively. Besides, it must not be forgotten that the Russian population is divided into four classes, the educated and capitalist class being put into the third and fourth category, receiving three or four times less than the workmen and other classes, who are in the first and respectable category. Even the workman who gets four times more than others cannot live on his ration, and must buy bread and other commodities in an underhand way, the open sale of them being forbidden. In order to give an instance, I wish just to say that an egg cost when I left, six roubles; a bottle of milk, six or seven roubles; a pound of bread, fourteen to seventeen roubles. The class which is the best fed is the Red Army and the Bolshevik officers.

Food was used as a weapon to help foment the French Revolution. The Bolsheviks stripped all Russians of their food, stripped the farmers completely of their grain, often taking even their seed grain, so that they could distribute it to whomever they wished, and used food to compel the people to their bidding. Here we also see the targeting of the bourgeoisie and the educated class, the intellectuals, and the lifting up of the lowest classes, just as we had seen in the pages of Nesta Webster describing the French Revolution.

Continuing with our report:

The foreign press has, as I understand, published some details about the September massacres in Petrograd, when more than one thousand men were shot in Kronstadt and at the Peter-Paul Fortress indiscriminately, without any trial, not even the pretence of a court-martial; shot, or drowned, as was the case with Father Ornatsky, the well-known priest of the Kazan Cathedral in Petrograd, who was drowned with his two young sons, who were officers, along with many others. Whereas the shooting in big towns has during the last months decreased owing to Lenin's personal dislike of Red terrorism, it is continuing in the provinces, where priests, landowners, physicians, rich merchants, lawyers, are indiscriminately shot in cold blood, without any trial and without any reason besides a general pretext of being counter-revolutionists. Arrests and domestic searches are going on as before. There are some thousands of men and women starving in the prisons of Petrograd – professors of universities, eminent lawyers, priests, generals, officers, ladies of society, bankers, &c. There are towns and districts where all the priests who have to wear their hair long in accordance with religious custom now have been forced to have it cut short. In other towns churches have been desecrated and bishops arrested or shot.

Now we see that the nobility, the clergy, the educated classes, the educators themselves, and the bourgeoisie were all the special targets of the Bolsheviks, just as they were the special targets of Robespierre and the Jacobins. Another parallel is found in the prison shootings. We saw Nesta Webster's sources describe how people from these classes were rounded up into

prisons, and then killed indiscriminately – if perhaps they did not know the secret handshakes and signs of Freemasonry. The fortress of Saint Peter and Paul in St. Petersburg, which is Petrograd, was employed for that purpose throughout the Bolshevik Revolution, which is mentioned frequently in the Russia No. 1 reports, but the same pattern of events was repeated at other prisons as well.

Continuing with our report:

A special measure, in order to complete the humiliation of the bourgeoisie, is compulsorily forced labour, to which all the bourgeoisie men and women are liable, and which consists in men from 20 to 60 being sent on all sorts of jobs, discharging of coal, cleaning water-closets in the soldiers' barracks, digging graves in cemeteries, removing cholera stricken patients, &c.; and for the women being obliged to wash the dirty linen of the barracks, or other like jobs for a month. In case of the women with delicate health, and of elderly men, death from exposure or severe illness after a week or two of such labour, which is usually conducted under the most humiliating conditions, is not seldom.

Under the conditions which I have outlined above it is not astonishing that disaffection is growing, and it must be said that it is growing in all classes of the population. It is evident that the attitude of the educated classes against Bolshevism is one of impotent hatred. The news given out by Bolshevik employees that the intellectual and bourgeoisie classes have allied themselves with the Bolsheviks is a deliberate falsehood. It is true that thousands upon thousands of these people have been induced to work under the Bolsheviks to accept some salaried situation with the government, but in respect to the working classes it must be borne in mind that the industrial working man has practically disappeared. Bolshevism has ruined Russian industry. The great bulk of the big factories, work-shops, or mills do not work for a great many months, for want of raw materials. The workmen received from the State full pay for some time, but afterwards had to choose either to return to the villages or to enlist in the Red Army, and in most cases they did the latter. The small artisan is starving to death, which explains his anti-Bolshevik attitude. There remains the peasant, far away in his village, rich with paper money and bread, which he does not want to give away, but the Bolsheviks are sending armed expeditions to steal bread, which they want to feed the Red Army. The shooting of peasants every day by the Red Guards coming down for bread is an every-day feature. Revolutions have broken out, and nearly everywhere they are being quelled with blood. When we ask ourselves who are the classes who support the Bolsheviks, the answer would be that they consist of the people who are fed and paid by the Bolsheviks, the Red Army, and the not less numerous army of paid Government officials. All of them are paid more and fed better than the population amongst whom they live, and, with the present food conditions, it is not astonishing that they stick to the Bolsheviks. The Red Army and the numerous army of different commissioners have also an unlimited opportunity of plundering the peaceful population, of which they avail themselves to an extent which, in the small provincial towns in the country, is simply terrifying, and which brings around the Bolsheviks all the lowest classes of the population. On the other hand, it must not be forgotten that Bolshevism had for many years its best recruits from among the young workmen of big

factories, who, as stated above, have now enlisted in the Red Army, and who form the Socialist nucleus of the State.

While the turn of events did not get quite this bad in France, perhaps that is only because Robespierre himself was sent to the guillotine in 1794, an event which ended his proto-Marxist designs for the Republic and may have spared millions of people. However the pattern of things in France certainly foreshadowed these circumstances under the Bolsheviks to a great degree. In our last presentation we saw that the French Revolution had also destroyed French industry, and that millions of workmen were left idle. The food supplies had dwindled, and much of the population was left starving. As a result of this, the Jacobins had planned on eliminating as many as two-thirds of the people, a plan which Nesta Webster had documented from various contemporary sources. While such a genocide was never successfully executed in Robespierre's France, in the first twenty years of Communist rule in Russia millions of people were indeed eliminated in the process of collectivization and the organized terror famines of the 1920's and 30's, especially in the Ukraine.

Continuing with our report:

All political parties are declared to be outside the pale of the law, as counter-revolutionary, and the old Socialist parties, if they try to make public opposition to the Bolshevik tyranny, fare no better than the Liberal parties. Especially the Socialist-Revolutionary party is subject to the most violent and bloody persecution. Under these circumstances, can it astonish anyone that public opinion, terrorised by imprisonment and numberless executions, remains dumb?

The Bolsheviks eliminated any perceived competition even from Jews in the others socialist parties, such as the Mensheviks. Very much like the Bolsheviks, the Jacobins during the Reign of Terror had seized absolute power of the government in France, and persecuted monarchists as well as those of the other political parties, considering that they were hostile to the Revolution.

Continuing again with our report:

It must not be forgotten that the Bolsheviks have formed small committees of the so-called poorest peasants in each village, who are armed with rifles, and often machine guns, and who, being representative of the proletariat, have to exercise the dictatorship of the people over the village bourgeoisie, making up the majority of peasants. The well-to-do peasant is thus completely excluded from any public activity, and is kept terrorised by these committees, which in many cases are composed of the worst elements of the village, drunkards, ex-convicts, &c. Further, it cannot be doubted that the Russian people are worn out by the war and by the revolution, and that the love of peace which was always a permanent feature of its national character has been enhanced and has developed itself into an attitude of dumb suffering.

The French Revolution also enlisted the scum and dregs of French society to assist its cause. In addition to the organized terror were what Nesta Webster had described as "vigilantes and other self-proclaimed representatives of the Republic" who also imposed terror on the people of the countryside. The pattern of

enlisting the lowest class of people to persecute others is one that the Jews have been using since the dawn of time. We find an example in Acts 17:5 where the Jews of Thessalonica sought to persecute Paul of Tarsus, and Luke wrote: "Then the Jews being jealous and taking certain wicked men from the markets making a riot threw the city into confusion and coming upon the house of Iason sought them to lead them [Paul and his companions] before the people." But the Bolsheviks were somewhat more sophisticated. To start their Revolution, they employed mercenaries from among both the Chinese and the Latvians, who were both enemies of the Russians. Once they obtained a hold over sufficient of the Russian people, they enlisted them through methods of reward in food or clemency or some comfortable position, or through extortion of one form or another, into joining the Bolshevik cause.

Continuing with our report:

The impartial reader of the Bolshevik press, and it must be taken into consideration that there does not exist any press with the exception of the official one now in Russia, can read in these official papers every day articles and information about local revolts which happen daily in various parts of the country, mostly villages where the peasants rise in an entirely unorganized way against the power of the Soviet. In the second part of November such revolts have taken place in nearly all the districts of the Government of Moscow, and were suppressed mercilessly by the Red Army, composed to a considerable extent of Chinese and Letts [Latvians].

As regards food distribution, it is admitted even by the Bolsheviks that in no department of Government is there so much corruption as among the numberless officials who control the food administration. The organisation of the food distribution is, of course, mainly governed by the fact that there is scarcely any food to be distributed.

Russian industry is dead for the moment, and the Russian industrial workman has ceased to exist as a class for the time being. It is an extremely curious feature of the Russian Revolution that a movement which has proclaimed itself as social and democratic has achieved in the first instance total destruction of those social groups on which a social democratic organisation is mainly based, the class of the industrial workmen. All factories, all the important ones with a few exceptions of those who are still engaged on munitions work, are stopped, and the industrial workman had either to return to the village with which he had no more ties in common or to enlist in the Red Army. The younger generation of the workmen, men of 19 to 26 years, have to a great extent chosen the second alternative, and it is they who form the Bolshevik nucleus of the Red Army. To speak of the growing success of the management of industrial concerns by Soviet is an absolute misrepresentation. It would be sufficient in order to disprove this statement to cite the instance of the most important factories and works in Petrograd, Moscow and Nishny, where factories which engaged usually many thousands occupy now a few hundred men.

As regards Petrograd, the number of executions is usually taken at 1,300, though the Bolshevik admitted only 500, but then they do not take into account many hundreds of officers, former civil servants and private individuals, who were shot in Kronstadt, and in the Peter and Paul Fortress in Petrograd, without any

special order from the Central authorities, by the discretion of the local Soviet; 400 were shot during one night in Kronstadt alone; three big graves were dug in the courtyard and the 400 placed before it, then they were shot one after another.

The Extraordinary Commission of Petrograd had on the orders of the day of one of their sittings the question of the application of torture. It is common knowledge that the unfortunate Jewish student who killed Britozsky was tortured three or four times before his execution. The Oboukhoff works were, in their majority, supporters of the Social Revolutionary party, or of other moderate socialist organizations. They summoned a meeting of the workmen at which, by an overwhelming majority, a resolution was carried insisting upon the Bolsheviks putting an end to the civil war, and reconstructing the Government on lines which would admit the participation of all socialistic parties. The Bolsheviks answered with a general lock-out of the workmen and the closing of the Oboukhoff works. The population is everywhere divided into four classes for purposes of rationing, the middle and "parasitic" classes, being in the third and fourth divisions, getting one-quarter or one-eighth of the rations accorded to the workmen and the clerks, but even these rations remain mostly on paper, as there is not food enough to give them.

Robespierre had also perceived the middle class as being a parasitic class. In practically every way, the first Bolshevik Revolution was the Jacobin Reign of Terror in France. It just wasn't as efficient, and it was a failure. But the Jews would not repeat the same mistakes in Russia. In any event, the boast of the Protocols in this regard in relation to the past is demonstrably true, and within 20 years of their publication the same plan was executed once again in Russia, with far greater efficiency and far greater success.

While this particular report from Russia No. 1 was fairly well balanced and complete in its presentation of all of the aspects of the Revolution which we are presently discussing, many of the other reports from various places in Russia corroborate it independently, and when they are compiled, this report is fully corroborated in every way. We will only have the time to present a few of those here.

The following is a shorter report from one Mr. Alston to Earl Curzon. It is listed as No. 26 in Russia No. 1. It was filed by telegraph from Vladivostok, Russia on January 23rd, 1919:

Following statements respecting Bolsheviks in Perm and neighbourhood are taken from reports sent by His Majesty's consul at Ekaterinburg. The Omsk Government have similar information:—

The Bolsheviks can no longer be described as a political party holding extreme communistic view. They form relatively small privileged class which is able to terrorize the rest of the population because it has a monopoly both of arms and of food supplies. This class consists chiefly of workmen and soldiers, and included a large non-Russian element, such as Letts and Esthonians and Jews; the latter are specially numerous in higher posts. Members of this class are allowed complete licence, and commit crime against other sections of society.

The army is well disciplined, as a most strict system especially is applied to it.

It is generally said that officers are forced to serve because their families are detained as hostages. The population of Perm was rationed, and non-Bolsheviks received only ¼ lb. of bread a day.

The peasantry suffered less, but were forbidden under pain of death to sell food to any but Bolsheviks.

The churches were closed, for many priests were killed, and a bishop was buried alive.

This and other barbarous punishments, such as dipping people in rivers till they were frozen to death. Those condemned to be shot were led out several times and fired at with blank cartridges, never knowing when the real execution would take place. Many other atrocities are reported.

The Bolsheviks apparently were guilty of wholesale murder in Perm, and it is certain that they had begun to operate a plan of systematic extermination. On a lamp above a building were the words: 'Only those who fight shall eat.'

Speaking of Omsk, a report, No. 47, filed by a General Knox on March 2nd, 1919, said in part that "In near future the Bolsheviks intend closing all churches. Three priests were recently drowned by Reds in Osa."

Another report, No. 49, detailing events which took place in Perm and Omsk and filed by one Sir C. Eliot on March 5th, 1919, said in part:

"Murders were frequently preceded by tortures and acts of cruelty. Labourers at Omsk, before being shot, were flogged and beaten with butts of rifles and pieces of iron in order to extract evidence. Victims were frequently forced to dig their own graves. Sometimes executioners placed them facing wall and fired several revolver shots from behind them, near their ears, killing them after considerable interval; persons who survived this gave evidence.

In France, a certain percentage of the Proletariat were also killed, ostensibly those who supported the monarchy or had right-wing sympathies. As we shall see shortly from the pages of The International Jew, the only Proletariat the Bolsheviks really represented was the Proletariat of the Jews.

Continuing with this report:

Girls, aged women, and women enceintes [pregnant women] were amongst victims. Case of Miss Bakouyeva is an example. December, 1918, this lady (19 years old) was accused of espionage, and tortured by being slowly pierced thirteen times in same wound by bayonet. She was afterwards found by peasants still alive; is now nearly cured, and has herself related her sufferings to us.

Bolshevists vented violent hatred on church and clergy, pillaged monasteries (such as Bielogorod and Bielogorski), turned churches into meeting places and workshops, persecuted and murdered priests and monks; of 300 priests in liberated parts of Perm diocese, 46 were killed by Bolshevists.

Many similar reports are found throughout the pages of Russia No. 1, including those which report the murders of the Romanovs, the Russian royal family. We will not repeat them here. We will only conclude that without a doubt, the French and Bolshevik Revolutions had the same objectives, the same underlying philosophy, and were orchestrated by the same people. In the French Revolution they remained in the shadows, but in the

Bolshevik Revolution they assumed all of the leading roles, even if many of them hid behind pseudonyms and pretended not to be Jews. Now we shall continue with the Protocols and the very next portion of Protocol No. 3 from the text of Boris Brasol's publication of The Protocols and World Revolution:

Protocol No. 3:

We, on the contrary, are concerned in the opposite — in the degeneration of the GOYS. Our power lies in the chronic malnutrition and in the weakness of the worker, because through this he falls under our power and is unable to find either strength or energy to combat it.

We have just seen testimony in the Russia No. 1 report that this was the exact tactic employed in the Bolshevik Revolution.

Hunger gives to capital greater power over the worker than the legal authority of the sovereign ever gave to the aristocracy. Through misery and the resulting jealous hatred we manipulate the mob and crush those who stand in our way.

We have also just seen in the Russia No. 1 report that so many idle industrial workers did indeed choose to join the Red Army rather than return to their villages, simply because they would be assured food. It is not a coincidence that these elements of the Protocols are carried out precisely in Russia, so short a time after the Protocols were first published.

When the time comes for our universal ruler to be crowned, the same hands will sweep away everything which may be an obstacle in our way.

So the Jews boast that eventually, hungry Goyim will guarantee their ultimate victory. The Bolshevik Revolution was a proving ground for that theory, and it worked.

As we have seen here, some of these aspects of the Protocols have already been included in these discussions from the French and Bolshevik Revolutions. Now, in order to further demonstrate the veracity of this part of the Jewish plan for world domination, we are going to present an article from The International Jew, titled Jewish Testimony in Favor of Bolshevism. The article is useful at this point because among other things, it proves that the Jews were indeed the culprits behind the Bolshevik Revolution, it discusses from the aspect of world Jewry the imagined dichotomy between Bolshevism and Capitalism, how they really work together to effect total Jewish domination of the world, and the advancement of the plans set forth in the Protocols which were achieved by both the First World War and the Bolshevik Revolution.

The article is prefaced with excerpts from another, Jewish, article that ran in a publication called The American Hebrew (which is, of course, another Jewish misnomer), and our article from the Dearborn Independent will address these excerpts at length:

"Out of the economic chaos, the discontent of the Jew evolved organized capital with its working instrumentality, the banking system.... One of the impressive phenomena of the impressive time is the revolt of the Jew against the Frankenstein which his own mind conceived and his own hand fashioned....

That achievement (Russian Bolshevik revolution -- Ed.), destined to figure in history as the over-shadowing result of the World War, was largely the outcome of Jewish thinking, of Jewish discontent, of Jewish effort to reconstruct.... What Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia, the same historic qualities of the Jewish mind and heart are tending to promote in other countries.... Shall America, like the Russia of the Czars, overwhelm the Jew with the bitter and baseless reproach of being a destroyer, and thus put him in the position of an irreconcilable enemy? Or shall America avail itself of Jewish genius as it avails itself of the peculiar genius of every other race?.... That is the question for the American people to answer." - From an article in The American Hebrew, Sept. 10, 1920.

The Dearborn Independent will discuss below this admission on the part of The American Hebrew that the Bolshevik Revolution was a Jewish achievement. But before we begin we shall only comment that this entire attitude projected by The American Hebrew is premised upon several "big lies", at which the Jews are expert. The Jew did not create modern European civilization. For the most part, the Medieval Christian would have nothing to do with usury. Capitalism is organized usury, and being an anti-Christian concept, it was left to the Jew. When greedy members of the nobility thought to profit more greatly from the Jews, Capitalism eventually prevailed. The old systems were not necessarily chaotic, they were only organized in a way which benefitted the common people in each locality over which the Jew had no easy control. The Jew only organizes usury-based economies for his own benefit, never for the benefit of mankind in general. Now to commence with our article, which was published in The Dearborn Independent on October 2nd, 1920. It begins by answering the assertions in The American Hebrew:

Jewish Testimony in Favor of Bolshevism

The American people will answer that question, and their answer will be against the disruptive genius of dissatisfied Jews.

Henry Ford was rather altruistic concerning his fellow Americans, who ended up accepting Jewish dominance, and now in their churches they even worship the anti-Christ Jews rather than worshipping Jesus. Ford continues (we always credit Ford himself for these articles, even though they were probably written by Dearborn Independent staff.):

It is very well known that "what Jewish idealism and Jewish discontent have so powerfully contributed to accomplish in Russia" is also being attempted in the United States. Why did not the writer in the American Hebrew say the United States, instead of saying "the same historic qualities of the Jewish mind and heart are tending to promote in other countries."

"Jewish idealism and Jewish discontent" are not directed against capital. Capital is enlisted in their service. The only governmental order the Jewish effort is directed against is Gentile governmental order; and the only "capital" it attacks is Gentile capital. Lord Eustace Percy who, if one may judge by the full and appreciative quotations of his words in the Jewish press, has the sanction of thinkers among the Jews, settles the first point. Discussing the Jewish tendency to revolutionary movements he says:

In Eastern Europe Bolshevism and Zionism often seem to grow side by side, just as Jewish influence molded Republican and Socialist thought throughout the nineteenth century down to the Young Turk revolution in Constantinople hardly more than a decade ago – not because the Jew cares for the positive side of radical philosophy, not because he desires to be a partaker in Gentile nationalism or Gentile democracy, but because no existing Gentile system of government is ever anything but distasteful to him.

It is clear that in 18th century France, Republicanism was the device by which the monarchy was destroyed and the Catholic Church in France nearly eliminated, all of which are objectives desired by the secret societies as well as by the authors of the Protocols.

Back to The Dearborn Independent, where it speaks of a later time:

And that analysis is absolutely true. In Russia, the excuse was the czar; in Germany, the Kaiser; in England it is the Irish question; in the numerous South American revolutions, where the Jews always had a ruling hand, no particular reason was thought necessary to be given; in the United States it is "the capitalistic class;" but always and everywhere it is, by the confession of their own spokesman, a distaste for any form whatsoever of Gentile government. The Jew believes that the world is his by right; he wants to collect his own, and the speediest way of doing so is the destruction of order by revolution – a destruction which is made possible by a long and clever campaign of loose and destructive ideas.

In Luke chapter 4, speaking of Yahshua (Jesus) Christ, we read: "5 And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Demonstrably, that devil was also a Jew, and certainly did believe that the world was his by right. Now the assertion is codified in the Talmud. Returning to our source:

As to the second point, every reader can verify the fact from his own experience. Let him recall to his mind the capitalists who have been held up to public scorn in the Jew-controlled press of the United States – and whom does he find them to be? Whose forms have you seen caricatured with the dollar-mark in Hearst's papers? Are they Seligman, Kahn, Warburg, Schiff, Kuhn, Loeb & Company, or any of the others? No. These are Jewish bankers. The attack is never made on them. The names made most familiar to you by newspaper denunciation are the names of Gentile industrial and banking leaders – and Gentile leaders only – the principal ones being Morgan and Rockefeller.

We understand that many people today are persuaded that both Rockefeller and Morgan were also Jews. But they were not considered Jews in their own time, and Henry Ford certainly did not consider them to be Jews. Continuing with The Dearborn Independent:

It is a well-known fact that during the French Commune when men of wealth suffered severe losses in property, the Jewish Rothschilds were not injured to the extent of one pennyworth. It is also a well-known fact, capable of proof satisfactory to any ordinary mind, that the connections between Jewish financiers and the more dangerous revolutionary elements here in the United States are such that it is most unlikely that the former stand to lose anything in any event. Under cover of the disorder in Russia at the present time, Jewish financiers are taking advantage of the stress of the people to gain control of all the strategic natural resources and municipal property, by methods which they fully expect to be legalized by Jewish courts when the present "Bolshevik regime" announces that it will give way to a "modified communism." The world hasn't seen the end of Bolshevism yet. Like the World War, Bolshevism cannot be interpreted until it is seen who profits most by it, and the profiteering is in full sway now. The enemy is Gentile capital. Not any other. And "all the wealth of the world is in our hands" is the unspoken slogan of every Jewish outbreak in the world today.

When the Soviet Union was dissolved, a gang of Jews "bought" all of the industrial property it sold off, and they control all of Russian industry to this day. Once again, the proof is in the pudding, that Jews controlled Russia throughout history ever since the Bolshevik Revolution.

The quotation at the head of this article represents the position which the Jews are now ready to take with reference to the Russian Revolution. They have always been charged with responsibility for what has occurred in that unhappy country, but at first their spokesmen denied it. The denials were most indignant, and were usually accompanied by the typical complaint that the charge was "persecution." But the facts have been so overwhelming, and the government investigations have been so revealing, that denials have been abandoned. For a while an attempt was made to distract attention from Russia by a tremendously powerful propaganda concerning the Jews in Poland. There are many indications that the Polish propaganda was undertaken as a "cover" for the immense immigration of Jews into the United States. It may be that some of our readers do not know it, but an endless stream of the most undesirable immigrants pours daily into the United States, tens of thousands of the same people whose presence has been the problem and menace of the governments of Europe.

We have documentation, which we hope to present a synopsis of here in the near future, that by 1914 there were one-and-a-quarter million Jews in New York City alone. Of course, Jews were immigrating into other areas as well, all along the eastern seaboard as far as Galveston, Texas. But the number of Jews and Jewish organizations which sprung up in New York City in a short time is quite shocking, to say the least. Continuing with Henry Ford's article:

Well, the Polish propaganda and the immigration movement are sailing along smoothly, and the United States Government is assured by the Jewish ring at Washington that everything is quiet along the Potomac (it is quiet there, quiet as the Jewish ring could wish), but still the Russian fact persists in calling for explanation.

There were actually many dozens of pleas in newspapers in the United States, and especially The New York Times, from the early 1900's through 1920 that something must be done about the "holocaust" of "six million" Jews in Poland, Ukraine and Russia. All of it was propaganda, as Jews were never threatened in those areas outside of the normal course of the war, and when the Bolsheviks took control of Russia, they closed the Christian churches and slaughtered the priests, but they never closed the synagogues or molested the rabbis. (See 140 Occurrences Of The Word Holocaust.) Continuing with Ford:

And here is the explanation: The Jews created capitalism, we are told. But capitalism has proved itself ill-behaved. So now, the Jewish creators are going to destroy their creation. They have done so in Russia. And now, will the American people be good and let their Jewish benefactors do the same in America?

That is the new explanation, and typically Jewish again, it is coupled with a proposal for the United States - and a threat! If America refuses this particular service of the Jew, we "put him in a position of an irreconcilable enemy." See quotation at the head of this article [referring to The American Hebrew].

But the Jews have not destroyed capitalism in Russia. When Lenin and Trotsky make their farewell bow and retire under the protective influence of the Jewish capitalists of the world, it will be seen that only Gentile or Russian capital has been destroyed, and that Jewish capital has been enthroned.

What is the record? Documents printed by the United States Government contain this letter: Please note the date, the Jewish banker and the Jewish names:

Stockholm, Sept. 21, 1917.

To Mr. Raphael Scholan:

Dear Comrade: - The banking house, M. Warburg, opened an account for the enterprise of Comrade Trotsky upon receipt of a telegram from the Chairman of the 'Rhein-Westphalian Syndicate.' A lawyer, probably Mr. Kestroff, obtained ammunition and organized the transportation of same, together with that of the money *** to whom the sum demanded by Comrade Trotsky is to be handed.
Fraternal Greetings!
Furstenberg

Long before that, an American Jewish financier was supplying the funds which carried revolutionary propaganda to thousands of Russian prisoners of war in Japanese camps.

It is sometimes said, by way of explaining the Bolshevik movement, that it was financed from Germany, a fact which was seized upon to supply war propaganda. It is true that part of the money came from Germany. It is true that part of the money came from the United States. It is the whole truth that Jewish finance in all the countries was interested in Bolshevism as an All-Jewish investment. For the whole period of the war, the Jewish World Program was cloaked under this or that national name - the blame being laid on the Germans by the Allies, and on the Allies by the Germans, and the people kept in ignorance of who the real personages were. It was stated by a French official that two millions of money was contributed by one Jewish banker alone.

When Trotsky left the United States to fulfill his appointed task, he was released from arrest at Halifax upon request of the United States, and everyone knows who constituted the War Government of the United States.

The conclusion, when all the facts are considered, is irresistible, that the Bolshevik revolution was a carefully groomed investment on the part of International Jewish Finance.

It is easy to understand, then, why the same forces would like to introduce it to the United States. The real struggle in this country is not between labor and capital; the real struggle is between Jewish capital and Gentile capital, with the I.W.W. leaders [the Industrial Workers of the World, a labor union which is still in prominent operation], the Socialist leaders, the Red leaders, and the labor leaders almost a unit on the side of the Jewish capitalists.

Again recall which financiers these men most attack.

You cannot recall a single Jewish name.

The main purpose in these two articles, however, is to introduce the Jewish testimony which exists as to the Jewish nature of Bolshevism.

The Jewish Chronicle, of London, said in 1919:

"There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism."

In the same paper, of 1920, is a report of an address made by Israel Zangwill, a noted Jewish writer, in which he pronounced glowing praise on "the race which has produced a Beaconsfield, a Reading, a Montagu, a Klotz, a Kurt Eisner, a Trotsky." Mr. Zangwill, in his swelling Semitic [sic] enthusiasm, embraced the Jews in the British Government in the same category with the Jews of the Hungarian and Russian Bolshevik governments. What is the difference? They are all Jewish, and all of equal honor and usefulness to "the race."

This devil Zangwill was "noted" for The Melting Pot, a theatrical production aimed at spreading race-mixing propaganda throughout America. Of course, Vladimir Lenin was also Jew, but that was not commonly known until relatively recently. For many decades, the Jews themselves denied that Lenin was a Jew.

Rabbi J. L. Magnes, in an address at New York in 1919, is reported to have said:

"When the Jew gives his thought, his devotion, to the cause of the workers and of the dispossessed, of the disinherited of the world, the radical quality within him goes to the roots of things, and in Germany he becomes a Marx and a Lassalle, a Haas and an Edward Bernstein; in Austria he becomes a Victor Adler and a Friedrich Adler; in Russia, a Trotsky. Just take for a moment the present situation in Russia and in Germany. The revolution set creative forces free, and see what a large company of Jews was available for immediate service. Socialist Revolutionaries and Mensheviks, and Bolsheviks, Majority and Minority Socialists - whatever they be called - Jews are to be found among the trusted leaders and the routine workers of all these revolutionary parties."

"See," says the rabbi, "what a large company of Jews are available for immediate service." One ought to see where he points. There are as many Jewish members of revolutionary societies in the United States, as there were in Russia; and here, as there, they are "available for immediate service."

Bernard Lazare, a Jewish writer who has published a work on anti-Semitism, says:

"The Jew, therefore, does take a part in revolutions, and he participates in them in so far as he is a Jew, or more correctly, in so far as he remains a Jew."

He says also - "The Jewish spirit is essentially a revolutionary spirit, and consciously or otherwise, the Jew is a revolutionist."

There is hardly any country in the world, except the United States, where denials of this could be made in such a way as to require proof. In every other country the fact is known. Here we have been under such a fear of mentioning the word "Jew" or anything pertaining to it, that the commonest facts have been kept from us - facts which even a superficial knowledge of Jewish writing would have given us. It was almost a pathetic spectacle to see American audiences go to lectures about the Russian situation and come away from the hall confused and perplexed because the Russian situation is so un-Russian, all because no lecturer thought it politic to mention "Jew" in the United States, for, as some day we shall see, the Jew has contrived to gain control of the platform too.

Not only do the literary lights of Jewry acknowledge the Jew's propensity to revolution generally, and his responsibility for the Russian situation particularly, but the lower lights also have a very clear idea about it. The Jew in the midst of the revolution is conscious that somehow he is advancing the cause of [sic:] Israel. He may be a "bad Jew" in the synagogue sense, but he is enough of a Jew to be willing to do any thing that would advance the prestige of [sic:] Israel. Race is stronger than religion in Jewry.

The Russian paper, On to Moscow, in September, 1919, said:

"It should not be forgotten that the Jewish people, who for centuries were oppressed by kings and czars, are the real proletariat, the real Internationale, which has no country."

Mr. Cohan, in the newspaper, Communist, in April 1919, said:

"Without exaggeration, it may be said that the great Russian social revolution was indeed accomplished by the hands of the Jews. Would the dark, oppressed masses of the Russian workmen and peasants have been able to throw off the yoke of the bourgeoisie by themselves? No, it was precisely the Jews who led the Russian proletariat to the dawn of the Internationale and not only have led, but are also now leading the Soviet cause which remains in their safe hands. We may be quiet as long as the chief command of the Red Army is in the hands of Comrade Leon Trotsky. It is true that there are no Jews in the ranks of the Red Army as far as privates are concerned, but in the committees and Soviet organizations, as commissars, the Jews are gallantly leading the masses of the Russian proletariat to victory. It is not without reason that during the elections to all Soviet institutions the Jews are winning by an overwhelming majority * * * The symbol of Jewry, which for centuries has struggled against capitalism, has become also the symbol of the Russian proletariat, which can be seen even in the adoption of the Red five-pointed star, which in former times, as it is well known, was the symbol of Zionism and Jewry. With this sign comes victory, with this sign comes the death of the

parasites of the bourgeoisie * * * Jewish tears will come out of them in sweat of drops of blood."

This confession, or rather boast, is remarkable for its completeness.

The remark may have been found in the Protocols, as all these remarks are worthy of such inclusion, or actually reflect things already found in them. Back to Ford:

The Jews, says Mr. Cohan, are in control of the Russian masses - the Russian masses who have never risen at all, who only know that a minority, like the czar's minority, is in control at the seat of government. The Jews are not in the Red Army, Mr. Cohan informs us, that is, in the ranks where the actual fighting is done; and this is strictly in line with the Protocols. The strategy of the World Program is to set Gentiles to kill Gentiles. This was the Jewish boast during the various French social disasters, that so many Frenchmen had been set killing each other.

So we see Henry Ford make a connection of Bolshevism to the French Revolutions, even if it is not so explicit. He continues, where we are certain he has typically underestimated the number of Jews in the world, in spite of the fact that 38 million people are believed to have died in the First World War:

In the World War just passed, there were as many Gentiles killed by Gentiles as there are Jews in the world. It was a great victory for [sic:] Israel. "Jewish tears will come out of them in sweat of drops of blood." But the Jews are in the places of control and safety, says Mr. Cohan, and he is absolutely right about it. The wonder is that he was so honest as to say it.

As to the elections, so-called, at which the Jews are so unanimously chosen, the literature of Bolshevism is very explicit. Those who voted against the Jewish candidates were adjudged "enemies of the revolution" and executed. It did not require many executions at a voting place to make all the elections unanimous.

Mr. Cohan is especially instructive on the significance of the Red Star, the five-pointed emblem of Bolshevism. "The symbol of Jewry," he says, "has become also the symbol of the Russian proletariat."

The Star of David, the Jewish national emblem, is a six-pointed Star, formed by two triangles, one standing on its base, the other on its apex. Deprived of their base lines, these triangles approximate the familiar Masonic emblem of the Square and Compass. It is this Star of David of which a Jewish observer in Palestine remarks that there are so few among the graves of the British soldiers who won Palestine in the recent war; most of the signs are the familiar wooden Cross. These Crosses are now reported to be objectionable to the new rulers of Palestine, because they are so plainly in view of the visitor who approaches the new Jewish university. As in Soviet Russia, so in Palestine, not many Jews laid down their lives for the cause: there were plenty of Gentiles for that purpose.

As the Jew is a past master in the art of symbolism, it may not be without significance that the Bolshevik Star has one point less than the Star of David. For there is still one point to be fulfilled in the World Program as outlined in the Protocols - and that is the enthronement of "our leader." When he comes, the World Autocrat for whom the whole program is framed, the sixth point may be added.

We had just read the line in Protocol No. 3 where it says "When the time comes for our universal ruler to be crowned, the same hands will sweep away everything which may be an obstacle in our way." [The same Gentile canon fodder.] Continuing with Henry Ford:

The Five Points of the Star now apparently assured are the Purse, the Press, the Peerage, Palestine and Proletarianism. The sixth point will be the Prince of Israel.

It is very hard to say, it is hard to believe, but Mr. Cohan has said it, and revolutions especially since the French Revolution confirm it, that "with this sign comes the death of the parasites of the bourgeoisie * * * Jewish tears will come out of them in sweat of drops of blood." The "bourgeoisie," as the Protocols say, are always Gentile.

Again Ford makes the connection between Bolshevik and French Revolutions. He continues:

The common counterargument to the invincible fact of the Jewish character of the Russian revolution – an argument which is destined to disappear now that Jewish acknowledgement is coming thick and fast – is that the Jews in Russia suffer too. "How can we favor a movement which makes our own people suffer?" is the argument put up to the Gentile.

Well, the fact is this: they are favoring that movement. Today, this very moment, the Bolshevik Government is receiving money from Jewish financiers in Europe, and if in Europe, then of course from the International Jewish bankers in America also. That is one fact. Another fact is this: the Jews of Russia are not suffering to anywhere near the extent we are told by the propagandists. It is now a fact admitted by Jews themselves that upon the first sweep of the Bolsheviks across Poland, the Polish Jews were friendly with the invaders and helped them. The fact was explained by American Jews in this manner: since Bolshevism came to Russia, the condition of the Jews there has greatly improved – therefore the Polish Jews were friendly. And it is true – the condition of Russian Jews is good. One reason is: they have Russia. Everything there belongs to them.

The other reason is: The Jews of Russia are the only ones receiving help there today.

Did that second statement ever strike you as significant? Only the Jews of Russia have food and money sent to them. It is one form, of course, of the support which the Jewish world is giving Bolshevism. But if the suffering among the Jews is what the propagandists say it is, what must it be among the Russians? Yet no one is sending food or money to them. The probable truth of the whole situation is that Jewish Bolshevism is laying a tax on the world. Any time it may be required, there is plenty of evidence as to the good condition of the Jews in Russia. They have all there is. Another source of confusion is revealed in the question: "How can Jewish capitalists support Bolshevism when Bolshevism is against capitalism?"

Bolshevism, as before stated, is only against Gentile Capitalism. Jewish financiers who remained in Russia are very useful to the Bolsheviks. Read this description by an eyewitness: "A Jew is this Commissary of the Bank, very elegant, with a cravat of the latest style, and a fancy waistcoat. A Jew is this District Commissary,

former stockbroker, with a double bourgeois chin. Again a Jew, this inspector of taxes: he understands perfectly how to squeeze the bourgeoisie."

These agents of Jewry are still there. Other agents are among the Russians who fled, getting their lands away from them on mortgage loans. When the curtain lifts, most of the choice real estate will be found to have passed into Jewish control by perfectly "legal" means. That is one answer to the question, Why the Jewish capitalists support Bolshevism. The Red Revolution is the greatest speculative event of human history. Besides, it is for the exaltation of [sic:] Israel; it is a colossal revenge, which the Jews always take where they can, for wrongs real or imaginary. Jewish capitalism knows exactly what it is doing. What are its gains?

1. It has taken a whole rich country, without the cost of war.

2. It has demonstrated the necessity of gold. Jewish power rests on the fiction that gold is wealth. By the premeditated clumsiness of the Bolshevik monetary system, the unthinking world has been made to believe still more strongly that gold is necessary, and this belief gives Jewish capitalism another hold on the Gentile world. If the Bolsheviks had been honest, they could have dealt Jewish capitalism its death blow. No! Gold is still on the throne. Destroy the fiction that gold has value, and you leave the Jewish International Financiers sitting forlorn on heaps of useless metal.

From 1932 Adolf Hitler in Germany did exactly that, restoring the German economy without Jewish gold and Jewish usury, and for that he had to be eliminated. The Jews, of course, were able to enlist more Gentiles for that endeavor.

3. It has demonstrated its power to the world. Protocol Seven says: "To demonstrate our enslavement of the Gentile governments of Europe, we will show our power to one of them by crimes of violence, that is, a reign of terror." Has Europe been sufficiently "shown"? Europe has, and is afraid! That is a great gain for Jewish capitalists.

Again, Adolf Hitler took up the challenge, and was destroyed by his fellow "Christians" who fought on behalf of the Jews.

4. Not the least of the gains is the field practice in the art of revolution which Russia has offered. Students of that Red school are coming back to the United States. The technique of revolution has been reduced to a science according to the details laid down in the Protocols. To use Rabbi Magnes's words again: "See what a large company of Jews was available for immediate service." The available company is now much larger.

[The Dearborn Independent, issue of 2 October 1920] Of course, today this company of Jews seems to be half of the population, as every degenerate and every bastard joins himself to their cause. Now in America we have suffered a series of mini-revolutions, and they are not even close to being finished. The next big one always seems to be just around the corner.

This concludes our presentation. Perhaps one more segment and we will finally be able to complete our examination of Protocol No. 3.

The Protocols of Satan

Part 32: The Appointed Priesthood



These Protocols of Satan, in my humble opinion, have discussed such a vast panorama of the history of the last several centuries that it is quite difficult to give a synopsis explaining what we have thus far presented. Some of the things we have discussed recently, however, are the inevitable failure of Democracy, the role of Jewish bankers in the enslavement of Christendom under global usury capitalism, the ascendancy of finance as the god of this world, and to accomplish this, when all else failed them, the Jewish-instigated and coordinated revolutions which removed the obstacles of the French and Russian monarchies to Jewish world supremacism. With that, it took two World Wars to remove the obstacles posed in Germany, and while we have not yet had the opportunity to discuss those here, we did make a presentation of the Nazis and the Protocols. Presenting these things, we discussed related issues such as the many warnings against Jewish treachery by traditional Roman Catholics in Britain, and the Jewish agents who were embedded into the post-Protocols American government. All of this was presented in relation to our discussions of Protocol No. 3, which began with Part 22 of this series. Back in May we set this series aside for summer travels which had taken much longer than we initially imagined. I originally thought that this presentation may have been scheduled for August 5th. Now even though we are about to embark on yet another trip north, at least as far as Shelbyville and Bristol, Tennessee, here we shall present Part 32 of our series, which is subtitled The Appointed Priesthood.

We have discussed at length how with the end of feudalism and the rise of capitalism under this new system of Liberalism, that those with the power of gold became the true kings, as the Protocols had asserted. In Protocol No. 1 the authors had boasted that "In our day the power of gold has replaced liberal rulers." This was true almost as soon as Liberal governments were created in place of the absolute monarchs of Europe, mostly during the course of the 19th century. Of course, England had such a Liberal government and had come to be controlled by the bankers well before the end of the 17th century. England then became the model for Liberal government later exported to the rest of Europe. In the Book of Hebrews, Paul of Tarsus discussed the fundamental differences in the law concerning rituals and sacrifices between the old Levitical priesthood and the Melchizedek priesthood in Christ, and he stated that "For the priesthood being changed, from necessity a change of law happens also." So the Christian dispensation departed from the ceremonies, sacrifices and rituals which were conducted by the old priesthood, in exchange for a pure religion which held in esteem a keeping of the commandments of God. However with the eventual corruption of the Roman Church, and after those who held the power of gold had become the de facto rulers of the West, the priesthood was indeed changed once again, and now so has the law. But being instituted gradually behind the mask of Liberalism, it has hardly been noticed on these terms. Here we shall discuss that phenomenon, as we continue with the Protocols and the very next portion of Protocol No. 3 from the text of Boris Brasol's publication of The Protocols and World Revolution:

Protocol No. 3 continued:

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he GOYS are no longer accustomed to think without our scientific advice. Consequently, they do not see the imperative need of upholding that which we will sustain by all means when our kingdom is established, namely, the teaching in the schools of the only true science, the first of all sciences — the science of the construction of human life, of social existence, which requires the division of labor and, consequently, the separation of people into classes and castes. It is necessary that all should know that equality cannot exist, owing to the different nature of various kinds of work; that there cannot be the same responsibility before the law in the case of an individual who by his actions compromises an entire caste and another who does not affect anything but his own honor.

The Protocols were written very concisely, and this paragraph is actually saying a lot more than is readily apparent with a merely casual reading. First, where it says "The GOYS are no longer accustomed to think without our scientific advice," there is a boast which in one line substantiates a claim which we have made throughout this entire series of presentations, and also in our companion presentations titled The Jews in Medieval Europe. That assertion is this: in the 14th through the 16th centuries, the Jews had come to control the emerging sciences by introducing the Kabbalah into the academic circles in Europe, and then into speculative masonry as it formed into freemasonry in England in the 17th century. All of the so-called great

scientific minds of the period were fascinated, even entranced, with Jewish Kabbalism as if it were a transmittable infection. With this, the rabbis became the leading “scientific” authorities, because they were esteemed to hold the keys to understanding Kabbalah through their presumed mastery of the Hebrew language. So it is on this basis that the authors of the Protocols have made this boast, and it holds true to this very day.

In my opinion, most people do not understand what the word religion means. They confuse it for a mere profession of the lips, and perhaps allow it to include a description of which church, temple or synagogue they may attend over the weekend. But during the course of each week, in our pluralistic society, with the exception of a few alien creeds, it is difficult to look at anyone and imagine what religion they actually practice – they are all assimilated one with another in the general pop-culture which they practically all embrace.

But religion, as defined by Merriam-Webster English dictionary, is, in part, “a personal set or institutionalized system of religious attitudes, beliefs, and practices”, and the key word there is practices. Religion is really the set of beliefs that one holds and upon which one’s daily behavior is predicated. One may profess to be a Christian, but if one’s daily behavior follows something other than the commandments and examples of Christ, then one’s true religion is something else.

For example, today most people consume synthetic over-the-counter or prescription drugs, contrary to the commandments of Christ which proscribe sorcery. Likewise, most people consume pork or shellfish which are also contrary to the commandments of Christ. There are dozens of other things which people today routinely practice, such as the acceptance of Sodomy, which are contrary to the commandments of Christ. But they do them because modern science allows for them to be permissible. Modern science tells them there is a “gay gene”, so they believe in a gene they cannot see and transgress the commandments of God because modern science tells them to approve of Sodomites. This is the new priesthood: modern science. This priesthood was appointed by the gods of this world, who are those in control of gold and who currently wield power over governments, as the Protocols have boasted. And not only are scientists the new priesthood, but the science itself is controlled by those in power.

What follows is a short article which we are including in the next issue of The Saxon Messenger. It was written by Jon Rappoport just a couple of months ago, but it is evidently an updated version of one of his own older articles. We do not know much about Mr. Rappoport, but he seems to be in agreement with us on many things. We get the feeling he may not go as far as we do to identifying the true culprits behind government treachery, but this article comes on the good advice of our editor. It is titled:

A totalitarian society has totalitarian science
by Jon Rappoport, August 23, 2017

Over the past 35 years, I’ve exposed as least as much fraudulent science as any reporter around. That’s just a fact.

I mention it, because one would expect I’ve learned a few lessons in the process.
And I have.

Government-backed science exists because it is a fine weapon to use, in order to force an agenda of control over the population.

We aren’t talking about knowledge here. Knowledge is irrelevant. What counts is: ‘How can we fabricate something that looks like the truth?’

I keep pointing this out: we’re dealing with reality builders. In this case, they make their roads and fences and buildings out of data, and they massage and invent the data out of thin air to suit their purposes. After all, they also invent money out of thin air.

Since 1987, one of my goals as a reporter has been to educate the public about false science.

Between then and now, I have found that, with remarkably few exceptions, mainstream reporters are studiously indifferent to false science.

They shy away from it. They pretend “it couldn’t be.”

They refuse to consider facts. They and their editors parrot “the experts.”

Official science has a stranglehold on major media. It has the force of a State religion. When you stop and think about it, official science is, in a significant sense, a holy church. Therefore, it is no surprise that the church’s spokespeople would wield power over major information outlets.

Actually, those media outlets are indeed controlled by the same Plutocrats who have appointed their approved “science” as the new priesthood.

These prelates invent, guard, and dispense “what is known.” That was precisely the role of the Roman Church in times past. And those professionals within the modern Church of Science are severely punished when they leave the fold and accuse their former masters of lies and crimes. They are blackballed, discredited, and stripped of their licenses. At the very least.

Long before the Roman Church assumed this role, it was held by the priestly caste of ancient Mesopotamia, who did the bidding of the kings and used scientific knowledge to control the people.

Totalitarian science lets you know you’re living in a totalitarian society.

The government, the press, the mega-corporations, the prestigious foundations, the academic institutions, the “humanitarian” organizations say:

“This is the disease. This is its name. This is what causes it. This is the drug that treats it. This is the vaccine that prevents it.”

“This is how accurate diagnosis is done. These are the tests. These are the possible results and what they mean.”

“Here are the genes. This is what they do. This is how they can be changed and substituted and manipulated. These are the outcomes.”

“These are the data and the statistics. They are correct. There can be no argument about them.”

“This is life. These are the components of life. All change and improvement result from our management of the components.”

“This is the path. It is governed by truth which our science reveals. Walk the path. We will inform you when you stray. We will report new improvements.”

“This is the end. You can go no farther. You must give up the ghost. We will remember you.”

[Rappaport has been parroting and parodying the “official lines” given by the “scientific authorities”, to which he next responds:]

We are now witnessing the acceleration of Official Science. Of course, that term is an internal contradiction. But the State shrugs and moves forward. The notion that the State can put its seal on favored science, enforce it, and punish its competitors, is anathema to a free society.

But as we have seen, the idea that we live in a “free society” is also an illusion. The power of money overthrew kings in favor of democracy, as they plotted to subvert democracy so that they themselves can rule over us. The people would never have overthrown their kings knowingly in order to replace them with the Jewish usurers, so the Jewish usurers financed the deception.

For example: declaring that psychiatrists can appear in court as expert witnesses, when none of the 300 so-called mental disorders listed in the psychiatric literature are diagnosed by laboratory tests.

For example: stating that vaccination is mandatory, in order to protect the vaccinated (who are supposed to be immune) from the unvaccinated. An absurdity on its face.

For example: announcing that the science of climate change is “settled,” when there are, in fact, huge numbers of researchers who disagree. – And then, drafting legislation and issuing executive orders based on the decidedly unsettled science.

For example: officially approving the release and sale of medical drugs (“safe and effective”) which go on to kill, at a conservative estimate, 100,000 Americans every year. And then refusing to investigate or punish the agents of these drug approvals (the FDA).

For example: permitting the widespread use of genetically modified food crops, based on no studies of their impact on human health. And then, arbitrarily announcing that the herbicide, Roundup, for which many of these crops are specifically designed, is non-toxic.

For example: declaring and promoting the existence of various epidemics, when the viruses purportedly causing them are not proven to exist or not proven to cause human illness (SARS, West Nile, Swine Flu, etc.) A few of you reading this have been with me since 1988, when I published my first book, AIDS INC., Scandal of the Century. Among other conclusions, I pointed out that HIV had never been shown to cause human illness; the front-line drug given to AIDS patients, AZT, was overwhelmingly toxic; and what was being called AIDS was actually a diverse number [of] immune-suppressing conditions.

Others of you have found my work more recently. I always return to the subject of false science, because it is the most powerful long-term instrument for repression, political control, and destruction of human life.

As I’ve stated on many occasions, medical science is ideal for mounting and launching covert ops aimed at populations – because it appears to be politically neutral, without any allegiance to State interests. Unfortunately, medical science, on many fronts, has been hijacked and taken over. The profit motive is one objective, but beyond that, there is a more embracing goal:

Totalitarian control.

On the issue of vaccines, I’ve written much about their dangers and ineffectiveness. But also consider this: the push for mandatory vaccination goes a long way toward creating a herd effect – which is really a social construction.

In other words, parents are propagandized to think of themselves as a kind of synthetic artificial “community.” “Here we are. We are the fathers and mothers. We must all protect our children against the outliers, the rebels, the defectors, the crazy ones who refuse to vaccinate their own children. We are all in this together. They are the threat. The enemy. We are good. We know the truth. They are evil.”

This “community of the willing” are dedicated to what the government tells them. They are crusaders imbued with group-think. They run around promoting “safety and protection.” This group consciousness is entirely an artifact, propelled by official science.

The crusaders are, in effect, agents of the State.

They are created by the State.

Androids.

They live in an absurd Twilight Zone where fear of germs (the tiny invisible terrorists) demands coercive action against the individuals who see through the whole illusion.

This is what official science can achieve. This is how it can enlist obedient foot soldiers and spies who don’t have the faintest idea about how they’re being used.

This is a variant on Orwell’s 1984. The citizens are owned by the all-embracing State, but they aren’t even aware of it.

That’s quite a trick.

One of my favorite examples of double-think or reverse-think is the antibody test. It is given to diagnosis diseases. Antibodies are immune-system scouts sent out to identify germ-intruders, which can then be wiped out by other immune-system troops.

Prior to 1985, the prevailing view of a positive antibody test was: the patient is doing well; his body detected the germ and dispensed with it. After 1985, the view was suddenly: this is bad news; the patient is sick or he is on the verge of getting sick; he has the germ in his body; it does harm.

Within the medical community, no one (with very few exceptions) raised hell over this massive switch. It was accepted. It was actually good for business. Now, many more people could be labeled [as] “needs treatment,” whereas before, they would have been labeled [as] “healthy.”

While I was writing my first book, AIDS INC., in 1987-8, I wrote the FDA asking about a possible AIDS vaccine. I was told the following: every person given such a vaccine would, of course, produce antibodies against HIV. That is the whole purpose of a vaccine: to produce antibodies.

However, I was informed, patients receiving this vaccine would be given a letter to carry with them, in case they were ever tested for HIV and came up positive. The letter would explain that the antibodies causing the positive test were the result of the vaccine, not the result of “natural” action inside the patient’s body.

In other words, the very same antibodies were either protective against AIDS (good) or indicative of deadly disease (bad).

This was the contradictory and ridiculous and extraordinary pronouncement of official science.

It carries over into every disease for which an antibody test is administered. If a vaccine against disease X is given, it delivers immunity, because it produces

antibodies. But if a diagnostic test for disease X reveals the presence of the same antibodies, naturally produced in the body, this is taken as a sign of illness.

Extrapolated to a more general level, the Word is: synthetic medical treatment is good; the action of the body to heal itself is incompetent.

This is a type of superstition that would astonish even the most “primitive” societies.

It no longer astonishes me. I see it everywhere in official science.

From the medical establishment’s point of view, being alive is a medical condition.

The most useful politicians—as far as official science is concerned—are those who automatically promote its findings. Such politicians are lifted into prominence.

They are champions of the Science Matrix. They never ask questions. They never doubt. They never make waves. They blithely travel their merry way into new positions of power, knowing they have enormous elite support behind them. When they need to lie, they lie.

They are taught that those who question or reject official science are a tiny ‘demographic’ who can be ignored during election campaigns. ‘Don’t worry about them. They don’t count.’ These politicians are never in the trenches with the people on issues of health.

The elite Plan is universal collectivism, in which all citizens are atoms of a giant molecule. Many lies need to be told in order to make that dream/nightmare come true. If some of those lies are about science, so much the better. People believe in science.

Think about the agendas behind universal vaccination, climate change, universal psychiatric treatment, GMO food, and other ‘science-based’ frauds. They all imply a model, in which individuals give up their power in exchange for ‘doing good’ and becoming members of the largest group in the world: ‘disabled’ people with needs that must be addressed and satisfied.

Instead of supporting the liberation of the individual, the controllers want to squash it. Why? Because they fear individual power. It is forever the unpredictable wild card. They want a society in which every thought an individual thinks connects him to a greater whole – and if that sounds attractive, understand that this Whole is a fiction, intentionally faked to resemble a genuine oceanic feeling. The elite Whole is ultimately a trance-like fiction that will slow down time to a crawl, and shrink space to a sliver, and focus attention on a single mandate: wait for the next instruction from above, content in the knowledge that it will benefit all of humanity.”

This program has many agents.

Some of them are agents of official science.

While we do not know where Jon Rappaport stands on certain topics which go beyond these observations, to investigate the identity of those who perpetrate these things and who have carried out the implementation of this agenda over the span of many generations, everything that he does observe here is true on several levels. The approved scientific community is the appointed priesthood of those who do want to herd us all into a global community. It is also the appointed priesthood of global capitalism, which has as its ultimate objective the imposition of collectivism and the reduction of all so-called ‘human’ life to mundane employment and a series of regulated consumer choices.

The faith in “science” is indeed a religion. The popular Bible translations usually agree with the King James Version where it translates Hebrews 11:1 to read “Now

faith is the substance of things hoped for, the evidence of things not seen.” And while this statement is usually misinterpreted and poorly understood, the vast majority of people do believe that there is a “gay gene” or that viruses cause disease, so they accept Sodomites, or they respond to the unseen viruses by lining up to be injected with vaccines. And most people do believe in unseen “mental illnesses”, although as we have seen, “none of the 300 so-called mental disorders listed in the psychiatric literature are diagnosed by laboratory tests.” But their belief in such illnesses causes them to take drugs, or worse yet, to force their young children to take drugs, for things such as Attention Deficit Disorder or Attention-Deficit/Hyperactivity Disorder, when in fact they are only behaving as normal children, children who may have lacked normal parental discipline.

Faith in “science” leads people to accept that climate change is something which man has caused and which man can control, when historical records inform us that climate change is a natural phenomenon which has been occurring without the intervention of man for many, many centuries. Yet this faith in the unseen leads people to agree to widespread distribution of wealth and resources in a communistic fashion that Marx, Lenin and Trotsky would all have been quite proud to see. It also lets people agree that poisoning our environment with toxic metals streamed into the atmosphere from jet air-planes is a good idea, something for our benefit.

Belief in such “scientific” claims is actually a repudiation of the God of the Bible and the Faith which is in Christ. But again, most people are trained to separate their profession of faith from any actual practice of their faith, and thinking that Sunday church is sufficient to save them, for the other 167 hours each week they follow the devil.

Next, the authors of the Protocols boast that since the Goyim are accustomed to following them in all matters of “science”, the Goyim would now be prepared to follow them in a new science, which they call the “only true science”. There they are once again correct, because from as early as the time of the professional priesthoods of ancient Mesopotamia, “science” has only been used to manipulate men. So their “only true science” heralds the introduction of social science, as the Protocols state:

Protocol No. 3 continued:

Consequently, they do not see the imperative need of upholding that which we will sustain by all means when our kingdom is established, namely, the teaching in the schools of the only true science, the first of all sciences — the science of the construction of human life, of social existence, which requires the division of labor and, consequently, the separation of people into classes and castes.

Here I remarked that the categorization of History, Archaeology and Anthropology with Sociology was a relatively new phenomenon, and posited that most schools did not offer Sociology degrees until the 1960’s or 1970’s. However it seems that some American universities did categorize History and Sociology together, and open Sociology departments, as early as the 1890’s. The first Sociology department in an English university was evidently opened in 1914, at the London School of Economics. In any event, there was certainly an explosion of Sociology majors in American schools

from the 1960's, and the history of Sociology as a scientific discipline parallels the intents of the authors of the Protocols in a timely fashion, showing them to be accurately fulfilled in this regard.

Here we also see that the maintenance of economic classes is an objective of the authors of the Protocols. But these are not necessarily the traditional classes of Western society. Rather, these are new classes separated by appointment rather than by natural ability and service to the community. This is also contrary to Marxism in theory, where the existence of such classes is an anathema. But in assessing these statements we must remember Protocol No. 1 where the authors had boasted that "Our motto is Power and Hypocrisy" and "Violence must be the principle", and that is exactly how Marxism was implemented in practice, as the imposition of one class over another, and the superior class began as a cadre of select Jews which chose its own members. Marxism in theory eschewed the concept of economic classes, but Marxism in practice created two classes, and the members of one of those classes remained above the law that they imposed on all the members of the other class, or the so-called proletariat. If there was a third class, it is only by distinguishing those who executed the orders of the superior class from those who gave them, and thereby the executors were favored above the rest of the proletariat. But we do not recognize them as a separate class by themselves, since they operated only at the disposal of their superiors. In our opinion, Marxism was never practised, and cannot be put into practice, and wherever it was attempted it was only practised in pretense, as Marxism in theory is different than Marxism in practice because Marxism is not natural, it is an artificial system imposed upon the proletariat by people who are not truly Marxist at all.

As we mentioned at the beginning of this presentation, we have already discussed earlier in this series the Jewish agents who were embedded into the post-Protocols American government. We have also already discussed the great number of influential Jews who ran the print and electronic media and intermarried with the nobility in Britain. These Protocols were first published in Russia in 1905. Therefore it is not a coincidence that as the plan of the Protocols was being effected, the rise of "science" as the new priesthood and the rise of social engineering by technocrats had taken effect in America and Britain, and throughout the West. Once these conditions arose and became accepted as a new creed by the entire political class, they have created a trap through which no political solution is possible. The profession of Liberal Social Sciences as "science" allows the virtual demonization of every competing political paradigm. Liberalism and Capitalism are scientifically "good", and all other systems of governance are thereby considered evil. Under this system, a gradual form of Marxism is imposed on all but the elite, or ruling, class.

What follows is an article from a website called Mutualist.org. Of course, we do not agree with all of the professions of the writers there, who seem to advance the economic Anarchism of Proudhon, which had some good features, and also seems to embrace Libertarianism to some degree, which has some serious blind spots. But this article, titled Liberalism and Social Control, The New Class' Will to Power, written by Kevin A. Carson, is a good survey on the actual implementation of this aspect of the Protocols, even if the author was oblivious to the true source of this agenda of social control. However sometimes the best

witness is the ignorant witness, who has no motive but to attest to that which he has seen.

Note that the author's language is even similar to what we have presented here, even if he is not aware of the agenda as it existed before his assigned sources, which are Progressivism and Fabianism. In reality, these were also only Goyim fronts for the promotion of the agenda of the Protocols. From the climate change scientist to the common social worker, these are all programmed automatons carrying out the rituals and enforcing the sacraments of the appointed priesthood, and pop culture is the vehicle through which the religion of the global capitalists is transmitted.

[We are going to present the article in our podcast, but we are not going to reproduce it here. Please see the original text at: Liberalism and Social Control, The 'New Class' Will to Power. A link to a copy is found below in case the original disappears.]

For the purposes of our podcast presentation, we are omitting the last paragraph of our author's article, because it presents his own solutions to this dilemma, which are not a care to us. We understand that there is no solution, and especially no political solution, until all of Mystery Babylon is smouldering in ashes. Honest White men such as a Jon Rappoport or a Kevin Carson can see elements of our problems, and sort them out very well. But without a knowledge of Two-Seedline Christian Identity and the ability it affords to trace the movements of the enemies of our race right from the very start, they will never have the clarity of vision required to capture the entire picture.

Note that in his penultimate paragraph of his article, after illustrating the hypocrisy of Leftist "New Class" progressivism, Kevin Carson stated in reference to the so-called "New Right" that it was not the proper solution to the progressive Left, because it "carefully conceal[s] the fact that the greatest criminals are in the corporate boardrooms and the national security state, and the biggest parasites and deadbeats are the heavily subsidized, privileged corporations...." This false dichotomy of Left and Right certainly does cover for the crimes of its masters, and that brings us immediately to the next part of Protocol No. 3, where it says:

Protocol No. 3 continued:

It is necessary that all should know that equality cannot exist, owing to the different nature of various kinds of work; that there cannot be the same responsibility before the law in the case of an individual who by his actions compromises an entire caste and another who does not affect anything but his own honor.

The Robber Barons of the 19th century were never held accountable for the innumerable crimes they committed, or that were committed by their agents on their behalf, and for the trail of misery they left behind while blazing their paths to the monopoly of industry under a handful of large banks and corporations. But while corporations have long been recognized by the Courts as "persons", meaning that they are granted all of the benefits and privileges granted by the law and the Constitution to flesh-and-blood citizens, they are not treated as persons when they commit crimes, so they have a tremendous advantage over real persons, and are practically immune to seriously consequential punishment for crime.

Ever since the development of the concept of modern corporations in the early 19th century, lawyers have been hired by the powers of finance to obfuscate legal

principles by which corporations would be liable to criminal penalties for crime. When we return to these Protocols of Satan, we will begin with this statement of the Protocols and demonstrate this very fact, even from

recently published legal essays. These aspects of the Protocols of Satan has been fulfilled in every way, and most of us are absolutely oblivious to our oppression.

The Protocols of Satan

Part 33: Corporations are People Too?

In Part 21 of these Protocols of Satan, which was titled Hitler and Nietzsche, while discussing Protocol No. 2 we encountered the strategy of our conquerors to enrapture the masses in amusements, and with the hope of new amusements, of which they said: "Let that play the most important part for them which we have induced them to regard as the laws of science (theory). For this purpose, by means of our press, we increase their blind faith in these laws. Intelligent GOYS will boast of their knowledge, and verifying it logically they will put into practice all scientific information compiled by our agents for the purpose of educating their minds in the direction which we require."

Now in our last segment of this series, in Part 32, The Appointed Priesthood, we encountered the boast that "The GOYS are no longer accustomed to think without our scientific advice", and we endeavored to convey the idea that the so-called scientific community, which itself is sustained by governments and corporations, has indeed become a new priesthood over the people. Through the continuing announcement of new findings from so-called scientific studies, through the media they succeed in regulating the general outlook on life which is held by the masses, and not only influencing but practically dictating their morality by controlling their views of creation and existence.

To a great degree, throughout these Protocols of Satan and our earlier series, The Jews in Medieval Europe, we have indeed discussed the connections between the Jews and the Kabbalah, the rise of science in the late Middle Ages, modern Freemasonry, and the first scientific institutions. But the attempt to elevate the reason of man over the principle of God is nearly as old as man has been on the earth. Perhaps the King James translators were technically incorrect to translate γνῶσις as science in Paul's first epistle to Timothy. But then again, as speculative masonry - which was the forerunner to Freemasonry - was taking root in England around that same time, perhaps they knew exactly what they were doing where their Bible has Paul of Tarsus warning "Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith."

Now that the supposedly Christian churches have accepted the claims of "science", they openly operate in direct contradiction to the Word of God in Scripture. First, many churches stopped condemning Sodomy, and then they began promoting Sodomites into official capacities. Now, in Sweden at least, the gender of God has been revoked. The Guardian, a British newspaper, has reported that "The Church of Sweden is urging its clergy to use gender-neutral language when referring to the supreme deity, refraining from using terms such as 'Lord' and 'he' in favour of the less specific 'God.'" The article repeated statements by the Archbishop of the Church of Sweden, that "Theologically, for instance, we know that God is beyond our gender determinations, God is not human". Of course, this is a complete denial of Yahshua (Jesus) Christ. But it also must be said that

the Archbishop is also a woman, so the fundamental problems with the Church of Sweden are deeply rooted. The problems in such churches parallel the general problems with society, as it has suffered from trends which reflect an agenda that has been incrementally advanced for many hundreds of years. That agenda is, of course, outlined in the Protocols. As the agenda comes closer and closer to be implemented fully, the speed at which it advances naturally increases as it inevitably gains momentum. At first, traditional gender roles were attacked and deconstructed, and now, as the princes of this world seek to recreate Sodom and Gomorrah on a global scale, gender itself is being entirely deconstructed - starting with God. All of this, in the name of "science", is of course in complete contradiction to Christ. However the Archbishop obviously did not consider the gender of Christ in relation to the gender of God, which must have very much pleased her Jewish masters.

Of course, the scientific dictatorship which serves as the dominant priesthood of this new society affects the consciences of the masses in many other ways, but in recent days the advancement of the program to deconstruct gender and all sexual morality is the most visible. But it has only slightly overshadowed the program for the normalization of pedophilia which has been slowly gaining momentum for some decades. In subtle ways, however, the one program has been employed to assist the other. Soon the Church of Sweden will be advocating sex with children, if it has not done so already. Then both Jews and their friends the Muslims will be equally pleased.

So we left off this series on the Protocols with Part 32, The Appointed Priesthood, where we had presented an article by Jon Rappoport titled A totalitarian society has totalitarian science, and while the central theme of that article was the debate over the issue of vaccination, the patterns which it illustrates are applicable in other areas as well. For instance, Rappoport described how the governments of the world accepted the conclusions of scientists who are in favor of vaccinations, and ignored or purposely marginalized many scientists who are against vaccinations. Then these governments mandate compulsory vaccinations while citing claims of risk which are in direct contradiction to the theory of vaccination itself, compelling those who would choose not to be vaccinated. So in spite of all logic, the agenda of universal and compulsory vaccination progresses, and false science and world governments advance the agenda in harmony. The same agenda is evident in the area of climate change.

The exact same process was evident when the princes of this world sought to deconstruct the concepts of race and culture after the so-called Civil Rights movement of the last century. The media, the government, the schools and the churches all acted as a harmonious chorus singing the same songs at the very same time, and new terms like multiculturalism and diversity represented the new doctrines which were handed down to the people by the scientific priesthood. The

obvious inequality of the races did not matter, and opposing opinions were demonized by the media. In this same manner, scientists opposed to vaccination are generally perceived as quacks, and when they are not completely ignored they are often ridiculed in the media.

But who controls the media? We have already demonstrated here at length, in Parts 11 through 13 of this series, that Jews have controlled the media in the West for many decades. Then we said in Part 14 that “For two-and-a-half segments of this series presenting the Protocols of Satan, we took a long digression to discuss Jewish control of the newspapers and glossy magazines of Europe and America from the mid-19th century and until the time of the Second World War. Excluding actual books, newspapers and magazines were of course the only media until the 1920’s and even with the advent of radio and television, they remained the most influential form of media until long after both the World Wars were concluded. But just as importantly as their control of most of the major newspapers was the Jewish control of most of the advertising and all of the major international news agencies throughout that same period. With that, they were able to control even those newspapers which they did not own or for which they did not hold positions as editors or writers.”

The media is the mouthpiece for the scientific priesthood. While many scientific studies are published in professional scientific journals, the media decides which of those scientific studies is presented in a manner that can be digested by the general public, and now nearly all of the world’s media is not only in Jewish hands, but it is even further consolidated under a small number of Jewish-controlled corporations.

Closing Part 32 of this series, we left off where the Protocols state, from the text of Boris Brasol’s publication of The Protocols and World Revolution:

Protocol No. 3 continued:

The GOYS are no longer accustomed to think without our scientific advice. Consequently, they do not see the imperative need of upholding that which we will sustain by all means when our kingdom is established, namely, the teaching in the schools of the only true science, the first of all sciences — the science of the construction of human life, of social existence, which requires the division of labor and, consequently, the separation of people into classes and castes. It is necessary that all should know that equality cannot exist, owing to the different nature of various kinds of work; that there cannot be the same responsibility before the law in the case of an individual who by his actions compromises an entire caste and another who does not affect anything but his own honor.

So we discussed the authority of the scientific priesthood, and illustrated it with the article on science and totalitarian society by Mr. Rappoport. Then we discussed the boast concerning scientific social control by presenting an article titled Liberalism and Social Control, The ‘New Class’ Will to Power, which was written by Kevin A. Carson. Commenting on Carson’s article we then said, in part:

Note that in his penultimate paragraph of his article, after illustrating the hypocrisy of Leftist “New Class” progressivism, Kevin Carson stated in reference to the so-called “New Right” that it was not the proper solution to the progressive Left, because it “carefully

conceal[s] the fact that the greatest criminals are in the corporate boardrooms and the national security state, and the biggest parasites and deadbeats are the heavily subsidized, privileged corporations....” This false dichotomy of Left and Right certainly does cover for the crimes of its masters...

Following that, we repeated the portion of Protocol No. 3 which we have just cited, that boasts that “there cannot be the same responsibility before the law in the case of an individual who by his actions compromises an entire caste and another who does not affect anything but his own honor.” What this is saying, essentially, is that the people who direct capital are in control of the destinies of those whom their capital affects, and that therefore those people should be above the law. One of the principle charges of Liberalism against the absolute monarchies of Europe was that the nobility was often above the law, themselves being the enforcers of law. For that purpose Jefferson had written that “all men are created equal”, asserting that all men should be equal in the eyes of the law. Of course, Jefferson was not alone. The same sentiments were commonly held by supposedly learned men throughout the West. They were expressed to a greater degree than Jefferson in a 1795 poem from the Scotsman Robert Burns which is commonly titled A Man's A Man For All That, but by its first line, Is There for Honest Poverty. But the Jews who produced the Protocols had boasted in Protocol No. 1 that “In our day the power of gold has replaced liberal rulers”, and now here they assert that “an individual who by his actions compromises an entire caste” should be above the law. Burns lamented the coward slave, but the liberalism of Burns and of Jefferson have made all men into slaves of the devil. In order to discover who it is that has come to rule the world by the power of gold, one must discover who it is that is above the law. In relation to this, we first said that “the Robber Barons of the 19th century were never held accountable for the innumerable crimes they committed, or that were committed by their agents on their behalf, and for the trail of misery they left behind while blazing their paths to the monopoly of industry under a handful of large banks and corporations.” We then began to explain the injustice of giving corporations the rights of persons, and how they perpetuate even greater injustices through their ability to hire practically innumerable armies of lawyers to obfuscate legal principles relieving them of liability for their crimes. Then we concluded that when we resumed with our presentation, we would “begin with this statement of the Protocols and demonstrate this very fact, even from recently published legal essays. These aspects of the Protocols of Satan has been fulfilled in every way, and most of us are absolutely oblivious to our oppression.” That is where we now stand.

First, we need some background on the development of corporations. From The Finance Professional’s Post, and an article titled Early Corporate America: The Largest Industries and Companies before 1860, we have the following:

Although the United States drew on European precedents to guide much of its early financial maturation, in one area it led the way: the development of the corporation as an important form of competitive business enterprise. Early European corporations were few, far between, and usually monopolies. Examples include the Bank of England, which had a monopoly of corporate banking in England and Wales into the 1850s,

and the East India Company, which enjoyed a monopoly of British trade with India until well into the 19th century.

When Britain began in 1844 to register joint-stock companies (which did not even enjoy limited liability), fewer than a thousand registering companies reported having existed before that date. In 1856, when Britain finally allowed limited liability, companies that immediately qualified were still fewer than a thousand. France chartered only 642 corporations before 1867. Prussia, the principal German state before modern Germany emerged in 1871, had even fewer corporations than Britain and France.

In contrast, our recent research documents that the United States chartered more than 13,000 corporations by 1850, and at least twice that many by 1860. Not all of these corporations survived, of course, but probably at least a third of them did. If so, the US had many more corporations in operation than any other country by the mid-19th century, and perhaps more than all other countries put together. The US was the first "corporation nation," and the comparatively easy access American entrepreneurs had to the corporate form likely contributed greatly to the country's rapid economic growth after 1790.

Before continuing, we should briefly discuss this concept of limited liability. This is from Wikipedia, but may be corroborated from many other sources:

Limited liability is where a person's financial liability is limited to a fixed sum, most commonly the value of a person's investment in a company or partnership. If a company with limited liability is sued, then the claimants are suing the company, not its owners or investors.

While I know that many of our friends use it to their own advantage, having limited liability partnerships for their own businesses, the overall concept of limited liability is evil. And while in a limited liability partnership there may be a general partner who has unlimited liability, there have always been legal loopholes by which unlimited liability can also be limited. But corporations are beyond partnerships, and corporate shareholders all have limited liability. Limited liability allows an investor to enjoy the profits of a corporate venture continually, while never being liable for more than the original amount of his investment - regardless of how much the profits have exceeded that original value. This seems to be the ideal legal mechanism for the perpetuation of criminal enterprises, and it is. And from the beginning, the United States has always functioned in a way which accommodates such a system.

From further on in the same article, after explaining the methods by which the authors researched and obtained the data, we read of the year 1812:

...For that year, 23 of the 25 largest corporations were banks. The other two were John Jacob Astor's American Fur Company and the New York Manufacturing Company. In all, by 1812, the US had chartered 1,440 corporations.

The overwhelming importance of banks 200 years ago is an indication of the success of the US financial revolution launched two decades earlier by Alexander Hamilton and the Federalists during the first Washington administration. Besides encouraging banking and corporate development, the financial

revolution also restructured the national debt on a solid basis, confirmed the specie dollar as the country's monetary base, founded the first central bank and saw the emergence of modern securities markets and stock exchanges in major cities. The finance sector (banks and insurance companies) dominated the entire 1812 list, making up 44% of the 500 largest companies and 72% of all authorized capital. US economic growth was fueled from the start by a modern financial system that made short- and long-term credit widely available to American entrepreneurs.

So as soon as the ideals of Liberalism had set men free, the power of gold was on its way to enslaving them once again.

In addition to corporate liability, however, there has long been moral debate concerning corporate governance. We shall briefly quote from an article titled Corporate Ownership and Governance in the Early Nineteenth Century, which was written by Eric Hilt for Wellesley College and the National Bureau of Economic Research in February of 2006. The author is a Professor of Economics at the college, and we must note that this is a "preliminary" version of his article, but it is nevertheless informative and well cited. The article opens with a citation from an 1825 manuscript found in the archives of the New York Historical Society Library, which contains an address, To the Stockholders of the Hope Insurance Company, attributed to John Michael O'Connor:

It has now been two years since the Hope Insurance Company ceased to pay any Dividends... What is now the state of this stock? It is not worth in the market 60 per Cent [of its par value]... and the feelings of the unfortunate stockholder who is obliged to sell are aggravated by the refusal of the President & Directors to make a statement of the situation of the company... The only remedy left to save the miserable wrecks of your property is a total change of the Directors & Officers of the Institution at the approaching Election, & the Election in their place of men deeply & pecuniarily interested in its safety & prosperity... men who will not continue to do business which they acknowledge to be ruinous, in order to keep up an expensive Establishment & afford a pretence for paying high salaries to a President, Assistant, Secretary & Clerks.

In response to this, the author states:

Were it not for the antiquated language, this address, delivered in 1825, could have been given by a contemporary activist shareholder. For the Hope Insurance Company of New York City, ownership and control were meaningfully separate: with paid-in capital of \$300,000, the firm was owned by 130 different shareholders, many from other states, but managed by a board and officers who were not significant owners. The address illustrates the conflicts that can arise when ownership and control become separate, in terms all too familiar to the contemporary reader. [Concerning ownership of the company, the author notes that his source was "Shareholder information collected from an 1826 manuscript titled List of Names of the several Stockholders of the Hope Insurance Company, which was found in the Comptroller's Office Records at the New York State Archives.]

We have included this in our discussion only to show how soon it was after America had popularized

corporations that not only were investors separated from any real liability apart from their investment, but that the management of the corporations themselves also became separated from those who had an actual financial interest in their success or failure. But because we are also discussing the advent of corporations within the context of the victory of Liberalism, we must discuss with a little further detail the development of corporations in America. After the Revolution, the terms under which manufacturing corporations and incorporated banks came to exist took a few decades to fully develop.

So we will continue with another and lengthier citation from the same paper, from a chapter titled:

Business Incorporations in Early-19th Century New York

The first quarter of the nineteenth century was a period of dramatic change in New York; the population of both the city and the state increased threefold between 1790 and 1820, and with the completion of the Erie canal in 1825, continued growth and prosperity were anticipated. With the development and expansion of many industries, demand for charters of incorporation for businesses increased, and in general the state legislature obliged these requests.

The response of the legislature to petitions for incorporation, however, varied somewhat by industry. At one extreme was manufacturing. In the first decades of the nineteenth century, New York supported manufacturing industries vigorously, offering credit to entrepreneurs and firms, subsidies and prizes for products of high quality, and other forms of encouragement. After granting 24 charters of incorporation to manufacturing businesses between 1808 and 1810, New York enacted a general incorporation act for manufacturing firms in 1811, the first of its kind in the United States. The law provided that five or more people wishing to form a corporation in any of a broad range of manufacturing industries could simply file a certificate with the office of the secretary of state listing their corporate name and a few characteristics of their organization, and they would be deemed incorporated. The law specified most of the provisions of the charters of the businesses incorporated through this process; it required that their capital stock could not exceed \$100,000; it granted limited liability; it specified that the stockholders would have one vote per share in the election of directors, and the right to vote by proxy; and it stipulated that the firm could have at most nine directors. Between 1811 and 1830, 196 firms were incorporated through this general act, whereas 58 manufacturing firms were incorporated through special acts of the legislature.

At the other extreme were banks. Private banking enterprises were prohibited from operating in the state in 1804, meaning that a charter was required to enter the industry. Petitions for incorporation in banking were the subject of intense legislative contests, as they faced intense opposition organized by the stockholders of existing banks, who sought to protect the value of their franchise. In an era of partisan patronage systems in the state government, this led inevitably to some rather corrupt practices, and the state was able to capture some of the value of the charters for itself as well. Between 1790 and 1830, 56 petitions for charters of incorporation for banks survived this process and were granted, and another five "Lombard Associations," or loan companies, which did not have the power to issue

notes, and whose shareholders faced unlimited liability, were chartered as well. In a further indication of the political complexities of the bank chartering process, and the tremendous value of obtaining banking privileges in an environment with limited chartering, a few of these banks were actually businesses in industries such as chemical manufacturing, ship manufacturing and repair, and water works, who either had their charters revised by the legislature to grant them banking powers, or who obtained banking powers as part of their original charters. These charters probably represent just a fraction of the petitions for incorporation for banks submitted during those years. Businesses in other industries, such as insurance, did not encounter the same resistance to their petitions to incorporate, and it is likely that a larger fraction of their petitions for charters were approved.

A final category of business whose incorporation process warrants some discussion is franchise corporations, such as turnpike roads, bridges, and canals. With the settlement and growth of many cities in the northern and western part of the state, there was a significant need for improved transportation infrastructure in those areas. Most of this infrastructure was financed by private corporations: between 1800 and 1830, New York chartered 208 turnpike road companies, 66 bridge companies, and 30 canals. As the charters of these enterprises often contained lengthy and detailed specifications of how land would be acquired, the tolls that could be charged, the precise dimensions of the roadway or bridge that would be constructed, and other minutiae, in 1807 the state enacted a law standardizing turnpike charters, which listed the provisions that would be common to all charters. Most of the provisions of this act simply codified the provisions that were entered into most of the turnpike charters that came before it, but importantly, this law mandated several governance provisions that would be included in all turnpike company charters, including the voting rights of shareholders, and the size and responsibility of the board....

While of course we would not believe that all corporations were formed for nefarious purposes, with all of this it should nevertheless be little wonder how gold became king as Liberalism, which was a young and naive form of governance, had developed in America. In fact, we have also explained how the authors of the Protocols were confident that this would happen, because of the lack of experience of the common man in governance, where we had discussed in Part 24 of this series the inevitable failure of democracy.

We have mentioned the personhood of corporations, and before proceeding we should discuss it a little further. Once it is realized that the Courts have actually often taken for granted that corporations should enjoy the rights of persons, the injustice of the fact that corporations are above the punishments which common persons suffer for crimes is highly exacerbated. The following is from an article entitled Beware of Unintended Economic Consequences by Michael A. Martorelli, published at The Finance Professional's Post:

THE DEBATE OVER "CORPORATE PERSONHOOD"

Arguably, no decision by a branch of the federal government has spawned more long-lasting unintended

economic consequences than the 1886 Supreme Court action in *Santa Clara County v. Southern Pacific Railroad*. Actually, it was not the court's decision in that case that sparked the controversy, but the assertion made by Chief Justice Morrison R. Waite's court reporter in a headnote to the decision that the Court believed the 14th Amendment's equal protection provision did indeed apply to corporations.

At the time, that brief statement did not seem particularly controversial; various Supreme Courts had confirmed that corporations were considered artificial persons in a dozen cases from 1809 to 1885. Yet it signaled the beginning of a long-running debate about the true meaning of those words. In 10 separate decisions during the next 11 years, the Court refined the right of government to regulate the activities of corporations.

Further, in classic applications of the *stare decisis* doctrine, the Court repeatedly confirmed that corporations were indeed persons, as noted in the *Santa Clara v. Southern Pacific* decision, and that they were entitled to equal protection under the 14th Amendment. Yet it was a Court reporter's headnote, not the written opinion of a Justice, that established the amendment's application to corporations. Subsequent Court decisions in the 19th and 20th centuries reasoned that since corporations were persons, they were entitled to all the protections included in the Constitution.

Since 1886, various Justices have written dissenting opinions regarding the granting of "personhood" status to corporations. It is conceivable that a future Court may revisit the question; many Courts have ignored the concept of *stare decisis* and reversed the decisions of their predecessors. As noted above, however, in this case there is no decision to overturn, just the periodic affirmations of a concept first articulated in a headnote. It may be more difficult than usual to overturn 125 years of jurisprudence. [Not to be confused with prudence - WRF.]

In sum, the unintended consequences of this body of case law are quite apparent; corporations have some rights (e.g. free speech) and some protections (e.g. against illegal search and seizure) the framers of the Constitution may not have intended to grant them. [Actually, corporations hardly existed when the Constitution was framed - WRF.] It would take much more space to detail the many ways corporations have asserted those rights down through the decades, and how the nation's economy would have evolved in their absence. It is difficult for legislators, Justices and Presidents to assess the impact their actions may have on future generations. Most people who occupy those positions are much more concerned with the realities of daily life, and with the issues that present themselves for immediate consideration. It falls to historians to remind those in positions of political power to please consider the potential unintended economic consequences of their actions.

The end of the article is a little altruistic, since in reality politicians do not even work for the benefit of the people. As his primary source for this, Martorelli cited a book with the rather lengthy title: *On the Road to Santa Clara and Beyond: Travels With The Supreme Court*. Stephen J. Field and the Corporate Person, published in 2010 and written by Malcolm J Harkins.

As a digression, I also understand the claims that our unlawful court system treats private individuals as corporate entities in order to assert jurisdiction over them. It is commonly said that the courts are actually

mercantile courts. However that has nothing to do with the way corporations themselves are treated in the courts, when it is convenient for them to be treated in such a manner, and when they are granted the rights and privileges that individual citizens are supposed to have, while they have none of the same risks if and when they commit crimes. Individuals are held accountable for their actions and thrown in jail, but no corporation has ever been thrown in jail even though it has been granted the rights and privileges of individuals. So in that respect, corporations are clearly above the law, while still having the benefits that "people" have. So they are not equal in the eyes of the law.

Harkins, who seems to shun titling his books and articles concisely, wrote in a 2014 article titled *The Uneasy Relationship of Hobby Lobby, Conestoga Wood, the Affordable Care Act, and the Corporate Person: How a Historical Myth Continues to Bedevil the Legal System*, which was published by the St. Louis University Journal of Health Law & Policy. There he said, concerning this same subject:

The problem confronting the Supreme Court as it takes up the Hobby Lobby and Conestoga Wood cases is that the concept of corporate personhood did not develop gradually or in an evolutionary process in which the meaning of the concept was developed and defined. Instead, the concept of the corporate person was imposed on the law *ipse dixit*, that is, by judicial fiat and without definition, in a series of late nineteenth century Supreme Court cases decisions. Those opinions were written by the same Supreme Court Justice, Stephen J. Field, who, if not beholden to railroad interests, was certainly a devoted friend of the railroads. Moreover, Field has no occasion to explain the reasons that corporations possessed the rights of natural persons because, in every one of those cases, the Supreme Court held that, person or not, the corporations had no viable claim for relief.

Although corporations have been treated as legal persons capable of exercising at least some of the rights of natural persons since Colonial times, and despite urban legends to the contrary, the Supreme Court has never provided a rationale that explains why, or when, a corporation is allowed to assert the rights of a natural person....

So in other words, while Stephen Fields was not ruling in favor of the corporations before his Court, he was nevertheless setting precedents which granted them personhood, and because he did not rule in their favor he never had to explain how they merited personhood. These cases may be a wonder to examine, but it seems that ever since that time, it has been taken for granted that corporations have the rights of persons. But if corporations cannot go to prison like real people, they are actually above the law. When a person commits a crime, our worldly justice systems dictates that he is taken out of circulation commensurate with the crime which he committed. But corporations are not punished in that manner, and they maintain all of their rights as persons free to operate regardless of any crimes they commit. There is a legal newsletter called *Corporate Crime Reporter* which also has a website, and regularly reports on "our two tier system of criminal justice - one for individuals and one for corporations." In a rather lengthy report on the Top 100 Corporate Criminals of the Decade, referring to the 1990's, in spite of all sorts of guilty pleas and large monetary settlements for a

variety of criminal offenses, out of those 100 most significant cases only one low-level corporate officer went to jail, for a year and a day in a case involving 15 counts violating the Oil Pollution Act in Alaska. And in spite of the exorbitant amount of some of the fines, most of them were small compared to the annual revenue of the companies which paid them. For instance, the top fine on the list was \$500 million dollars for a significant antitrust violation by the pharmaceutical concern Hoffmann-La Roche. However the company typically has annual revenue in excess of \$50 billion, and profits of nearly \$10 billion. If a real person were convicted of such a crime, he and his entire family would lose multiple years of their entire revenue. So corporate criminal penalties really amount to organized bribery of governing entities, or the practices of Jud Suss institutionalized in the modern legal systems of the West.

One would think that after several centuries of chartering corporations, and after a century or so of forced judicial acceptance of the idea that corporations are people too, laws would exist that actually held corporations accountable for crimes, like people are held accountable. This may be the public perception, but it is certainly not true.

A September, 2015 article in the British Independent announces Government abandons plans designed to counter corporate wrongdoing. Following the usual anti-corporate rhetoric we read:

The decision is a blow to the Serious Fraud Office (SFO), whose director David Green QC, has championed reform to improve his department's ability to tackle economic crime. In a speech earlier this month, he said: "If the public interest, in terms of public confidence, demands more prosecutions of corporates, then such change is surely necessary."

Reform would also benefit the use of US-style deferred prosecution agreements (DPAs) he said.

The SFO have yet to use the controversial new powers - where a company agrees to pay a fine and improve its compliance measures in exchange for avoiding prosecution - but the first case of their use is believed to be imminent.

Until corporate liability is reformed "a corporate might conclude if the prosecution of a company is so difficult under our law, why should they agree to a DPA?", he added.

The Law Commission, which advises the government on law reform, criticized existing corporate liability laws four years ago, describing them as "inappropriate and inadequate" but a full scale review has been dropped. These so-called Deferred Prosecution Agreements have been implemented in Britain. Rolls Royce just signed such an agreement, ending an investigation involving significant criminal activity. In the United States they have been popular for quite some time, along with the similar Non-Prosecution agreements. An article at the Corporate Crime Reporter website informs us that:

Big companies that are criminally prosecuted represent only the tip of a very large iceberg of corporate wrongdoing. For every company convicted of health care fraud, there are hundreds of others who get away with ripping off Medicare and Medicaid, or face only mild slap-on-the-wrist fines and civil penalties when caught.

For every company convicted of polluting the nation's waterways, there are many others who are not prosecuted because their corporate defense lawyers are

able to offer up a low-level employee to go to jail in exchange for a promise from prosecutors not to touch the company or high-level executives.

For every corporation convicted of bribery or of giving money directly to a public official in violation of federal law, there are thousands who give money legally through political action committees to candidates and political parties. They profit from a system that effectively has legalized bribery.

For every corporation convicted of selling illegal pesticides, there are hundreds more who are not prosecuted because their lobbyists have worked their way in Washington to ensure that dangerous pesticides remain legal.

For every corporation convicted of reckless homicide in the death of a worker, there are hundreds of others that don't even get investigated for reckless homicide when a worker is killed on the job. Only a few district attorneys across the country (Michael McCann, the DA in Milwaukee County, Wisconsin, being one) regularly investigate workplace deaths as homicides.

Now I am certain that there is a fine line between corporate crime investigator and social justice warrior, but if we seek truth and if we seek to adequately evaluate what is transpiring in the world around us, we must remain objective and unbiased, and elevate ourselves above the false dichotomies of traditional Left and Right, Democrat and Republican, Socialist and Capitalist.

The following is from an academic paper titled Corporate Criminal Liability For Homicide: A Statutory Framework, by James W. Harlow, published under Notes in the Duke Law Journal at Duke University in 2011.

First, the Abstract of the paper, which is 44 pages, reads:

Since the nineteenth century, judges, legislators, prosecutors, and academics have grappled with how best to accommodate within the criminal law corporations whose conduct causes the death of others. The result of this debate was a gradual legal evolution towards acceptance of corporate criminal liability for homicide. But, as this Note argues, the underlying legal framework for such liability is ill fitting and largely ineffective. Given the public benefit that would accrue from a clearly defined and potent liability scheme, this Note proposes a model criminal statute that would hold corporations directly liable for homicide. The proposed statute draws upon basic precepts of corporate criminal liability, as well as legislative developments in the United Kingdom and the insights of organizational theory. Ultimately, this Note argues that a statutory scheme would allow prosecutions of corporations for homicide to proceed more accurately, effectively, and fairly.

So what we see here is that a law student at a prestigious law school has observed that there is a lack of laws by which to prosecute homicides committed by corporations, as recently as November of 2011. But if corporations are really persons, why aren't they subject to the same laws that the rest of us are subject to? And if corporations have been considered persons for over a hundred years, why is this even an issue?

Harlow was a candidate for Juris Doctor when he wrote this, a degree he expected to obtain in 2012. However the fact that this article was published by the school is a

realization that the school admits the article's claims. Here is the Introduction to Harlow's article:

On April 5, 2010, an explosion ripped through the Upper Big Branch coal mine in West Virginia, claiming the lives of twenty-nine miners. A report commissioned by West Virginia's governor determined that the explosion was caused by the ignition of methane and coal dust, which had built up in the mine due to insufficient ventilation and malfunctioning water-spray systems. From June 2006 to April 2010, federal officials had cited Performance Coal Company, a subsidiary of Massey Energy and the owner of the Upper Big Branch mine, hundreds of times for serious safety violations. In fourteen of the fifteen months leading up to the explosion, the Upper Big Branch mine received citations related to its handling of coal dust – a primary cause of the April 5th explosion. Despite these repeated safety violations, Upper Big Branch management did not implement an effective compliance program, instead adopting a “catch me if you can” mentality toward regulation. In April 2010, an explosion and fire on the Deepwater Horizon oil rig in the Gulf of Mexico claimed eleven lives. A presidential investigatory commission found that the explosion resulted from a failure to properly seal off the well and contain the enormous pressures that had built up inside. The commission also determined that the root causes of the explosion could “be traced back to underlying failures of management and communication” by BP – formerly British Petroleum – who, along with its partners, owned and operated the rig. For example, BP engineers had continued to revise the procedure for sealing the well until hours before the explosion without a full risk assessment. Furthermore, prior to the explosion, rig workers had worried about safe practices taking a back seat to drilling operations and about their inability to communicate their concerns to senior managers ashore. Transocean, the company that operated the rig, left the crew in the dark about an “eerily similar near-miss” that took place on another rig a few months before the Deepwater Horizon explosion. Between June and November of 2010, six residents at North Carolina's Glen Care assisted-living center died after being infected with hepatitis B during blood-sugar checks by facility staff. Upon investigation, state health inspectors found that the staff were generally untrained in disease prevention and had reused improperly sterilized equipment to check the residents' glucose levels—both of which constituted regulatory violations. Although the center's management had known that precautionary training was required by state law and had offered training sessions for staff members, management had failed to ensure that all of the staff members had received the necessary instruction. Each of the above examples illustrates a common flaw in the relationship between a corporation and its employees or the consumers of its products. In each instance, a corporation failed to adhere to government regulations or to internal policies designed to prevent harm. Each lapse resulted in the death of at least one individual, suggesting the potential applicability of criminal homicide law. Yet none of these examples will likely result in the filing of homicide charges, let alone a successful prosecution for the crime.

Now Harlow's footnotes discuss ongoing investigations, and speculated the unlikely prospect of any prosecution for murder. The speculation was based on a lack of prosecution in a similar mining case in Utah, which was documented by Howard Berkes. However in the Big

Branch case there actually was a prosecution, if only because of the notoriety of the case itself. The New York Times reported on December 3rd, 2015, that there was a Mixed Verdict for Donald Blankenship, Ex-Chief of Massey Energy, After Coal Mine Blast:

Donald L. Blankenship, whose leadership of the Massey Energy Company was widely criticized after 29 workers were killed in the Upper Big Branch mine in 2010, was convicted Thursday of conspiring to violate federal safety standards, becoming the most prominent American coal executive ever convicted of a crime related to mining deaths.

But in a substantial defeat for the Justice Department, the verdict, announced in Federal District Court here, exonerated Mr. Blankenship, Massey's former chief executive, of three felony charges that could have led to a prison term of 30 years. Instead, after a long and complex trial that began on Oct. 1, jurors convicted Mr. Blankenship only of a single misdemeanor charge that carried a maximum of a year in prison.

“We are disappointed, but not as disappointed as we could have been,” said William W. Taylor III, a lawyer for Mr. Blankenship, who will appeal the conviction. Sentencing is expected next spring.

An explanatory correction to the article made two days later states that “Mr. Blankenship was convicted of a single count of conspiring to violate federal safety standards; he was not convicted of any count holding him responsible for the 2010 accident at the Upper Big Branch mine.” Another follow-up article written and published on April 6th, 2016, after Blankenship lost his court appeals states that “Although Mr. Blankenship was not accused of direct responsibility for the accident, the deadliest in American coal mining in about 40 years, the disaster prompted the inquiry that ultimately led to his conviction.” So the bottom line is that 29 men were killed because of purposeful corporate negligence, and nobody is held to account for the crime.

As for the Deepwater Horizon case, a December, 3rd, 2015 article in the Guardian announced Manslaughter charges dropped against two BP employees in Deepwater spill, which said in part:

US federal prosecutors have dropped manslaughter charges against two BP employees connected to the Gulf of Mexico oil spill disaster, making it highly unlikely that anyone will ever serve prison time over the far-reaching calamity.

The dropping of the charges against the two rig supervisors – Donald Vidrine and Robert Kaluza – ends the US government's pursuit of criminal charges over the Deepwater Horizon explosion in 2010 which resulted in 11 deaths and the worst environmental disaster in US history.

The same two men continued to face charges of violating the Clean Water Act. Kaluza was ultimately acquitted, but Vidrine pled guilty and, as Reuter's reported, he was ultimately sentenced to ten months of probation.

As for the Glen Care nursing home case, we could only find news on a blog that reports on outbreaks of hepatitis that a “state panel recommended a \$16,000 fine Thursday for an assisted living center where six died from Hepatitis B”, and we found nothing concerning criminal prosecution.

While Blankenship was indeed the top executive officer of Massey Energy Company, the outcome of the BP Deepwater Horizon case seems to validate the assertions of the writers at the Corporate Crime Reporter that "For every company convicted of polluting the nation's waterways, there are many others who are not prosecuted because their corporate defense lawyers are able to offer up a low-level employee to go to jail in exchange for a promise from prosecutors not to touch the company or high-level executives." Except that in this case the low-level employees didn't even go to jail. [Not that we want anyone to go to jail, but we are only describing the injustice that corporations are not punished for their crimes.] Harlow's paper goes on to describe how the law has been consistently obfuscated and confused by both judges and lawyers in a way which seems that when crimes are perpetrated under the guise of corporations, individuals are unlikely to be prosecuted for their misdeeds.

As a digression, now that he is out of prison, Forbes has reported that Don Blankenship has announced just yesterday that he is running for the U.S. Senate seat in West Virginia. Rather amusingly, the article states that "'Government corruption' will be a cornerstone of his campaign and one designed to take down Democratic Senator Joe Manchin." But Don Blankenship is not a Jew, but for whatever reason, or possibly just for the notoriety of the case, he was prosecuted, but he is an exception to the historical norm.

So long as there are lawyers, corporations are going to be above the law. Theodore R. Lotchin, a Washington D.C. lawyer, wrote an article published in the William & Mary Law Review in 2004 and titled No Good Deed Goes Unpunished? Establishing a Self-evaluating Privilege for Corporate Internal Investigations. In the introduction to that article, he says:

The public image of corporate America has taken a beating. Arguably, no period of history has seen corporations struggle through such a widespread range of civil and criminal enforcement activities at the hands of government agencies. [So he implies that the government is the bad guy - WRF.] On any given day the business sections of the country's newspapers are full of grand jury testimony, indictments, and settlement agreements between federal enforcement agencies and high-profile corporations or their boards of directors. According to the Washington Post, "[a] former top mutual fund executive pleaded guilty ... to tampering with evidence to thwart a probe of illegal trading and agreed to pay \$400,000 to the Securities and Exchange Commission to settle allegations that he cut deals giving special trading privileges to certain wealthy customers. On the same day, "[t]he New York Stock Exchange ... found evidence that the five largest of seven 'specialist' firms that control trading on the exchange regularly engaged in abusive practices [that] have cost investors as much as \$150 million," and "[a] former executive with the McKesson Corporation pleaded guilty ... to securities fraud charges in connection with an accounting scandal that cost shareholders of the company \$9 billion." While the New York Times affirmed that "Richard M. Scrushy, the founder and ousted chief executive of HealthSouth, refused to answer lawmakers' questions ... about his knowledge of a fraud scheme at the company," the Wall Street Journal reported that "Jury deliberations in the fraud trial of a former Rite Aid Corp executive headed into a third day, after jurors failed to reach a verdict yesterday." Although shockingly extensive, perhaps the most

troubling aspect of these headlines is that they represent only one day in the life of corporate America. In response to the increased pressure resulting from these public embarrassments, corporations have turned to internal investigations as a way of placating federal investigators and fulfilling their fiduciary responsibilities to their shareholders. At the most basic level, internal investigations involve an extensive fact-finding effort on the part of either a corporation's general counsel or an independent legal professional. [A lot of this is conjecture, perhaps for propaganda purposes - WRF.] Corporations may initiate an internal investigation "in response to an ongoing government investigation or agency subpoena, pursuant to a consent decree with the Securities and Exchange Commission (SEC), the Internal Revenue Service (IRS), or another government agency," or "[a]n investigation may ... be prompted internally, through either a complaint or grievance from an employee or group of employees." Once a threat to a corporation's stability becomes apparent, both directors and managers may hold an affirmative duty to investigate any potential irregularities. Accordingly, the decision to conduct an internal investigation can have far-reaching impacts, both positive and negative.

Regardless of the immediate motivation, a corporation may realize some important benefits from conducting an internal investigation. First, a corporation that releases the results of an internal investigation to government regulators may be able to secure more lenient civil or criminal penalties. Second, conducting an internal investigation allows a corporation to respond proactively to any potential litigation by controlling the flow of relevant information. Third, even in the absence of litigation, an internal investigation may help improve corporate performance." At the very least an internal investigation is concrete evidence that a corporation's directors have fulfilled their fiduciary duties to their shareholders.

As with any business decision, corporate directors must balance these benefits against the potential risks of conducting an internal investigation. By definition, conducting an internal investigation presents the probability of discovering damaging information. In addition, a corporation may be inviting a federal enforcement action by sharing the results of an internal investigation with government regulators in the absence of an immunity or confidentiality agreement. Finally, and perhaps most importantly, a corporation that prepares an internal investigation always runs the risk that the final product may be discoverable in subsequent civil litigation. In other words, even if an investigation is prepared in cooperation with an enforcement agency, potential plaintiffs may be able to gain access to a corporation's most sensitive information. In this scenario a corporation that has acted in good faith to discover evidence of its own wrongdoing, in essence, has created a litigation roadmap for any disgruntled shareholder or employee looking for a potential payday.

Lotchin had opened his paper with a quote from Theodore Roosevelt which said:

Great corporations exist only because they are created and safeguarded by our institutions; and it is therefore our right and our duty to see that they work in harmony with these institutions.... The first requisite is knowledge, full and complete.

He is clearly an apologist for modern capitalism. Then he proceeds to cite case law and give reasons why corporations which implement their own investigations into their own corporate wrongdoing should be treated more leniently by governing authorities. To us, imagining that corporations can and should police themselves, Lotchin is actually making a sophisticated argument as to why and how corporate officers can remain above the law, regretting that so many of them are caught up in wrongdoing on each business day. What if people could investigate their own wrongdoing? What if people could bring their own evidence to the government authorities when they are suspected of a crime? What if you hurt someone and told the cops that you would get your uncle to investigate the incident? If corporations are people, how are they treated differently than people? Because the authors of the Protocols have endeavored to create a special class of people who are above the law, and they did. Lawyers like Lotchin exist to obfuscate the issues and make certain that they stay above the law.

Just as the Corporate Crime Reporter suggests, "For every company convicted of health care fraud, there are hundreds of others who get away with ripping off Medicare and Medicaid, or face only mild slap-on-the-wrist fines and civil penalties when caught... For every corporation convicted of bribery or of giving money directly to a public official in violation of federal law, there are thousands who give money legally through political action committees to candidates and political parties...." For every company official convicted of insider trading, there are hundreds of others engaged in insider trading, and on and on and on.... But these are only the small things to consider in light of this statement of the Protocols. There are many more important aspects to consider than what we have presented here. However these small details should be pondered so that they point the way to awareness of the larger problems, and if we understand these things from the perspective of the law school academics, then we can understand how deep the deception is actually rooted.

The Protocols of Satan Part 34: Above the Law

In the last installment of these Protocols of Satan, we discussed the legal concept by which corporations are somehow perceived as artificial persons, and are therefore granted all of the rights and privileges of actual citizens. But in reality, when they do wrong they face none of the actual burdens of the penalties which real persons face. Then we attempted to demonstrate the hypocrisy of this, and show that there are indeed counter-arguments that corporations are not persons at all, and that there is no actual body of legal justification which has ever explained how corporations are persons. This we did citing articles by several lawyers and law students. As a digression, in reality the debate does not matter, because as so-called legal scholars argue over the centuries, corporations purchase the outcome of election after election, using their comparatively vast wealth to nominate the candidates of all parties so that they can never really lose the political debate. This all leads to another concept which we began to explore: the fact that there is no substantial basis in our legal systems by which corporations are justly punished for any crimes which they commit. So we gave some historic background on early corporate America, where we hoped to show that the concept of a corporation is relatively new in history, and mostly developed as this young nation developed. So in reality, a corporation is also a product of Liberalism – and those of us who understand the real forces behind the development of Liberalism should also understand that the same dark forces have always been behind the concept of the corporation in the reality of the modern system of capitalism. Doing that, we also explained the concept of limited liability and how the owners of a corporation can never be held liable for damages beyond the value of their original investments, no matter how much damage their corporation may do to others. Then we presented some data showing that as early corporations developed, not only were their owners separated from any real liability for potential wrongdoing, but as the corporations themselves developed, ownership and typical corporate management also became isolated one from another. So the average citizen who owns stock in a corporation has

no say in its operation, where corporate managers have become a class unto themselves.

We illustrated how all of these developments helped the Learned Elders of Satan, as we call them, to fulfill the objective outlined in the Protocols, which is that those who hold the power of gold would become the true kings as soon as Liberal governments were installed throughout the nations of the West, as the people were deceived by the thought that they should be able to govern themselves.

One of the circumstances employed to instigate the advent of Liberal government is that historically, under the absolute monarchs, there was always a class of nobles who were – to one degree or another – above the laws to which most of the people were held. This was the reason for Jefferson's assertion that "all men are created equal", meaning that all men should be equal in the eyes of the law, and we showed that the same sentiments were expressed in the poetry of the famous Scotsman, Robert Burns.

But as we have seen most recently in Protocol No. 3, the Protocols also insist that there should be a class of men which is above the law. So here we will read those lines once again: "It is necessary that all should know that equality cannot exist, owing to the different nature of various kinds of work; that there cannot be the same responsibility before the law in the case of an individual who by his actions compromises an entire caste and another who does not affect anything but his own honor."

In response to this and in the context of our brief explanation of the development of corporations, we said that "as soon as the ideals of Liberalism had set men free, the power of gold was on its way to enslaving them once again", and then we also made the assertion that "in order to discover who it is that has come to rule the world by the power of gold, one must discover who it is that is above the law."

Now there are obvious and notable men of criminal intent who are able to do amazing amounts of damage by operating through their corporations, or through the funding of so-called non-governmental organizations, which are really just another form of a corporation.

Among these have been men such as the infamous Rothschilds, the Rockefellers, or George Soros, who have used their wealth to carry on their own personal political agendas within foreign nations. They take advantage of the imaginary concept of corporate personhood to exercise the freedom of speech rights extended to their corporations in order to extend their own voices far beyond their natural capacities, to influence the policies of those nations. These imaginary rights allow them to purchase politicians of their own choice, and to rig elections by funding whomsoever they desire on each side of every political argument or party divide. But when their policies are actually detrimental to the interests of the people whose rulers they have chosen, they assume absolutely none of the resulting liability. They simply throw their old choices to the wolves and purchase new ones to take their place. So in our last presentation we saw arguments from a law student who illustrated the lack of punishment even of corporations which had committed acts of homicide, using examples such as that of British Petroleum in the case of the Deepwater Horizon oil rig, or the countless purposeful regulatory violations of the Performance Coal Company leading up to the explosion at the Upper Big Branch coal mine which killed twenty-nine miners. But these cases are only examples illustrating a far greater problem, which we attempted to elucidate with our discussion of these cases taken from a paper written in 2011 and published in the Duke Law Journal which was titled Corporate Criminal Liability For Homicide: A Statutory Framework. By citing this paper, we endeavored to show that legal scholars are still debating how corporations should be held responsible for serious crimes, even after 400 years of corporate history in America.

Then to compliment this, we presented another paper by a lawyer and lobbyist which was published in the William & Mary Law Review in 2004. This paper was titled No Good Deed Goes Unpunished? Establishing a Self-evaluating Privilege for Corporate Internal Investigations. In this paper the author, Theodore R. Lotchin, argued in favor of corporations investigating their own wrongdoing internally, and presenting the government with whatever evidence of crimes that they choose, while also hoping to minimize any possible penalties they may face in exchange for such "cooperation". This too is another scam, and we are convinced that lawyers like Lotchin are paid to further obfuscate the legal perceptions and criminal culpability of corporations, in order to keep those who run them above the law.

Additionally, we discussed some of the legal tactics that corporations use to minimize or to even evade punishments for crimes, such as Deferred Prosecution Agreements and Non-Prosecution Agreements, arrangements between prosecutors and corporations which are basically bribes allowing them even to escape deeper investigation, and how the British legal system was recently deploying these American legalistic novelties. If you could just slip the police officer a hundred dollar bill, he won't write you a traffic ticket, and nobody will ever know you were pulled over. But speaking of the British, we also noted how recent media headlines had lamented the purposeful failure of British politicians to redress grievances concerning recent corporate wrongdoing in that nation.

If corporate crime were the exclusive purpose of this discussion, we could probably list hundreds of such cases, beginning with the dawn of the industrial age in the 19th century, where time and again, corporations

have been built over the corpses of their own workers or even their own customers. Yet even this does not begin to reveal the damage which has come from the results of their advertising, their lobbying, their campaign financing, their news and entertainment media and the many other ways by which they exercise undue influence over the direction of entire nations. If a group of individuals did some of the things which corporations have done, government prosecutors would make a case for conspiracy and try the entire group for the crimes involved. But when a corporation kills 29 coal miners, after years of legal wrangling nobody is ever held accountable for the murders. So the corporation is basically a licensed conspiracy having practically zero criminal liability. Through the advent of corporations, the power of gold certainly is king, in many more ways than we may suspect. Of course, the same group of international Jews offered the world Communism as an answer, which they also developed and financed, and disguised as Marxism, the cure is a hundred times worse than the disease.

But concerning corporations, we have not based our conclusions on a mere few articles. Rather, there is a plethora of academic papers available which argue the manner and methods by which corporations should be punished for crimes. Another example was a 1982 paper by Kathleen Brickey titled Corporate Criminal Accountability: A Brief History and an Observation, and published by the Washington University Law Review. She is recently deceased, and she is eulogized as a "pioneering law school professor" and "a giant in the field of white-collar crime", or "a leading scholar in the field of white collar and corporate crime law". Our author opens her article by stating:

The pervasive influence enjoyed by large, publicly held corporations has inspired a body of scholarship that considers at length the need for effective mechanisms to regulate institutional behavior. Enforcement of penal statutes applicable to corporations is, of course, included among existing options, and renewed interest in criminally prosecuting corporations during the last decade [mostly the 1970's] has brought to the fore the true breadth of corporate exposure to criminal liability. While it has long been settled that corporations constitutionally may be held accountable for criminal misdeeds of their agents, one detects a current sense of uneasiness regarding the appropriate role and scope of corporate criminal liability. Have we, for instance, strayed too far from the mens rea model of criminality when dealing with institutional misbehavior? A vast array of penal statutes applicable to the corporate entity dispenses with any requirement of moral blameworthiness. Is it time, perhaps, to re-examine such offenses in light of traditional notions of culpability so that we may arrive at a "consensus" about what constitutes "truly culpable" corporate wrongdoing and eliminate criminal penalties for "trivial conduct?"

The term mens rea in legal language refers to an intention or knowledge of wrongdoing that constitutes part of a crime, as opposed to the action itself or conduct of the accused. So our author seems to be persuaded that corporate officers can in effect disclaim intent or claim an ignorance of foreknowledge, and go unpunished even if their own policies or decisions led to the circumstances which caused a crime to occur. She continues:

Beyond concerns regarding the philosophical implications of corporate criminal liability, one detects a sentiment that we are due an accounting regarding the utility of corporate criminal sanctions. Such sentiment occasionally surfaces in the form of contentious law review articles that indulge in niggling over constituent elements of a model penal sanction for which some coherent rationale may be offered in support. Both forms of disquietude share a common source, for the theories with which the theoreticians currently are working initially developed within the context of regulating individual, rather than institutional, behavior. The theories are extant in an institutional setting only because the genius of the common law ultimately accorded corporations anthropomorphic treatment and thus recognized them as persons under the law. That in turn inspired the idea that a body of doctrines pertaining to natural persons might be applied with equal force to the juristic persons into which corporations had been transformed. The simplicity of such notions, however, lay only in their inspiration, not in their execution.

After giving a lengthy history of the development of legal procedures addressing corporate wrongdoing, she concludes with the following observation:

It seems appropriate to observe that the early doctrine through which corporations and their managers were held criminally liable developed with little or no heed to traditional notions of culpability. The underlying theory was forged in criminal prosecutions involving public nuisances. Institutional behavior that resulted in a "culpable" violation need not have constituted what we would deem "serious" wrongdoing. On the contrary, mere improper discharge of corporate responsibilities could provide a sufficient basis for institutional and individual convictions. Corporate criminal liability was, then, at the outset, strict liability. Only in the relatively recent past did we stray from the strict liability model of corporate criminality to a mens rea model....

When institutional and managerial liability for regulatory offenses is placed in historical perspective, there seems less reason to fret over what has been cast as an "extraordinary expansion of the legal concept of corporate crime." The traditional model of individual criminal liability necessitated conduct "that is particularly morally blameworthy" in order to legitimate [or to justify] imposition of punishment. The common-law model of corporate criminal liability, on the other hand, was wholly unconcerned with moral blame and only partly concerned with punishment. She makes copious examples of cases in Medieval England to build her case.

That the early rule and its rationale were responses to particular needs that arose in the context of special facts and in simpler times is, of course, inconclusive. The historical facts compel neither continuing commitment to nor discrediting of the early doctrine in theory and practice. They suggest, however, that recognition of corporate criminal accountability constituted a more effective response to problems created by corporate business activities than did existing private remedies. [Or lawsuits.] Perhaps our author does not herself have any particular nefarious agenda, even if we do not like all of the conclusions which she makes in her paper. However our intent is not to judge her judgment. Rather, we only offer this here as one more piece of evidence that corporations are not held accountable for their crimes

as natural persons are held accountable, and that perpetual legal arguing and an increasing diversity of opinions prevents them from ever being properly held accountable. There are other similar papers from other scholars that we also may have presented, if we wanted to elaborate at greater length on this subject, but we would only be repeating ourselves again and again from slightly different perspectives and from one side of the argument or the other. But perhaps the authors of the Protocols, who had many centuries of practice in this field, the result of which is reflected in their Talmud, knew all along that this would be the case. So they have used the artificial concept of the corporation to keep themselves above the law, in practice if not entirely in theory, and in accordance with the desires that they themselves have expressed in these Protocols.

The result is that corporations have all of the benefits of personhood, and none of the risks. If a real person flooded a town with wild animals that devoured the citizens, he would be hung in the public square. But corporations get away with this very thing, and they stay hidden behind the mask of "policy". Long after the entire town lies in ruins, the corporation moves on to make its profits elsewhere. But of course, this too is also only an example.

The following article was found in an unlikely place, the website for the Boulder County, Colorado, Beekeepers Association, however beekeepers have indeed been concerned with the shenanigans of a certain agriculture concern for quite some time:

Are large corporations above the law?

March 18, 2013 by Tom Theobald

Are Monsanto, Bayer, Syngenta and other mega-corporations above the law? Read, How Monsanto outfoxed the Obama administration, about the U. S. Department of Justice quietly closing a 3 year anti-trust investigation of Monsanto last November:

Last November, the U.S. Department of Justice quietly closed a three-year antitrust investigation into Monsanto, the biotech giant whose genetic traits are embedded in over 90 percent of America's soybean crop and more than 80 percent of corn. Despite a splash of press coverage when the investigation was initially announced, its termination went mostly unreported. The DOJ released no written public statement. Only a brief press release from Monsanto conveyed the news. The lack of attention belies the significance of the decision, both for food consumers around the world and for U.S. businesses. Experts who have examined Monsanto's conduct say the Justice Department's decision not to act all but officially establishes the firm's sovereignty over the U.S. seed industry. Many of them also say the decision ratifies aggressive practices Monsanto used to entrench its dominance and deter competition. This includes highly restrictive contractual agreements that excluded rivals, alongside a multibillion-dollar spree to buy up seed companies. When the administration first launched its investigation, many antitrust and agriculture experts believed it was still possible to imagine an industry characterized by greater competition in the marketplace and greater diversity in seeds. That future may now be foreclosed. Entire article at link above.

Then read [an article titled] Eric Holder Admits Some Banks Are Just Too Big to Prosecute in the Huffington

Post about U.S. Attorney General Eric Holder's recent testimony before Congress where he said "I am concerned that the size of some of these institutions has become so large that it does become difficult for us to prosecute them."

Is that really the U.S. Attorney General throwing in the towel, admitting defeat, waving the white flag? Isn't the intent of anti-trust laws to prevent these very abuses? Is our system of government and justice spinning so completely out of control that we are now at the whim of corporations which seem to be unfettered by science or sanity, driven only by a lust for profit regardless of the consequences? Where is the justice? Where is democracy? Where the hell is Congress?

Of course, anti-trust laws are arbitrarily enforced, and every member of Congress owes his position to one or more of the corporations which finance his campaigns. Furthermore, democracy is a sham, the scheme of those with the power of gold, although most people will never know it. There are further examples of the plethora of arguments involved in the prosecution of corporations for crimes in a paper titled Law and the History of Corporate Responsibility by Lyman Johnson JD, published by the University of St. Thomas Law Journal and the Center for Ethical Business Cultures. This paper is actually a work of propaganda which promotes a view favorable to corporations and the role of the law in maintaining corporate responsibility. We mention it here but we will not review it here. Rather, we only seek to illustrate that there is no end to the legal dispute.

In our opinion, a corporation is a licensed conspiracy, so if a corporation commits a crime, it should be liable to lose its license and its officers and members should face every criminal penalty that the participants in a non-incorporated criminal conspiracy would face. But the conspiracy itself is not necessarily a crime: only the tangible acts which its members commit are liable to punishment. Of course, in an ideal world all such punishments should be in accordance with Yahweh's law, which is the only law we as Christians should recognize. Of course, such a thing would never happen in the world governed by the authors of the Protocols. The endless legal arguing is a mere cover which gives them something to hide behind.

It is rather evident that in future presentations in this series we will be compelled to further discuss the history of corporate crime in America. For example, we may present a discussion of the criminality of the Jewish banks in the United States which is outlined in The International Jew in conjunction with Protocol No. 20, when - Yahweh willing - we ever get to that point in these presentations. That portion of the Protocols describes the financial program of the Jews.

We have already read in the Protocols where the authors boast that "when our kingdom is established, namely, the teaching in the schools of the only true science, the first of all sciences - the science of the construction of human life, of social existence, which requires the division of labor and, consequently, the separation of people into classes and castes." Now as we address this boast we shall continue with the Protocols and the very next portion of Protocol No. 3, from the text of Boris Brasol's publication of The Protocols and World Revolution:

Protocol No. 3 continued:

The correct science of the social structure, to the secrets of which we do not admit the GOYS, would demonstrate to all that occupation and labor must be differentiated so as not to cause human suffering by the discrepancy between education and work. The study of this science will lead the masses to a voluntary submission to the authorities and to the governmental system organized by them. [By the GOYS themselves.] Whereas, under the present state of science, and due to the direction of our guidance therein, the people, in their ignorance, blindly believing the printed word, and owing to the misconceptions which have been fostered by us, feel a hatred towards all classes whom they consider superior to themselves, since they do not understand the importance of each caste.

The French humanist and agnostic Augusté Comte is often credited as being the father of sociology, evidently so that the Jews are not blamed for it. The credit is not appropriate, although Comte was certainly a forerunner in that school of thought. But modern Sociology as an academic discipline should primarily be credited to David Émile Durkheim, a French Jew whose initial discipline was anthropology. However the Jew Karl Marx and the apparent German Max Weber, along with a handful of others, also receive credit in the founding of the so-called discipline. Among a cast of others who typically receive credit are the British male feminist Herbert Spencer and the British social theorist of French Huguenot descent, Harriet Martineau, who was also a feminist.

The Jewish reconstruction of society:

Examining The International Jew, we could not find terms such as social organization, social science or social services. Such terms and concepts had evidently not yet permeated the common vernacular by the early 1920's, at least to the point where the writers of The International Jew were particularly concerned with them. However Henry Ford and his editors certainly were cognizant of an apparent restructuring of society by that time. In another context, in The International Jew under an article titled 'Jewish Protocols' Claim Partial Fulfillment, which was published in The Dearborn Independent for the issue of August 7th, 1920, we find the following, where it begins with citations from the Protocol No. 9:

"In order not to destroy prematurely the Gentile institutions, we have laid our efficient hands on them, and rasped the springs of their mechanism. They were formerly in strict and just order, but we have replaced them with a liberal disorganized and arbitrary administration. We have tampered with jurisprudence, the franchise [or corporation], the press, freedom of the person, and, most important of all, education and culture, the corner stone of free existence.

"We have misled, stupefied and demoralized the youth of the Gentiles by means of education in principles and theories patently false to us, but which we have inspired.

"Above existing laws, without actual change but by distorting them through contradictory interpretations, we have created something stupendous in the way of results."

These "contradictory interpretations" became possible through the introduction of Case Law into the American legal system.

So The Dearborn Independent says in response to these things:

Everyone knows that, in spite of the fact that the air was never so full of theories of liberty and wild declarations of "rights," there has been a steady curtailment of "personal freedom." Instead of being socialized, the people, under a cover of socialistic phrases are being brought under an unaccustomed bondage to the state. The Public Health is one plea. Various forms of Public Safety are other pleas. Children are hardly free to play nowadays except under play-masters appointed by the State, among whom, curiously enough, an astonishing proportion of Jews manage to find a place. The streets are no longer as free as they were; laws of every kind are hedging upon the harmless liberties of the people. A steady tendency toward systemization, every phase of the tendency based upon some very learnedly stated "principle," has set in, and curiously enough, when the investigator pursues his way to the authoritative center of these movements for the regulation of people's life, he finds Jews in power. Children are being lured away from the "social center" of the home for other "centers" [such as the YMCA, YWCA, CYO, etc.]; they are being led away (and we are speaking of Gentile children - no Gentiles are ever allowed to regulate the lives of Jewish children) from their natural leaders in home, church and school, to institutionalized "centers" and scientific "play spots," under "trained leaders" whose whole effect, consciously or unconsciously, is to lead the modern child to look to the State, instead of its natural environment, for leadership. All this focuses up to the World Plan for the subjugation of the Gentiles, and if it is not the Jewish World Plan it would be interesting to know why the material for it is so largely Gentile children and the leaders of it so often of the Jewish race. Jewish liberties are the best safeguarded in the United States. Gentiles take their chance with public matters, but every Jewish community is surrounded by special protectors who gain special recognition by various devices - political and business threats not the least of them. No public-spirited Gentiles are welcomed to the task of regulating the lives of Jewish children. The Jewish community in every city is all-sufficient in itself as far as such activities go. The most secret of all parochial schools are the Jewish schools, whose very locations are not all known to the officials of large cities. The Jew is almost anxious in his efforts to mold the Gentile mind; he insists on being permitted to tell the Gentile what to think, especially about the Jew; he is not averse to influencing general Gentile thought in a manner which, though it come about by wide circles, works ultimately into the Jewish scheme of things. The anxiety and the insistence, so well known to all who have observed them, are only reflections of the Jew's conviction that his is the superior race and is capable of directing the inferior race - of which there is but one, including the whole non-Jewish world.

We hope of the introduction of the controlled leisure activities for Gentile children which are mentioned here in the future. According to a book in our possession, The Jewish Communal Register, published by the Jewish Kehilla of New York City in 1918, 23.5% of New York City schoolchildren attended exclusively Jewish schools. That represents a ratio which very much approaches the percentage of the population of Jews in the city at that time. So evidently, nearly all Jewish children seem

to have attended these Jewish schools. There were also thousands of exclusively Jewish credit unions, mutual aid societies and philanthropic agencies listed in this book. Ford is correct in his estimation that Jewish society was closed to non-Jews. They were indeed a state-within-a-state, even speaking of having their own courts and judges. They had their own separate orphan societies, homes for the elderly, and exclusively Jewish social services agencies and correctional agencies seeking to address delinquency, especially amongst Jewish youth. When one peruses the lists, and considers the later proliferation of the concepts which they represented into the general society, the writers of The Dearborn Independent are vindicated in their opinions here.

In Protocol #16 we see the boast by the authors that "We shall change history... We shall abolish every kind of freedom of instruction... The system of bridling thought is already at work in the so-called system of teaching by object lessons, the purpose of which is to turn the GOYIM into unthinking submissive brutes waiting for things to be presented before their eyes in order to form an idea of them...."

David Émile Durkheim, the Jew who should be given the most credit for transforming Sociology into an academic discipline, lived from 1858 to 1917. So it should be little wonder that there are many now-extant sociology-related terms which seem to be wanting in The International Jew and other contemporary literature. Yale University offered its first sociology course in 1875. But a single course is a long way from an entire department. The Sociology Department of Harvard University was not founded until the 1930's, while the university itself was founded in 1636. So what is arguably the foremost university in America did not have a Sociology department until 9 years after the Protocols were first published in America in Boston. Furthermore, it is evident that the introduction of so-called "Social Science" as an academic discipline concurred with the fulfillment of the plans described in the Protocols, those same Protocols which boast that "when our kingdom is established, namely, the teaching in the schools of the only true science, the first of all sciences - the science of the construction of human life, of social existence, which requires the division of labor and, consequently, the separation of people into classes and castes." This is not a mere coincidence, or, as we should spell it in this context, cohencidence sic. With the advent of Sociology as a science, Archaeology, Anthropology, History and related subjects have been grouped under the realm of so-called "Social Sciences", and the way that such information has been processed and interpreted has been radically transformed. Thus we have the fulfillment of the boasts in the Protocols that "We shall change history" and "The correct science of the social structure, to the secrets of which we do not admit the GOYS, would demonstrate to all that occupation and labor must be differentiated The study of this science will lead the masses to a voluntary submission to the authorities and to the governmental system organized by them." This last statement we shall demonstrate the veracity of by discussing the curriculum of the social sciences now offered by another university, Auburn University in Alabama. We chose this particular institution to demonstrate that this is not a mere Yankee or Ivy League phenomenon, but it affects universities everywhere, even the schools of the South, the so-called Bible Belt. If one wants to become a teacher at Auburn University, there is a wide range of undergraduate teacher

education programs from which one may choose, but most of them are specialized towards certain interests, such as early childhood or special education, or particular fields such as certain languages, certain subjects in science, mathematics, etc. While some of these fields can impact a student's perspectives on race and culture and governance by the materials they select, especially in English studies, to most of them these things are non-issues. There is not much room for discussions of religion, culture or history in a chemistry or geometry class.

However there is one program which trains teachers who, once they embarked on their careers, would be most influential in the areas of race, religion, governance and culture, and that is the General Social Science Education/History program. This program is the only offering Auburn has for a teacher to become certified to teach history or related subjects to students from the 6th through 12th grades, the years where a student's views on these important aspects of life are most fully formed. Introducing the department which offers most of the courses for this program, the Social Science Education page at Auburn says the following:

Love democracy? Do something about it! Our program will prepare you to engage 6-12 grade students in exploring historical and contemporary issues of democratic society. We value the vision of civic competence set forth by the National Council for the Social Studies: "The primary purpose of social studies is to help young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world."

We stress theory-based knowledge, teaching skills, and guided practice in public schools. We focus on an inquiry-based approach to teaching and learning. Our faculty care about their students' success, and you'll graduate ready to prepare the next generation of democratic citizens.

Reading this we can perceive an agenda rather immediately, if indeed we can think outside of our current political paradigm. This is the attitude which is being promoted to recent high-school graduates who want to become teachers of History or so-called Social Sciences to teenagers:

Democracy is inevitable, it is obviously the only acceptable system of government, and young adults who want to teach History are expected to love it and be willing to defend it. Civic-minded people take for granted the inevitability of cultural diversity, democratic society, and a world where, ostensibly, all nations and cultures and people are inter-dependent upon one another. Any opinion contrary to these things is irresponsible, unreasonable and uninformed.

Those conclusions are rather easily reached upon examination of the introduction to the Social Science department at Auburn University's website. This is what Auburn University is teaching its students, so that they can teach it to others. The university has parroted these false ideals from a "National Council for the Social Studies", so we may determine that most other universities also profess these same things. But this is not history. It is actually anti-history. As the authors of the Protocols had boasted, "We have misled, stupefied and demoralized the youth of the Gentiles by means of

education in principles and theories patently false to us, but which we have inspired." This is brain-washing designed to force young people into the same mode of thinking which is boasted of here in the Protocols, and Auburn University is teaching prospective middle-school and high-school history teachers to brainwash generations of teenagers with this same agenda. We have just read where the Protocols had boasted, concerning the introduction of the social sciences into the academic world, that "The study of this science will lead the masses to a voluntary submission to the authorities and to the governmental system organized by them." The governmental system organized by the Goyim is democracy. That attitude expressed by the Protocols is exactly what Auburn's Social Sciences department reflects. In Protocol No. 1 we learned that the authority is the power of gold, which would succeed the absolute monarchies once the system of Liberalism was introduced. So now we see both why and how our educational institutions so readily parrot the whims of the global plutocratic establishment.

The Advocacy Toolkit page of the website for the National Council for the Social Studies boasts that "Today's Social Studies" is "Creating Effective Citizens" and says "That's what we do, and our task is essential to maintaining an effective democracy. However, not everyone understands this. When this message is understood, students will benefit, schools will have greater support, and social studies teachers and other educators will find their job more rewarding." Or in other words, when the rest of us are indoctrinated into the plans outlined by the Protocols, the world will finally be a perfect place. This is the way that the agenda within the Protocols has been sold to the American people since 1921, when the Council was founded. That was the year after the Protocols themselves were first published in America, and the beginning of the publication of the series of articles which later became Henry Ford's book, *The International Jew*.

Auburn University offers a separate curriculum in History, and a separate curriculum in Sociology. While these also have many elements which we would consider nefarious, they are aimed at students who desire to be specialists in these academic fields, and not at the more general educational population which brings these ideas into our everyday lives like high-school teachers do. So for that reason we will disregard the more academic programs, and briefly discuss the curriculum of Auburn's General Social Science Education/History program. Doing this, we will ignore the basic requirements, such as core science, mathematics and English classes that practically every student is required to take, and discuss for the most part only those courses particular to this program. Among the courses required for freshmen is World History I, described as a "Survey of world history from early humanity to the late 18th century. Examines the record of human political, social, cultural, religious, and economic activities across time, regions, civilizations, and cultures." Then there is a course titled Sociology: Global Perspective, an "Introduction to the study of social and cultural patterns of society", another history course, World History II, offering a "Survey of world history since the Industrial Revolution", and Principles of Microeconomics, which teaches "Economic principles emphasizing scarcity and choice, consumer behavior, supply and demand, markets, production and cost, globalization of markets, role of government, and market and government failure." So we see that Auburn freshman get an immediate indoctrination into both

multiculturalism and the economic wonders of globalism.

Sophomores are required to take Principles of Macroeconomics, which teaches "Economic principles emphasizing economic aggregates, including measuring economic performance, macroeconomic theory, inflation and unemployment, money and banking, and fiscal and monetary policy." Then there is Human Geography, which teaches "Spatial perspectives on modern society such as population change, economics, politics, urban development, and local culture, and geography's approach to solving problems using case studies and issues." So here we seem to learn that Capitalism and population change are inevitable consequences of globalism, economics, and politics. We also see being promoted the false concept that societal problems may be solved by geography - perhaps by relocating all of the inhabitants of "shithole countries" to Wisconsin or Alabama. [The use of the term "shithole countries" in relation to immigration patterns is something that even Donald Trump is currently being criticized for in the headlines. Ostensibly, the resulting ridicule that Trump will attract will somehow win sympathy for the contrary opinion among the general public.]

In each semester, Sophomores are also given a choice of Social Science electives. The fall options are American Government in [a] Multicultural World, which covers "American political institutions, processes and behavior in comparative context, with special attention to the ways in which cultural and social diversity in the United States has impacted its politics," and then either an Introduction to Comparative Politics, which discusses "Methods of classifying governments by institutional and developmental characteristics", or an Introduction to International Relations, which offers "a consideration of the bases of national power and the rudiments of international politics." So each of these courses are also apparently predisposed to both democracy and multiculturalism. The Spring options are two-fold. The first is either a Survey of European History from the Renaissance to 1789, which consists of a "Survey of European history from the first outbreak of the bubonic plague to the eve of the French Revolution" or a Survey of European History from 1789 [to the] Present, which is a "European history from the French Revolution to the present." The second elective is either a Survey of Asian History "from prehistoric times to the present" or a Survey of Middle Eastern History, which is an "Introduction to the history and culture of the Middle East." And we can only imagine which ethnic or religious group that may favor.

This program being designed to train teachers, in the Fall Juniors are required to take a training course titled Diversity of Learners and Settings, which claims to be an "Exploration of socio-cultural factors and individual differences; understanding diversity and communication with students with different cultural backgrounds, abilities, and values; combines class-based as well as community-based discovery learning, known as service learning, that links theory and practice and involves students." In the same semester they are required to take a course called Diversity and Exceptionality of Learners, which makes similar claims aimed at a different population, as an "Exploration of philosophical, social, cultural, and legal factors, and individual characteristics shaping education for individuals with disabilities; and roles/responsibilities of educators in inclusive settings." Of course, no democracy would be complete unless people of all cultures or no culture, and

people of all abilities, or no ability, were not considered equals.

Interestingly, as Juniors learn all of the requirements of teaching in a multicultural world, they are given a choice of history electives which reflect that world. They are required to take any Junior-level or higher courses of at least 9 course-hours in American History. These courses have titles such as History of Southeastern Indians, History of Women in the United States, American Religious History, African-American History, Issues in African-American History, or The Civil Rights Movement. There is even a course titled Technology and Gender History, and although that one may not qualify here, it is certain that there is no special-interest group left behind. While there is also a History of Appalachia course, which we can imagine indoctrinates students in a proper perspective on Whites and poverty. The only Junior-level courses in American history which seem to be less diversity-prone are titled History of United States Air Power and History of Political Parties in The United States. With the exception of one other course, these are the only Junior-level courses which we could imagine may appeal to young White men, and we are certain that the first justifies the American empire, while the second validates the superficial political system which supports that empire. The final course option at Junior level is The Civil War in American Memory, which is "A survey of the ways that Americans have remembered their civil war from 1865 to the present." We will not even imagine the contents of this course in the context of this school's other offerings, except to say that post-war "memories" are usually propaganda that have little or nothing to do with the war itself.

Then in addition to 9 course-hours of these, all Juniors must also take either a Survey of Latin American History "from its Amerindian beginnings to the present" or a Survey of Modern African History "from the end of the slave trade to the rise of nationalism and independence." Of course, there is no requirement to study African history during the period of the slave trade, where one may learn that Negro village chieftains sold off their own people as slaves to Arabs and Jews, who then shipped them to the Americas on Jewish-owned vessels for purchase by men such as Jacob Monsanto, Moses Hays, and many other wealthy Jews.

Among the Spring courses for Juniors there is another training course described as "An integrated approach to the effective instruction of the adolescent learner in context." Then there is Social Science Concepts and Methods, which teaches "Organizing social science disciplinary knowledge into an integrated framework that is meaningful, useful, and relevant to high school students." Then students are required to choose at least 9 more course-hours in American History, from the same list of courses which we described above, which they had as electives in the Fall.

Since most courses are counted as 3 hours, each Junior-year student must take three of these so-called History courses per semester. With this it is evident that the prospective teacher of History would have great difficulty escaping the celebration of either Amerindians or Negroes, or both, on his quest for certification. At Auburn, it seems that American History is little beyond a fragmented chronicle of special and minority interests and party politics.

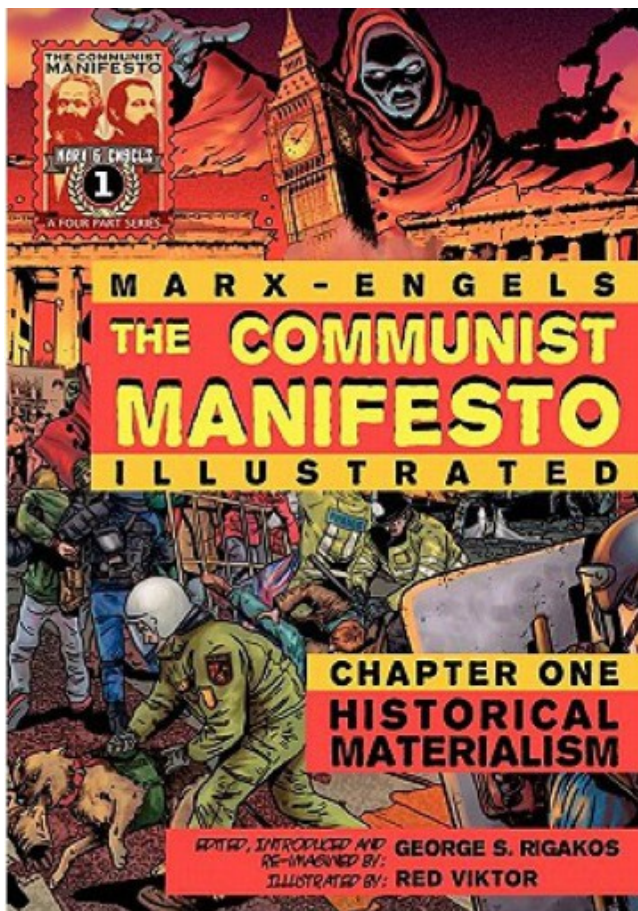
Senior-year students are required to take more advanced training courses in teacher education, which are Curriculum and Teaching I: Social Science,

described as the “Application of current educational research and instructional strategies to the design of meaningful social studies instruction and assessment”, and Curriculum and Teaching II: Social Science, which is “Curriculum decision making and planning for instruction, evaluation, and classroom management.” Then there is Practicum, a “cooperatively selected field experience”, which is evidently a preparatory course offered in the Fall for the Clinical Residency required in the Spring. Additionally, there are other required training courses on adolescent development, which is subsequent to a similar course taken in Junior year, and a Seminar in Social Science Education offering the “Best practices for managing secondary social science classrooms and ethically resolving students discipline issues for a positive learning climate for all students.” In addition to these there is another round of History electives. Students are required to take one more Junior level history course which is not limited to American history, and then either Making Modern America: 1877-1929, which presents a “Development of the American economy, rise of big business, agrarian and labor protests, immigration, race relations, role of women, and role of government”, or Modern United States History: 1929 to the Present, which covers “United States history since 1929 with particular emphasis on the economy, changing role of government, America's role in world affairs and social changes.” So we see a choice between courses which consists of a further indoctrination into either American capitalism or the validity of the American empire. This curriculum presents little opportunity for a prospective middle-school or high-school teacher to

learn anything beyond indoctrination into the modern American social and political paradigm, There is little opportunity for any study of European history, or ancient history, or of early American history outside of the study of certain special-interest groups, mainly Indians, Negroes and Women. So there is little opportunity for acquiring any knowledge of actual White history, while Amerindian and Negro history studies are compulsory and consume many more course-hours. There is even less opportunity for the study of any history under political systems before the French Revolution and the rise of Liberal Democracy. This is the exact plan of the authors of the Protocols fulfilled in American higher education. This is teaching of a way which keeps students inside the little boxes that the global elites, the international Jews, have created for them, and the elites themselves are able to remain out of sight and above the law while educating an entire nation to be subservient to their desires. As the promotion of democracy as the only viable form of government is insanely consistent throughout all of this course literature, the Protocols state that “The study of this science will lead the masses to a voluntary submission to the authorities and to the governmental system organized by them.” This is how the authors of the Protocols changed history. This is how, as they said, “We shall change history... We shall abolish every kind of freedom of instruction... The system of bridling thought is already at work in the so-called system of teaching by object lessons... to turn the GOYIM into unthinking submissive brutes....”

The Protocols of Satan

Part 35: Inciting Class Warfare



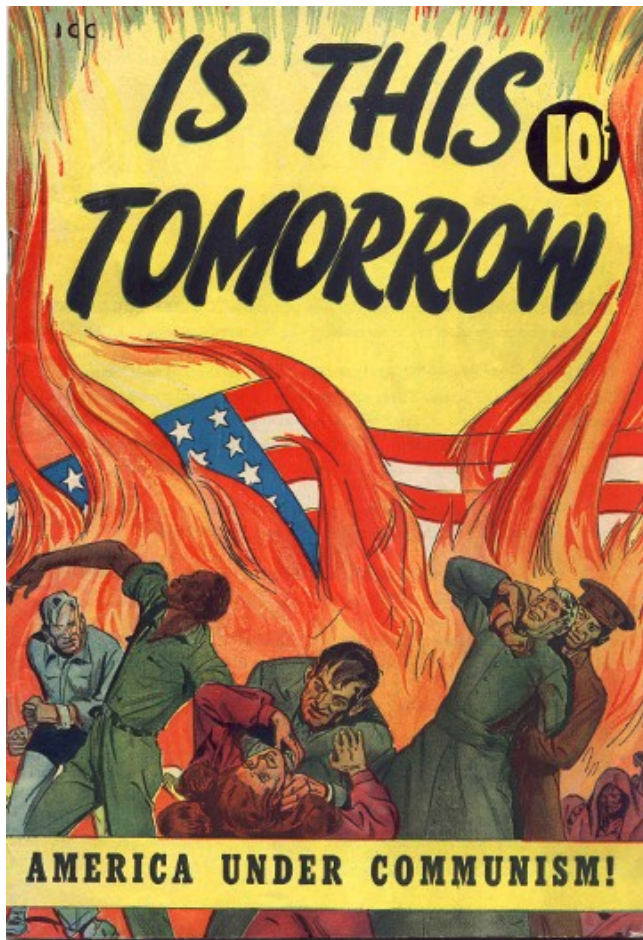
In the last segment of these Protocols of Satan, which was subtitled Above the Law, we concluded our explanation of corporate legal history and our description of how those who control international corporations exploit the concept of corporate personhood. With that, they promote endless legal arguments regarding corporate responsibility and culpability for crimes so that they can rather consistently escape the consequences of their actions in their pursuit for profit. This explanation had actually begun in part 33 of this series, which was subtitled Corporations are People Too? Of course, the real answer should be no, because corporations certainly are not people. However it is obvious to us, after studying these issues at length, that the modern concept of the corporation is the primary vehicle by which the international Jew had chosen so that he can fulfill the plan outlined in the Protocols. That is also why today, in practice, corporations have a more significant part in guiding national policies than do governments. All of this was presented in response to the assertions found in Protocol No. 3, the where the authors of the Protocols insist that there should be a class of men which is above the law. So they boasted that: "It is necessary that all should know that equality cannot exist, owing to the different nature of various kinds of work; that there cannot be the same responsibility before the law in the case of an individual who by his actions compromises an entire caste and another who does not affect anything but his own honor." Here the Protocols propose that a class of businessmen should be above the law, which would in essence appoint that class as a new nobility, and that is indeed the first objective of the Protocols: that the international Jews, who controlled the power of gold in the late Middle

Ages, would indeed transform themselves into a new nobility. Rather hypocritically, where Christians were in control in Russia before the Bolshevik Revolution, it was this same class that they hated and persecuted the most. So the Protocols express a desire to have a controlling class not accountable to the law only where the Jews are in control. Earlier in the Protocols, they had proclaimed that once the traditional nobility was destroyed, that gold would become king, and they accomplished that endeavor in the 19th century. Today we continue to live with the results of that accomplishment, even if their rulership is not yet quite as obvious to the general public as the Protocols themselves suggest that it will be.

But once those who had the power of gold became the new nobility, they had to develop a new method of education for the masses so that there would be no formidable challenge to their position. So we read in the next portion of Protocol No. 3 where that system was proposed, and it says:

The correct science of the social structure, to the secrets of which we do not admit the GOYS, would demonstrate to all that occupation and labor must be differentiated so as not to cause human suffering by the discrepancy between education and work. The study of this science will lead the masses to a voluntary submission to the authorities and to the governmental system organized by them. [By the GOYS themselves.]

The system proposed by the GOYS themselves is democracy, or at least, it now seems that way in the general perception of the masses. Therefore, shortly after the democratic systems of government became prevalent throughout the nations of the West, the modern educational system has not only placed the relatively new academic discipline called Sociology, or social science, at the forefront of importance in the humanities, but has also developed a program within the social sciences that is engineered to lead students to conclude that democracy is inevitably the most fair and most just system of government, the only legitimate system of government, and therefore the slaves themselves have indeed become the most ardent defenders of their own institutionalized slavery. To prove this, we exhibited the contents of the curriculum of Auburn University's General Social Science Education/History program, the most popular program at the university for prospective elementary and high school teachers. We may have chosen any university, and we could have arrived at the same conclusion, but we chose Auburn for particular reasons, because that school is quite representative of Bible Belt Christian culture. So by that we endeavored to demonstrate that this plan for Jewish re-education of the masses reached far beyond the Yankee Ivy League schools where traditionally, Judaism has a more significant presence. We also exhibited statements from the both the Social Science Education department at Auburn and from the National Council for the Social Studies proving that these institutions do indeed advance and uphold this particular agenda as it is expressed here in the Protocols.



We also asserted that the so-called History curriculum at Auburn has upheld yet another boast by the authors of the Protocols that "We shall change history", and we concluded by saying that "This is how the authors of the Protocols changed history. This is how, as they said, 'We shall change history... We shall abolish every kind of freedom of instruction... The system of bridling thought is already at work in the so-called system of teaching by object lessons... to turn the GOYIM into unthinking submissive brutes....'" The people who teach history to our children have not really studied history at all. Rather, they are teaching conclusions which others want them to teach, conclusions which are engineered to obtain a particular outcome: which is the maintenance of the system of global capitalism where we think that we live in a free and democratic society, but we the people, those who vote in the democracy, actually make none of the decisions in the important areas which most affect our lives, our futures, and our children's futures. The proof of this is obvious, as Americans have recently voted for a president who has done the exact opposite of nearly every campaign promise, and as Europe is being overrun by aliens but no European actually had the opportunity to cast a vote in regard to that policy.

Now we shall discuss the next portion of Protocol No. 3, where the authors boast of their intent to foment strife and divisions between the classes. Here is the very next portion of Protocol No. 3, from the text of Boris Brasol's publication of The Protocols and World Revolution:

Whereas, under the present state of science, and due to the direction of our guidance therein, the people, in their ignorance, blindly believing the printed word, and owing to the misconceptions which have been fostered

by us, feel a hatred towards all classes whom they consider superior to themselves, since they do not understand the importance of each caste.

This hatred will be still more accentuated by the economic crisis, which will stop financial transactions and all industrial life. Having organized a general economic crisis by all possible underhand means, and with the help of gold which is all in our hands, we will throw great crowds of workmen into the street, simultaneously, in all countries of Europe. These crowds will gladly shed the blood of those of whom they, in the simplicity of their ignorance, have been jealous since childhood and whose property they will then be able to loot.

They will not harm our people because we will know of the time of the attack and we will take measures to protect them. We have persuaded others that progress will lead the GOYS into a realm of reason. Our despotism will be of such a nature that it will be in a position to pacify all revolts by wise restrictions and to eliminate liberalism from all institutions.

Of course, only a few years after the Protocols were first published, a massive economic depression did throw great crowds of workmen out into the streets. Here it seems that the Jews expected them to rise up in revolt and establish world communism, but that never happened. We shall not discuss this aspect of the Protocols this evening, but hope to in the near future. In Part 31 of this series, subtitled Jewish Revolutions, French and Bolshevik, we explained that the nobility and the class of the bourgeoisie were the objects of scorn and destruction in both the French and Bolshevik revolutions. In an Appendix to the Russia No. 1 report, which is the official British diplomatic report on the Bolshevik Revolution, we read a couple of examples of the fomenting of class divisions in the Jewish-Russian press:

Extract from the Krasnaya Gazeta (Organ of Red Army), September 1, 1918.

[An] article, entitled "blood for blood," begins in the following way :— "we will turn our hearts into steel, which we will temper in the fire of suffering and the blood of fighters for freedom. We will make our hearts cruel, hard, and immovable, so that no mercy will enter them, and so that they will not quiver at the sight of a sea of enemy blood. We will let loose the floodgates of that sea. Without mercy, without sparing, we will kill our enemies in scores of hundreds. Let them be thousands ; let them drown themselves in their own blood. For the blood of Lenin and Uritski, Zinovief, and Volodarski, let there be floods of the blood of the bourgeois —more blood, as much as possible."

Extracts from Official Journal. ("Izvestiya"), September 1918.

There are only two possibilities

the dictatorship of the bourgeoisie or the dictatorship of the proletariat. . . . The proletariat will reply to the attempt on Lenin in a manner that will make the whole bourgeoisie shudder with horror.

Assassination at Petrograd of Kommissar Uritsky by Kannegisser Jew Dvoryanin, twenty-two years of age, student, formerly Junker of Artillery School.

Krasnaya Gazeta writes: "Whole bourgeoisie must answer for this act of terror.... Thousands of our

enemies must pay for Uritsky's death.... We must teach bourgeoisie a bloody lesson.... Death to the bourgeoisie."

There should be no doubt by now that the Bolshevik Revolution was entirely Jewish in its nature. For years, this was denied, mostly on the basis of the false claim that its leader, Vladimir Lenin, was not Jewish. Recently it has been demonstrated that Lenin was indeed a Jew. Even Time Magazine, in an article titled Vladimir Lenin Was Part Jewish (screenshot), says declassified KGB Files had published the admission that Lenin's own sister admitted his family had Jewish blood, but that "Stalin... ordered Ulyanova to keep Lenin's Jewish roots under wraps."

The following is a paragraph from Russia. No. 1 report No. 6., made by British diplomat Sir Mansfeldt Findlay to Foreign Secretary Balfour on September 17th, 1918. This is from a copy of a report given to Findlay by a Netherlands Minister at Petrograd, on 6th September of that year, and it is from his conclusion after he had described what he witnessed at Petrograd, summarizing his opinion of Bolshevism in general:

The foregoing report will indicate the extremely critical nature of the present situation. The danger is now so great that [I] feel it my duty to call the attention of the British and all other Governments to the fact that if an end is not put to Bolshevism in Russia at once the civilisation of the whole world will be threatened. This is not an exaggeration, but a sober matter of fact ; and the most unusual action of German and Austrian consuls-general, before referred to, in joining in protest of neutral legations appears to indicate that the danger is also being realised in German and Austrian quarters. I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it is organised and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger could be averted would be collective action on the part of all Powers.



But Bolshevism was not "nipped in the bud", and the West had only given token military support to the White armies which resisted Bolshevism in Russia. Only once it is realized that the international Jewish community supported Bolshevism can one imagine why the West did not appropriately oppose it. As for events within Russia, the Jews, it seems, are experts on false flag operations from time immemorial. A Jew and reported Sodomite named Kannegisser assassinated the Bolshevik party official Uritsky, and at nearly the same time a Jewess named Fanny Kaplan made an attempt on Lenin, shooting but failing to kill him. However in spite of the fact that both assassins were Jews, the White Russian middle class, the real object of Jewish scorn, was blamed in the press, and they were made to pay for it. So we have it in Russia. No. 1 report No. 4., a message sent from Copenhagen from Sir Richard Paget to Mr. Balfour on September 9th, 1918, which states:

I HAVE received telegram from Petrograd as follows :—

"Wholesale arrest and decapitations have resulted from attempt on Lenin and murder of Uritsky. Bolsheviks are arresting bourgeoisie, men, women, and children, having no connection with the authors of these attempts, on the plea that they are faced with conspirators.

"According to official reports, more than 500 persons have been shot during the last three days without enquiry or sentence. Fresh executions are being prepared, and the press is full of blood-thirsty articles. "Lockhart was arrested and condemned to death, but at the last moment we succeeded in saving him ; 28 British, including British consul, and 11 French have been arrested at Petrograd. In the prisons conditions defy description. In fortress of Peter and Paul, where all the British are confined, prisoners have absolutely no

food. In order to remedy this, we have now succeeded in forming an organisation. Every night executions take place without trial. Terrorism continues. Protest against these proceedings has been made verbally and in writing by foreign representatives, including Germans. List of more than 1,000 hostages has been published by the Government, amongst whom are four Serbian officers, who will be shot if attempt on life of a commissary should be made."

Many more references to the torture and humiliation of the bourgeoisie appear in Russia No. 1. But as the Bolshevik Revolution succeeded, even the definition of bourgeoisie was extended to include practically every Russian of what we may call the "middle class". This is evident in Russia. No. 1 report No. 37., which consists of interviews with two men who managed to escape Petrograd in January of 1919 and be interviewed by British diplomats on February 13th of that year. The names of the men were withheld, certainly for their protection. So the opening of this report reads:

Notes on Interviews with Mr. C. and Mr. D., February 13, 1919.

MR. C. and Mr. D. were interviewed this morning in the Foreign Office. They both left Petrograd on the 17th January. Mr. C. was manager of a big firm in Petrograd, and was in prison three and a half months. In the cities the cry of the Bolsheviks has been "the proletariat against the bourgeoisie," though as most of the big capitalists got away, it has really been the oppression of the de-bourgeoisie and the intelligent workmen by the dregs of the population.

So we see that as the Bolsheviks began to oppress the Russian middle class, the so-called "big capitalists" seemed to get away. Other reports describe this same thing, and it is evidently the plan of the Protocols that, as it says here in Protocol No. 3, "They will not harm our people because we will know of the time of the attack and we will take measures to protect them." So these two gentlemen, after describing the conditions in the villages around Petrograd, in the Red Army stationed there, and among the workmen of the city, give a description of the state of the bourgeoisie which reads, in part:

The position of the bourgeoisie defies all description. All who employ labour down to a servant girl, or an errand boy, or anyone whose wants are provided for ahead, that is, all who do not live from hand to mouth, are considered under Bolshevism as bourgeoisie. This would include practically anyone with an estate or with a salary sufficient enough to have an employee under hire, or any other means of income above a weekly paycheck, as being bourgeoisie. So anyone at a level of department manager or higher, or anyone who owned even the smallest of businesses, was a target for the enmity of the Bolsheviks. They continue their description and say:

All newspapers except the Bolshevik ones have been closed, and their plant and property confiscated. New decrees by the dozen are printed daily in the press, no other notification being given. Non-observance of any decree means confiscation of all property. All Government securities have been annulled and all others confiscated. Safe deposits have been opened, and all gold and silver articles confiscated. All plants and

factories have been nationalized, as also the cinemas and theatres. This nationalization or municipalization means to the unhappy owner confiscation, since no payment is ever made. Payments by the banks from current or deposit accounts have been stopped. It is forbidden to sell furniture or to move it from one house to another without permission. Persons living in houses containing more rooms than they have members of their families have poor families billeted in the other rooms, the furniture in these rooms remaining for the use of the families billeted there. Hundreds of houses have been requisitioned for official or semi-official use, and thousands of unhappy residents have been turned out on the streets at an hour's notice with permission to take with them only the clothes they stood in, together with one change of linen. Houses are controlled by a poverty committee, composed of the poorest residents of the house. These committees have the right to take and distribute amongst themselves from the occupiers of the flats all furniture they consider in excess. They also act as Bolshevik agents, giving information as to movements.



Like every other tyranny, the success of Bolshevism relied on citizen informants. We see a similar policy is being executed in Germany today, where German citizens and property owners are being encouraged to volunteer housing for non-German and mostly alien muslim immigrants, or to help identify possibilities for housing, and where there are not enough volunteers, housing is being confiscated. The German city of Hamburg is currently confiscating vacant buildings from private owners for use as refugee housing, as reported by The Gatestone Institute (screenshot), and as the housing crisis worsens the program will inevitably be expanded, as signs of that are already occurring. Citizens in Hamburg are already concerned that they may be forced to share their apartments with

strangers. As early as September, 2015, the British Telegraph (screenshot) reported that private German citizens who rented flats owned by certain municipalities were being evicted to make space for refugees.

Returning to our Russia No. 1 report on the condition of the bourgeoisie in Petrograd, in January of 1919:

A special tax was levied on all house property amounting practically to the full value of the same. Failure to pay in fourteen days resulted in municipalization of property. All owners and managers of works, offices, and shops, as well as members of the leisured classes, have been called up for compulsory labour, first for the burial of cholera and typhus victims, and later for cleaning the streets, &c. All goods lying at the custom house warehouses have been seized and first mortgaged to the Government Bank for 100,000,000 roubles. Any fortunate owner of these goods, which were not finally confiscated, had the possibility of obtaining them on payment of the mortgage. All furniture and furs stored away have been confiscated. All hotels, restaurants, provision shops, and most other shops, are now closed after having had their stocks and inventories confiscated. Just before we left a new tax was brought out, the extraordinary Revolutionary Tax. In the Government newspapers there were printed daily lists of people, street by street, district by district, with the amount they must pay into the Government bank within fourteen days on pain of confiscation of all property. The amounts, I noticed, ranged from 2,000 roubles to 15,000,000. It is impossible to imagine how these sums can be paid.

These are only a small fraction of the crimes which the Jews committed against the largely Christian Russian middle class during and after the October Revolution. But the Bolsheviks were only expressing a hatred of the bourgeoisie which was made evident much earlier in The Communist Manifesto, published by the Jew Karl Marx and his bed-partner Friedrich Engels in 1848. Now many people mistakenly believe that The Communist Manifesto was the exclusive work of Marx and Engels, but more accurately the work was commissioned by an already-existing Communist League, and it reflected the opinions and the objectives of the entire League. Marx's signal work, Das Kapital, was not published until much later, in 1867. The League itself was an organization reformed in 1847 from an older secret society which consisted of a great many so-called "workers" in France who had emigrated from Germany, and initially went by the name "League of the Just". Of course, that must name have been a purposeful misnomer.

Before we present some of the passages from The Communist Manifesto which encourage a hatred for the bourgeoisie and reveal the Jewish intention on inciting class warfare in Europe, we must briefly repeat our explanation of what is meant by bourgeoisie in the Marxist writings. We had initially explained this in Part 23 of this series, subtitled Jewish Lies and Motivations, where we were compelled to give a lengthy description defining the term bourgeoisie, what the term had originally meant, and how it was used later on by communist Jews. Then after describing how the substance of the bourgeoisie had changed in the transition from Feudalism to Capitalism, we said the following in conclusion:

So, speaking in very general terms, originally the term bourgeoisie refers to the class of those who originally took the greatest risks and toiled the hardest for the establishment and subsequent maintenance of their nation, and therefore they and their posterity enjoyed the benefits of owning the land. It was this class who then developed the culture of the nation, through the transmission of learning and the accumulation of knowledge, and if they did not do that themselves, [then] they patronized those who did. It is this bourgeoisie which we as Christians should want to defend.

But to Jewish comics like Karl Marx, the term bourgeoisie represents only the new capitalist property-holding class, not the old order which had been overthrown, which [new class] exploits the lower classes while taking no risks of its own outside of superficial financial risks or doing any actual work of its own. This is a bourgeoisie that we should all despise, and the dichotomy of Marxism takes advantage of that so that they can destroy and demean the original bourgeoisie and the original Christian values that it once represented. But the original bourgeoisie itself having been Judaized and embracing materialism, even if it continued to marginally represent Christian values, hurried along its own demise. Wherever the Jews have not destroyed it, it is only because they intermarried with it and eventually, they became it, which is certainly the case in England.

So here we shall present some passages from The Communist Manifesto, along with some of our own commentary in order to exhibit the Marxist hatred of the bourgeoisie.

The first section of the Manifesto is subtitled Bourgeois and Proletarians, it it opens by saying:

The history of all hitherto existing societies is the history of class struggles.

Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary re-constitution of society at large, or in the common ruin of the contending classes.



So immediately, the Manifesto opens with a false view of history based solely on materialism, which is actually the only world-view which the Jew can possibly understand anyway. Then it continues the false dichotomy into late medieval times where it says:

The modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones. Our epoch, the epoch of the bourgeoisie, possesses, however, this distinctive feature: it has simplified the class antagonisms: Society as a whole is more and more splitting up into two great hostile camps, into two great classes, directly facing each other: Bourgeoisie and Proletariat.

Then after a short, simplistic and biased summary of European expansion and industrialization, it says:

We see, therefore, how the modern bourgeoisie is itself the product of a long course of development, of a series of revolutions in the modes of production and of exchange.

And while this is very true, it is evident in the resulting publication of the Protocols as well as the history of the implementation of Marxism in Russia as well as unbridled Jewish capitalism and social agitation in the West, the real hatred of the bourgeoisie was incited in this manner so that the Jews themselves could become the new nobility. The proof of this is plain in the West today, as the 1% is 90% Jewish, and in Russia in the aftermath of the Soviet Union, where a small handful of Jewish so-called oligarchs came to own most of Russia's industries.

And while much of the bourgeoisie of the industrial period was Jewish, and it is apparent that Marx did not

exclude them in his use of the term, Marx was careful never to describe them along any other lines than their apparent economic class. In fact, where he went on to say the following, it is fully evident that he had a class in mind, whatever race it happened to belong to:

The bourgeoisie, historically, has played a most revolutionary part.

The bourgeoisie, wherever it has got the upper hand, has put an end to all feudal, patriarchal, idyllic relations.

This is the deceit of Marxism, that in theory it did not distinguish between races. But when it was employed in practice, Jews were always in control and non-Jews, and especially Christians, were always the object of their scorn. If Marx had been honest about race, Marxism would not have recruited so many willing Gentile dupes. The authors of the Protocols were, however, entirely honest about race.

However it does seem that Marx is criticizing a Jewish bourgeoisie, while at the same time he is attributing its crimes to the entire bourgeoisie. This is apparent where the Manifesto says:

The bourgeoisie has stripped of its halo every occupation hitherto honoured and looked up to with reverent awe. It has converted the physician, the lawyer, the priest, the poet, the man of science, into its paid wage labourers.

And

The bourgeoisie has torn away from the family its sentimental veil, and has reduced the family relation to a mere money relation.

Of course, this is the inevitable outcome of Jewish materialism under any system, and this is suffered today under the capitalist system of the West. So many of the criticisms of Marx are valid, but he is blaming the propertied class in general, rather than the capitalist system popularized and imposed upon it by Jewry after the fall of Feudalism and the division of noble estates left Jewish bankers and merchants with an economic advantage.

As the Manifesto's assault on the bourgeoisie continues, it becomes evident that it can only be understood once the Jewish mind, a mind which only operates in materialistic values, is also understood. So where it judges the labor of men, women, and children, it only makes its determinations under the assumption that women and children should even be in the workforce. So from that aspect it attacks the bourgeoisie again and says:

The less the skill and exertion of strength implied in manual labour, in other words, the more modern industry becomes developed, the more is the labour of men superseded by that of women. Differences of age and sex have no longer any distinctive social validity for the working class. All are instruments of labour, more or less expensive to use, according to their age and sex.

Later in the Manifesto, it distinguished between the lower middle class, which it determines as "the small trades-people, shopkeepers, retired tradesmen generally, the handicraftsmen and peasants", and explains that these people are also victims of the bourgeoisie. Then of these it said "The lower middle

class, the small manufacturer, the shopkeeper, the artisan, the peasant, all these fight against the bourgeoisie, to save from extinction their existence as fractions of the middle class.” However in the Bolshevik Revolution, we saw these same people of the lower middle class were also counted as bourgeoisie and persecuted and stripped of their property. Many of the attacks of Marxism on the post-Feudal economy of the West was based on false premises. This is fully evident where private property is regarded. The Manifesto states:

The distinguishing feature of Communism is not the abolition of property generally, but the abolition of bourgeois property. But modern bourgeois private property is the final and most complete expression of the system of producing and appropriating products that is based on class antagonisms, on the exploitation of the many by the few.

In this sense, the theory of the Communists may be summed up in the single sentence: Abolition of private property.

We Communists have been reproached with the desire of abolishing the right of personally acquiring property as the fruit of a man's own labour, which property is alleged to be the groundwork of all personal freedom, activity and independence.

Hard-won, self-acquired, self-earned property! Do you mean the property of the petty artisan and of the small peasant, a form of property that preceded the bourgeois form? There is no need to abolish that; the development of industry has to a great extent already destroyed it, and is still destroying it daily.

Or do you mean modern bourgeois private property?

Now in practice, since the Bolsheviks accounted all property as bourgeoisie property, since it evidently took for granted that there was no fairly-acquired property, they confiscated all property. The writers of the Manifesto would evidently approve, since they took it for granted that all other property was already confiscated by the bourgeoisie. Of course, this is also a lie.

Another significant and false premise of the Manifesto concerned the family. In this regard it says:

Abolition of the family! Even the most radical flare up at this infamous proposal of the Communists.

On what foundation is the present family, the bourgeois family, based? On capital, on private gain. In its completely developed form this family exists only among the bourgeoisie. But this state of things finds its complement in the practical absence of the family among the proletarians, and in public prostitution. The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital.

Do you charge us with wanting to stop the exploitation of children by their parents? To this crime we plead guilty.

Only the Jew could think of the family in these terms, but Christians never thought of their families in these terms. The attack on the bourgeoisie family in the Manifesto was really an attack on the Christian family, which is also evident in the Jewish attitude dominating the materialistic capitalist system in the West today. Further, the Manifesto's criticisms of home education is also based on those same false premises:

But, you will say, we destroy the most hallowed of relations, when we replace home education by social. And your education! Is not that also social, and determined by the social conditions under which you educate, by the intervention, direct or indirect, of society, by means of schools, etc.? The Communists have not invented the intervention of society in education; they do but seek to alter the character of that intervention, and to rescue education from the influence of the ruling class.

The bourgeois clap-trap about the family and education, about the hallowed co-relation of parent and child, becomes all the more disgusting, the more, by the action of Modern Industry, all family ties among the proletarians are torn asunder, and their children transformed into simple articles of commerce and instruments of labour.

Of course, this may have been true in some poor families, and in some of the Jewish bourgeoisie families, but it is not true of most Christian families.

Nevertheless, the Jewish assault on the Christian family has never relented, it is ongoing to this day, and the Jewish attitude towards the Christian family has not changed. Even where the capitalist governments show favor to families, such as in the area of income tax reductions, that favor is always based solely on materialistic terms, because just like Jews, the governments they dominate are also purely materialistic.

Another attack on the bourgeoisie clearly advances the cause of feminism, by completely mischaracterizing the role of women in the traditional family:

But you Communists would introduce community of women, screams the whole bourgeoisie in chorus.

The bourgeois sees in his wife a mere instrument of production. He hears that the instruments of production are to be exploited in common, and, naturally, can come to no other conclusion than that the lot of being common to all will likewise fall to the women.

He has not even a suspicion that the real point is to do away with the status of women as mere instruments of production.

For the rest, nothing is more ridiculous than the virtuous indignation of our bourgeois at the community of women which, they pretend, is to be openly and officially established by the Communists. The Communists have no need to introduce community of women; it has existed almost from time immemorial.

In reality, the Jew wanted to liberate women from their husbands and fathers, so that they could have them for themselves. A modern manifestation of these claims concerning women as an accusation against the modern society of 20th century America is found in movies such as *The Stepford Wives*, which was released in 1975.

So the bourgeoisie was also accused of being grossly immoral, where the Manifesto says:

Our bourgeois, not content with having the wives and daughters of their proletarians at their disposal, not to speak of common prostitutes, take the greatest pleasure in seducing each other's wives.

Bourgeois marriage is in reality a system of wives in common and thus, at the most, what the Communists might possibly be reproached with, is that they desire to introduce, in substitution for a hypocritically concealed, an openly legalized community of women. For the rest,

it is self-evident that the abolition of the present system of production must bring with it the abolition of the community of women springing from that system, i.e., of prostitution both public and private.

The Jew relishes in projecting his own immorality upon others, and here Marx has accused the entire upper class of Europe with charges of wife-swapping, as well as with taking secret advantage of the wives of the lower classes, and he characterizes all of this, as well as the institution of marriage itself, as a form of prostitution. In practice, the Jew demanded that the "community of women" open itself to sexual relations with any man of any race or class on demand, and that was also instituted by the Bolsheviks. For that reason did the Jew need to destroy the traditional Christian family.

The novel *Peyton Place*, which would have remained in obscurity if it were not incessantly promoted by the Jews at the *New York Times*, is an example of a similar cultural assault in the West, where the Jews would portray every good Christian family or community as hypocrites and sinners in secret. So that novel was also made into a popular film attacking Christian culture in America, in 1957. Many other similar movies were made for similar reasons, as the Jews consistently assaulted the underpinnings of Western culture in their press, media and arts.

Perhaps one day we will be able to offer a much deeper and more complete analysis of *The Communist Manifesto*. Here we only seek to illustrate the fact that the intentions outlined in the *Protocols* are also the intentions of the Communist Jews who wrote the *Manifesto*, as well as the Bolshevik Jews who implemented it in Russia. The implementation of Communism by the Bolsheviks reveals the true intentions of the Jews in attacking the institutions of family and marriage in the West. The following is from the Russia. No. 1 report No. 21., which was made by telegraph on January 11th, 1919, a report from British General Frederick Poole to the British War Office. Poole was the Commanding General Officer of Britain's North Russia Expeditionary Force in 1918 and 1919, so he is a very credible witness to what he reported. It must be noted that the World War was still being fought by the Russians on the Eastern Front with Germany:

From intercepted radios and leaflets it is clear that, to allay hostility abroad, Bolsheviks are conducting double campaign. Leaflets are distributed among German troops, while decrees which are not intended to be put into force, and appeals are radioed to Berlin, which show Bolsheviks in sufficiently liberal light to bring them into line with German Socialists. Appeals to unite and force world-wide revolution are made at the same time to proletariats. It is manifest from numerous deserters and refugees from Central Russia efforts to destroy social and economic life of country have not abated. There is evidence to show that commissariats of free love have been established in several towns, and respectable women flogged for refusing to yield. Decree for nationalization of women has been put into force, and several experiments made to nationalize children. I trust His Majesty's Government will not allow Peace Conference to be influenced by Bolshevik presentation of their case abroad, as their action at home is diametrically opposed to this.

The actions of the Bolsheviks are certainly in accord with the plan of *The Communist Manifesto* in many

ways, although apologists for Marx may deny that. Their treachery against Christian society went far beyond even what *The Communist Manifesto* had called for. With the call for class warfare in the *Protocols* we see also the destruction of marriage and the family in the West, and the Jews themselves forming a new nobility, replacing the Christian nobility, and ultimately, making themselves the only legitimate bourgeoisie in their own eyes. Class divisions were only used as a vehicle to exploit so that the Jews could attack the entire structure of Christian society. To this day, Jews now even push the idea that Christianity is Marxist, and promote Marxism within Christianity.

But strife and contention between the classes is absolutely not Christian, and neither is the denial of property rights. In Deuteronomy chapter 10, Yahweh informs the children of Israel that He gives wealth to certain of them in order to maintain the promises which He made to their fathers. So we see that if certain of us are wealthy, it is a blessing from God. Christ never asked the poor to despise the rich. Rather, he asked the rich not to oppress the poor, which is also a message found frequently in the prophetic writings. He then informed His disciples that they would always have poor among them, so He certainly did not promote forced income redistribution. Likewise, the apostle James demanded only that the wealthy pay their employees a fair wage, which is what a good Christian employer should do out of concern for his own people.

Now we must have a lengthy digression, to set the record straight concerning National Socialism in Germany, which is actually an antithesis to the so-called socialism of Marx and the Bolsheviks, and also to attest to this Jewish struggle to infiltrate and corrupt the Christian society by alienating social and economic groups. Understanding this is integral to a true understanding of the history of our race these past hundred years, or perhaps, three hundred years. Unlike Bolshevism and Marxism, National Socialism did not advocate any enmity between the classes, and had instead encouraged cooperation. Adolf Hitler in *Mein Kampf* recognized not only that classes should exist, but even described the need for their maintenance in a healthy society. In Volume 2, Chapter 12: The Problem of the Trade Unions, Hitler said that "The National Socialist State recognizes no 'classes'", but that does not mean that it did not recognize that classes existed, as they certainly did. The Declaration of Independence in the United States also attested that government should not recognize classes, yet classes certainly continued to exist in America. The ideal was the same in both cases, that government should not judge or regulate its citizens differently on the basis of class, so in that case it must be blind as to class. So speaking further of the trade unions in the proposed state, Hitler said:

The National Socialist Trades Union is not an instrument for class warfare, but a representative organ of the various occupations and callings. The National Socialist State recognizes no 'classes'. But, under the political aspect, it recognizes only citizens with absolutely equal rights and equal obligations corresponding thereto. And, side by side with these, it recognizes subjects of the State who have no political rights whatsoever.

In National Socialist Germany, Jews and other aliens could reside and work in Germany, but they had no civic rights. Continuing with Hitler:

According to the National Socialist concept, it is not the task of the trades union to band together certain men within the national community and thus gradually transform these men into a class, so as to use them in a conflict against other groups similarly organized within the national community. We certainly cannot assign this task to the trades union as such. This was the task assigned to it the moment it became a fighting weapon in the hands of the Marxists. The trades union is not naturally an instrument of class warfare; but the Marxists transformed it into an instrument for use in their own class struggle. They created the economic weapon which the international Jew uses for the purpose of destroying the economic foundations of free and independent national States, for ruining their national industry and trade and thereby enslaving free nations to serve Jewish world-finance, which transcends all State boundaries.

Then a little further on, writing on the relationship between worker and employer, he said:

The National Socialist employee will have to recognize the fact that the economic prosperity of the nation brings with it his own material happiness. The National Socialist employer must recognize that the happiness and contentment of his employees are necessary prerequisites for the existence and development of his own economic prosperity. National Socialist workers and employers are both together the delegates and mandatory of the whole national community. The large measure of personal freedom which is accorded to them for their activities must be explained by the fact that experience has shown that the productive powers of the individual are more enhanced by being accorded a generous measure of freedom than by coercion from above. Moreover, by according this freedom we give free play to the natural process of selection which brings forward the ablest and most capable and most industrious.

So we see that National Socialism encouraged class cooperation, rather than class warfare, and this message is consistent throughout *Mein Kampf*. Hitler extended cooperation between the classes to the idea that Germans from any class who demonstrated intelligence and ability should be able to obtain an education allowing them to be promoted to a higher class. This is evident in *Mein Kampf*, Volume 2, Chapter 2, *The State*: where he wrote:

Here is another educative work that is waiting for the People's State to do. It will not be its task to assure a dominant influence to a certain social class already existing, but it will be its duty to attract the most competent brains in the total mass of the nation and promote them to place and honour. It is not merely the duty of the State to give to the average child a certain definite education in the primary school, but it is also its duty to open the road to talent in the proper direction. And above all, it must open the doors of the higher schools under the State to talent of every sort, no matter in what social class it may appear. This is an imperative necessity; for thus alone will it be possible to develop a talented body of public leaders from the class which represents learning that in itself is only a dead mass.

This concept of the State providing free education to promising and talented students of the lower classes

may be criticized in some circles, however throughout European history men with remarkable ability who employed that ability in the service of their people were promoted into the nobility as a matter of custom. So Hitler's profession is basically consistent with the same concept of the nobility of merit which has always existed among our people. In the Middle Ages, intelligent children from even the lowest classes could attract a sponsor who would provide the child an education when the child's own family or class status could not afford one for him. In stark contrast, today in the West the dregs of society, even those of the lowest intelligence, receive university educations. That is closer to the ideals of Bolshevism than National Socialist Germany ever dared approach.

We have seen here in the Protocols that the Jews would not allow their own people to be touched by the class warfare that they would incite. We have seen evidence that the Bolsheviks followed that program when they confiscated the property of middle-class Russians. In the following lengthy passage from *Mein Kampf*, from Volume 1, Chapter 11: *Race and People*, Adolf Hitler explained the operation of the Jews in Germany in this same regard, in the 19th century. In it we see this boasts of the Protocols come to life in history:

The reason why, at the stage I am dealing with, the Jew so suddenly decided to transform himself into a German is not difficult to discover. He felt the power of the princes slowly crumbling and therefore looked about to find a new social plank on which he might stand. Furthermore, his financial domination over all the spheres of economic life had become so powerful that he felt he could no longer sustain that enormous structure or add to it unless he were admitted to the full enjoyment of the 'rights of citizenship.' He aimed at both, preservation and expansion; for the higher he could climb the more alluring became the prospect of reaching the old goal, which was promised to him in ancient times, namely world-rulership, and which he now looked forward to with feverish eyes, as he thought he saw it visibly approaching. Therefore all his efforts were now directed to becoming a fully-fledged citizen, endowed with all civil and political rights.

Of course, we would disagree that any of the promises of success or supremacy in the Bible applied to the Jew, but Hitler could not have known that. So he continues:

That was the reason for his emancipation from the Ghetto.

And thus the Court Jew slowly developed into the national Jew. But naturally he still remained associated with persons in higher quarters and he even attempted to push his way further into the inner circles of the ruling set. But at the same time some other representatives of his race were currying favour with the people. If we remember the crimes the Jew had committed against the masses of the people in the course of so many centuries, how repeatedly and ruthlessly he exploited them and how he sucked out even the very marrow of their substance, and when we further remember how they gradually came to hate him and finally considered him as a public scourge - then we may well understand how difficult the Jew must have found this final transformation. Yes, indeed, it must tax all their powers to be able to present themselves as 'friends of humanity' to the poor victims whom they have skinned raw.



Therefore the Jew began by making public amends for the crimes which he had committed against the people in the past. He started his metamorphosis by first appearing as the 'benefactor' of humanity. Since his new philanthropic policy had a very concrete aim in view, he could not very well apply to himself the biblical counsel, not to allow the left hand to know what the right hand is giving. [Which is a Christian counsel that the Jew cannot understand. - WRF] He felt obliged to let as many people as possible know how deeply the sufferings of the masses grieved him and to what excesses of personal sacrifice he was ready to go in order to help them. With this manifestation of innate modesty, so typical of the Jew, he trumpeted his virtues before the world until finally the world actually began to believe him. Those who refused to share this belief were considered to be doing him an injustice. Thus after a little while he began to twist things around, so as to make it appear that it was he who had always been wronged, and vice versa. There were really some particularly foolish people who could not help pitying this poor unfortunate creature of a Jew. Attention may be called to the fact that, in spite of his proclaimed readiness to make personal sacrifices, the Jew never becomes poor thereby. He has a happy knack of always making both ends meet. Occasionally his benevolence might be compared to the manure which is not spread over the field merely for the purpose of getting rid of it, but rather with a view to future produce. Anyhow, after a comparatively short period of time, the world was given to know that the Jew had become a general benefactor and philanthropist. What a transformation!

What is looked upon as more or less natural when done by other people here became an object of astonishment, and even sometimes of admiration, because it was considered so unusual in a Jew. That is why he has received more credit for his acts of benevolence than ordinary mortals.

And something more: The Jew became liberal all of a sudden and began to talk enthusiastically of how human progress must be encouraged. Gradually he assumed the air of being the herald of a new age.

Everything which Hitler had said here in his description of the Jew, and everything he is about to say, is absolutely manifest in recent American history as well. So he continues:

Yet at the same time he continued to undermine the ground-work of that part of the economic system in which the people have the most practical interest. He bought up stock in the various national undertakings and thus pushed his influence into the circuit of national production, making this latter an object of buying and selling on the stock exchange, or rather what might be called the pawn in a financial game of chess, and thus ruining the basis on which personal proprietorship alone is possible. Only with the entrance of the Jew did that feeling of estrangement, between employers and employees begin which led at a later date to the political class-struggle.

Hitler described elsewhere in Mein Kampf the evils of stock-exchange capital, how it destroys proprietorship and robs a nation of its wealth and resources for the benefit of stock-holders. Continuing here:

Finally the Jew gained an increasing influence in all economic undertakings by means of his predominance in the stock-exchange. If not the ownership, at least he secured control of the working power of the nation. In order to strengthen his political position, he directed his efforts towards removing the barrier of racial and civic discrimination which had hitherto hindered his advance at every turn. With characteristic tenacity he championed the cause of religious tolerance for this purpose; and in the freemason organization, which had fallen completely into his hands, he found a magnificent weapon which helped him to achieve his ends.

Government circles, as well as the higher sections of the political and commercial bourgeoisie, fell a prey to his plans through his manipulation of the masonic net, though they themselves did not even suspect what was happening.

Only the people as such, or rather the masses which were just becoming conscious of their own power and were beginning to use it in the fight for their rights and liberties, had hitherto escaped the grip of the Jew. At least his influence had not yet penetrated to the deeper and wider sections of the people. This was unsatisfactory to him. The most important phase of his policy was therefore to secure control over the people. The Jew realized that in his efforts to reach the position of public despot he would need a 'peace-maker.' And he thought he could find a peace-maker if he could whip-in sufficient extensive sections of the bourgeois. But the freemasons failed to catch the glove-manufacturers and the linen-weavers in the frail meshes of their net. And so it became necessary to find a grosser and withal a more effective means. Thus another weapon beside that of freemasonry would have to be secured. This was the Press. The Jew exercised all his skill and tenacity in

getting hold of it. By means of the Press he began gradually to control public life in its entirety. He began to drive it along the road which he had chosen to reach his own ends; for he was now in a position to create and direct that force which, under the name of 'public opinion' is better known to-day than it was some decades ago.

We have asserted many times in these presentations of the Protocols, that the media does not measure public opinion, it creates public opinion. So public opinion polls are really reports on the success of fake news. Returning to Hitler:

Simultaneously the Jew gave himself the air of thirsting after knowledge. He lauded every phase of progress, particularly those phases which led to the ruin of others; for he judges all progress and development from the standpoint of the advantages which these bring to his own people. When it brings him no such advantages he is the deadly enemy of enlightenment and hates all culture which is real culture as such. All the knowledge which he acquires in the schools of others is exploited by him exclusively in the service of his own race. Even more watchfully than ever before, he now stood guard over his Jewish nationality. Though bubbling over with 'enlightenment', 'progress', 'liberty', 'humanity', etc., his first care was to preserve the racial integrity of his own people. He occasionally bestowed one of his female members on an influential Christian; but the racial stock of his male descendants was always preserved unmixed fundamentally. He poisons the blood of others but preserves his own blood unadulterated. The Jew scarcely ever marries a Christian girl, but the Christian takes a Jewess to wife. The mongrels that are a result of this latter union always declare themselves on the Jewish side. Thus a part of the higher nobility in particular became completely degenerate. The Jew was well aware of this fact and systematically used this

means of disarming the intellectual leaders of the opposite race. To mask his tactics and fool his victims, he talks of the equality of all men, no matter what their race or colour may be. And the simpletons begin to believe him.

Of course, the social patterns of the Jew may have changed now that the Jew has indeed become the new nobility. Approaching the end of our citation:

Since his whole nature still retains too foreign an odour for the broad masses of the people to allow themselves to be caught in his snare, he uses the Press to put before the public a picture of himself which is entirely untrue to life but well designed to serve his purpose. In the comic papers special efforts are made to represent the Jews as an inoffensive little race which, like all others, has its peculiarities. In spite of their manners, which may seem a bit strange, the comic papers present the Jews as fundamentally good-hearted and honourable. Attempts are generally made to make them appear insignificant rather than dangerous.

During this phase of his progress the chief goal of the Jew was the victory of democracy, or rather the supreme hegemony of the parliamentary system, which embodies his concept of democracy. This institution harmonises best with his purposes; for thus the personal element is eliminated and in its place we have the dunder-headed majority, inefficiency and, last but by no means least, knavery.

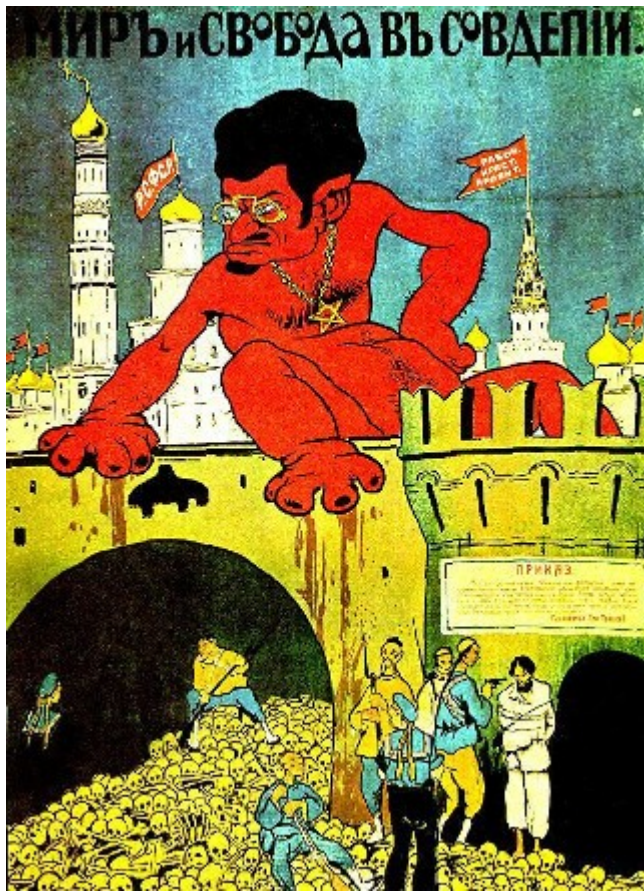
The final result must necessarily have been the overthrow of the monarchy, which had to happen sooner or later.

That ends our citation from Mein Kampf. According to Adolf Hitler, the Jewish desire for class warfare expressed in the Protocols was underway long before the Bolshevik Revolution, or even the writing of The Communist Manifesto.

The Protocols of Satan

Part 36: Judaism and Bolshevism

All throughout this series on the Protocols of Satan we have been asserting the fact that Bolshevism is a product of Judaism. So this evening we are further quantifying that assertion so that there is sufficient documentation incorporated into this series on the Protocols, even though we have presented much of this in different ways at various times in the past. For example, there is a lengthy series wherein we had presented the entire Russia No. 1 Report, with commentary, and it is still available at our Mein Kampf Project website. So as part of our documentation of the connections between Judaism and Bolshevism, we shall present several reports from Russia No. 1 this evening. But first we shall present a booklet on this topic from a source which may be considered quite conventional, except that today if most people in the West heard Christians criticize Jews openly they would be shocked and appalled. We had mentioned a publication called The Catholic Herald several times in The Protocols of Satan, Part 20: The Jewish Peril and the Catholic Church. There we also mentioned other Catholic figures and publications in Britain which were attempting to bring awareness of the ongoing Jewish treachery against Christendom which at that time was effaced by Communism.



In the last segment of this series, titled The Protocols of Satan, Part 35: Inciting Class Warfare, we discussed the enmity between the economic classes which the writers of the Protocols of the Learned Elders of Zion had boasted of planning to incite. Then we discussed several passages from The Communist Manifesto, which is actually a long dissertation expressing that same aspiration, along with the revelation of other plans of the Jews to undermine Western Society, such as the liberation of women from their traditional family roles so that they could be made into objects of sexual gratification available to all bidders, hand in hand with that, and the general destruction of the traditional Western family itself. Here we also have other evidence documenting the advancement of this agenda under the Bolsheviks in Russia.

Finally, as a digression, we offered examples from Adolf Hitler's Mein Kampf whereby we hoped to demonstrate that National Socialism was actually antithetical to Marxism, and that National Socialism was absolutely compatible with Christian values, while Marxism was the enemy of Christian values. For example, we demonstrated that National Socialism recognized the inevitable necessities of class distinctions and defended property rights, while Marxism professed an intent to eliminate even the concept of private property. But we also supplied documentation that under the Jewish implementation of Socialism, or Communism, as even Marx had called his profession, in Russia, all property rights were denied to others while Jews had come to hold all of the property. So in reality, Communism was only an avenue by which the Jews sought to realize the professions made in their Talmud, that they should own everything, and hold all other peoples as slaves. Now to continue our presentation of the evidence linking Judaism and Bolshevism, we will begin by presenting the following booklet, which was compiled

and reprinted from a series of articles which appeared in a publication called the Catholic Herald in 1933: JUDAISM AND BOLSHEVISM

Some Facts concerning Bolshevism, Judaism, Christianity and International (Jew-controlled) Finance, Bolshevism and Zionism

By A. Homer, M.A., D.Sc., F.I.C., etc.

This article, which appeared in instalments in the issues of the "Catholic Herald" of the 21st and 28th October and the 4th November, 1933, was written in reply to a challenge issued by Mr. L. F. Hydleman. It was reprinted in pamphlet form in response to a widespread demand for this information, which had been collated from authoritative sources (both Jew and Gentile) to demonstrate the relation between JUDAISM and BOLSHEVISM, and the alliance between INTERNATIONAL FINANCE and its protégées, BOLSHEVISM and ZIONISM.

The Editor of the "Catholic Herald" repeatedly reserved space for Mr. Hydleman to reply. But, so far as has been ascertained, neither Mr. Hydleman, nor any responsible member of Jewry has publicly denied or disproved these statements of fact. .

[Our edition of this booklet is marked "Fifth impression".]

Reprinted from the "Catholic Herald" of Oct. 21st, 28th, and Nov. 4th, 1933.

JUDAISM AND BOLSHEVISM

A Challenge and a Reply

SOME FACTS

(By A. Homer, M.A., D.Sc., F.I.C., etc.)

At a meeting held at St. Joseph's Hall, Hanwell, in July last, to protest against the Bolshevik persecution of Christianity, the speakers, inter alia, enlightened their audience as to the part played by certain sections of Jewry in the establishment by terrorist methods of the Bolshevik system of Government which is avowedly "Anti-God," and, in its efforts to destroy the present social system of the world, is determined to stamp out Christianity.

Mr. L. J. Hydleman, in letters written to the Editor of the "Catholic Herald," has taken exception to the statements made, by myself in particular, at the meeting. To him, and perhaps to many others who are unaware of the facts, Bolshevism and Judaism would appear to be "contradictions in terms": the association of Capitalistic Jewry with anti-capitalist Bolshevism would seem to be absurd: and the use of Bolshevism, Zionism and International Finance (The Money Power) by a small and powerful section of World Jewry as a means of gaining World Domination are to be classed as "somewhat wild conclusions."

THE JEWS AND BOLSHEVISM

Bolshevism is a Jewish conception based on the teachings of Karl Marx and other revolutionary Socialists. It is characterised by destruction and chaos, and imposes its will and maintains its power by terrorism and murder.

Bolshevism is, above all, Anti-Christian and Anti-Social, for, until the existing order has been destroyed, the so-called "Dictatorship of the Proletariat" in a universal

brotherhood of nations, cannot be imposed upon the world.

There are many who would keep the public in ignorance of the part played by Jews, whether Socialists, Communists, Zionists or Financiers, in the events which have led to the destruction of Tzardom; to the enslavement of the Russian people by terrorism, and to the imposition of the (Jewish-controlled) Bolshevik Regime; to the post-war "red" revolutions in Europe and Asia; to the economic and industrial war on Capitalistic States conducted under "The Five Year Plan"; to the unchecked persecution of Christians by Bolsheviks in Russia, Spain, Mexico, and elsewhere; and to the rapid spread of Bolshevik activities throughout the world; in particular in Palestine, the Middle East, India and China.

Within the limits of a short article, it is only possible to give a fraction of the overwhelming amount of evidence (from authoritative sources, both Gentile and Jew) in support of these facts. The following instances, however, should serve to convince your readers that Bolshevism and Zionism are but means to an end - weapons in the fight by a Jewish World Power for supremacy in politics, economics and religion - that is, the fight for Jewish Nationalism, posing as Internationalism, against Gentile Nationalism.

Now we must say that after the last 85 years of history, this author has certainly been vindicated, because Jewry has indeed accomplished all of these things. Here we must also interject, that the writer does not refer to Jewish Nationalism in a sense that Jews want to live in their own geographic nation under their own customs, but Jewish Nationalism in a sense that Jews want to be the dominant force in all other nations everywhere, which is also the objective of the Talmud. If Jews really wanted to live under their own customs in their own geographic nation, they have had that opportunity for 70 years now, and the vast majority of them have failed to take advantage of it, as they continue to meddle in the affairs of all other nations. Continuing with Mr. Homer, under the subtitle:

BOLSHEVISM OFFICIALLY ATTRIBUTED TO JEWS.

The British Government published a White Paper (Russia No. 1, April, 1919) in which was contained a report from M. Oudendyk, the Netherlands Minister at St. Petersburg, who was watching British interests during the Bolshevik Revolution. M. Oudendyk states :- "I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the War which is still raging, and unless as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread, in one form or another, over Europe and the whole world, as it is organised and worked by Jews, who have no nationality, and whose one object is to destroy for their own ends the existing order of things." (Italics mine).

This report, dated September 6th, 1918, was forwarded by Sir M. Findlay from Christiania to Mr. (later Lord) Balfour. Incidentally, the above passage was deleted from a subsequent abridged edition of the said White Paper.

In another facsimile booklet available at our Mein Kampf Project, titled *Bolshevism is Jewish!*, and written by Arnold Leese, and first published in 1933, this same

report from Russia No. 1 is reproduced, in part. There Leese wrote under the subtitle "The Conspiracy of Silence", and said: "A British Government White Paper, entitled 'Russia No. 1. A Collection of Reports on Bolshevism in Russia,' was published in April, 1919. This contained a report from M. Oudendyk, the Netherlands minister at Petrograd during the Bolshevik Revolution. This report was dated 6th September, 1918, and was sent by M. Oudendyk to our Minister in Norway, Sir. M. Findlay, who passed it on to Mr. Balfour. The report contained these words...." Then after quoting the same text which we see above, Leese wrote in response: "So the Foreign Office knew in 1918 that Bolshevism is Jewish ; M. Oudendyk at the time of writing his report was acting officially for the protection of British interests, as our own man had been murdered by the Bolsheviks. But that is not the whole story. There is more. This White Paper speedily became unobtainable; and an abridged edition was issued in which the passage above quoted, but very little else, was eliminated from the Netherlands Minister's Report...." Leese later announced the availability of reproductions of the original Russia No. 1, although that was in 1933.

We have a facsimile version and text reproductions of the original Russia No. 1 report available at our Mein Kampf Project. Our own reproduction consists of high-resolution scans of an original copy of the original report. Other reports contained within Russia No. 1 make the connection between Jews and Bolshevism. We have also done the same for a corresponding American report which we shall cite later on in this presentation. A report found within the United States Government reports on Bolshevism also makes the same connection between Jews and Bolshevism.

And to demonstrate the truth behind Arnold Leese's claim of a "conspiracy of silence", is the fact that the first official British report on Bolshevism, published in 1919, was never available on the Internet until we were able to post it there in 2010, and the first official American government report on Bolshevism, also published in 1919, was never available on the Internet until we were able to post it there in 2011. So the "conspiracy of silence" is ongoing, because if true history was taught in our universities, there should never have been any need for our Mein Kampf Project in the first place.

Now to continue with Mr. Homer's booklet and the articles from the Catholic Herald:

The following facts demonstrate the part played by Jewry in the furtherance of Bolshevik activities:

1. The hostility of both Capitalistic and Socialistic Jews to the Tzarist Régime is a matter of history.

According to their own claims (The "Maccabean," New York, 1905) the Jews were the most active revolutionaries in the Tsar's Empire. The Jewish Banker, the late Jacob Schiff, of the powerful banking group, Kuhn Loeb and Co., aided Russian revolutionaries. According to the Jewish Encyclopaedia, 1925, Jacob Schiff financed Japan against Russia in the war of 1904 to 1905.

2. Jews engineered the Russian Revolutions of 1905 and 1917.

From statements made by Sokolow, the Zionist leader, in his book, "The History of Zionism," and by other

Jews, it is apparent that Organised Zionism played an important part in Bolshevik activities in Russia. The success of the 1917 Bolshevik Revolution was made possible by the financial support and influence of International (Jew) Financiers. (Vide: "The Sisson Report" published by the American Committee of Public Information, 1919. "The Times," February 9, 1918).

3. Statesmen representing the Allies, in 1919, endeavoured to secure the recognition and representation of the Bolshevik Government at the Peace Conference at Versailles.

Wickham Steed, Editor of "The Times," at the period of which he wrote in his book, "Through Thirty Years," stated, regarding this move:

"The prime movers were Jacob Schiff, Warburg, and other International Financiers who wished, above all, to bolster up the Jewish Bolsheviks in order to secure a field for German and Jewish exploitation of Russia."

Now with this we must contend to some degree. First, most of these writers are Englishmen, and naturally Anglophiles who saw Germany as a distrusted competitor to the vaunted British Empire. So they are naturally going to be biased against Germany. But more importantly, many of the Communist Jews and their fellow conspirators had used German surnames, and obscuring their Jewish origins may have appeared to be German, but they were certainly not German. By this Jews continue to deceive true Europeans to this very day, posing as White Europeans and spreading their diseases throughout White society. Continuing with Mr. Homer:

4. International Finance (which is Jew-dominated) found abundant credits for the Five Year Plan.

Krassin served as one of the post-war links between Jewish and other finance and the Bolsheviks. The intrigues by which financial credits apparently made to Germany reached Russia have been denounced in the U.S.A. Congress and elsewhere. The statements have not been refuted by the German-American-Jew Bankers thus implicated.

We will concede that there certainly was at least some degree of collusion between Germany and the Bolshevik revolutionaries, but we must understand that Russia was an enemy to Germany at this very time, as Germany was still fighting a war on several fronts against Russia, Britain, France, Italy and America. So it certainly would have been in Germany's interest to see the Tsar toppled and the war on the Russian front come to an end. The Western Nations were all being used as unwitting dupes in their own downfall by Jews in positions of power in each one of them. Continuing with Mr. Homer:

5. That there is some alliance between the Bolshevik leaders, the avowed enemies of Capitalism, and the World's Super-Capitalists must be inferred from the fact that Felix Warburg, in 1927, was given a "Royal" welcome to Russia, in spite of his association with the Federal Reserve Bank of America, and with the Banking Group of Kuhn Loeb and Co.!

Note that this was at least 6 years before the official recognition of the Soviet Union by the American government under Roosevelt, granted in November of

1933. [Perhaps we may claim that Russian media trolls got Roosevelt elected in the first place!] But the Jewish Warburg family had as prominent members bankers in Germany as well as in America, who were influential in both finance and in government in both countries through both of the World Wars and the Depression. How can we ever imagine that there was not any great collusion between them, as well as with their fellow Jews? We have already discussed that subject in Part 25 of this series, which was subtitled The Jewish International Bankers and the Evils of Global Capitalism. Continuing again with Mr. Homer:

THE BOLSHEVIK GOVERNMENT IN RUSSIA IS IN ACTUALITY A JEWISH GOVERNMENT.

The Soviet movement was a Jewish, and not a Russian conception. It was forced on Russia from without, when, in 1917, German and German-American-Jew interests sent Lenin and his associates into Russia, furnished with the wherewithal to bring about the defection of the Russian armies, and the overthrow of the Kerensky Provisional Government, which was "pro-Allies." Thus :-

1. The Movement has never been controlled by Russians. For,
(a) Of the 224 revolutionaries who in 1917 were dispatched to Russia with Lenin to foment the Bolshevik Revolution, 170 were Jews!

And of course, now it has been recently documented that Lenin himself was also a Jew.

(b) According to "The Times" of 29th March, 1919, "of the 20 or 30 commissaries, or leaders who provide the central machinery of the Bolshevik movement, not less than 75 per cent are Jews ... among the minor officials the number is legion."

(c) According to official information from Russia, in 1920, out of 545 members of the Bolshevik Administration, 447 were Jews!

2. The "benefits" of office under the Bolshevik régime have been reaped by Jews :-

The number of official appointments that have been bestowed upon Jews during the Soviet Régime is entirely out of proportion to their percentage in the State.

The population of Soviet Russia is officially given as 158,400,000, the Jewish section, according to the Jewish Encyclopaedia, being about 7,800,000. Yet according to "The Jewish Chronicle" of 6th January, 1933 :-

"Over one-third of the Jews in Russia have become officials."

Note that this does not say "one-third of the officials are Jews", but "one-third of the Jews are officials"! If half the Jews are women, who would not be expected to be working in government even by Jews, and if children were not counted, then we may assume that two-thirds of the Jewish men in Russia had become officials! Once it is realized that few Jews have any other purpose than to be parasites, the claim is not incredible. Again, continuing with Mr. Homer:

3. "Anti-semitism" in Russia is now classed as counter-revolutionary and is punishable by death.

4. It is significant that the Red Five-Pointed Star, which in former time was the symbol of Zionism and Jewry, is now the symbol of the Russian proletariat.

An oft-repeated Internet meme states "To learn who rules over you, simply find out who you are not allowed to criticize", and while it is usually misattributed, it is nonetheless true.

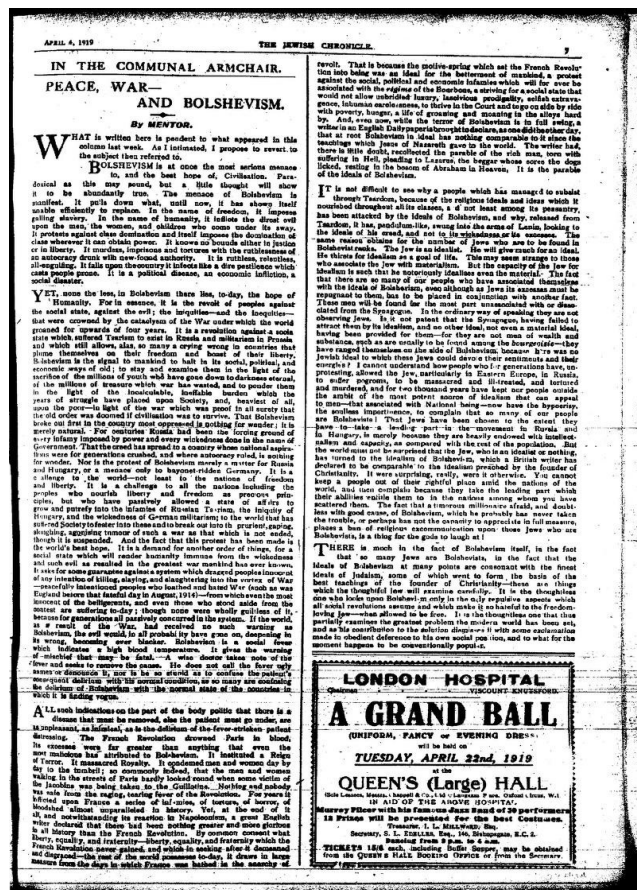
At our Mein Kampf Project website we also have first-hand documentation from Kiev, Ukraine, in the form of photographs of plaques from a monastery and a synagogue, that during the years of Bolshevik rule the churches were closed, and the synagogues remained open, but when the National Socialist German Army liberated Ukraine, the synagogues were closed and the churches reopened! (See In Their Own Words: Soviet Russia Oppressed Christianity and Permitted Judaism.) Now Homer continues under the subtitle:

BOLSHEVISM, JUDAISM, CHRISTIANITY.

Bolshevism was enforced in Russia by means of confiscation, terrorism and murder on a scale of unprecedented magnitude. According to Bolshevik figures and other estimates, in the Revolution some 20,000,000 lost their lives, either by violence or from starvation and disease. Of these people some 1,766,118 persons had been executed before February, 1922.

Bear in mind that while there were Bolshevik-enforced famines in the Ukraine in 1921 and 1922, they extended even beyond that time, and neither do these figures count the later Soviet terror-famines, called the Holodomor, which were imposed upon the Ukraine in the early 1930's, killing many more millions of Ukrainians. Continuing with Mr. Homer:

The "Terror" has become a permanent institution by which the Bolshevik (Jewish) Government maintains its tyrannical power over the enslaved millions of Russia and pursues its war on religion.



These statements may come as a shock to many readers, both Christian and Orthodox Jew, who may have condemned the activities and actions of the Bolsheviks without realizing where the true responsibility lay. They will be further disturbed to read from "The Jewish Chronicle" of April 4, 1919 : "There is much in the fact of Bolshevism itself, in the fact that so many Jews are Bolsheviks, in the fact that the ideals of Bolshevism at many points are consonant with the finest ideals of Judaism."

This page is available in facsimile at Archive.org. The words appeared in an article on page 7 titled Peace, War - and Bolshevism (Click here for our copy). Homer continues with another citation, which has been cited in many books and articles available on the Internet:

And from the "Jewish World" of March 15, 1923 :-

"Fundamentally, Judaism is Anti-Christian," an expression of opinion which is by no means new to the "Jewish World," for, in its issue of February 9, 1883, there appeared the following :- "The great ideal of Judaism is ... that the whole world shall be imbued with Jewish teachings, and that in a Universal Brotherhood of Nations - a greater Judaism in fact - all the separate races and religions shall disappear." (Italics mine).

So here we see an open profession by Jews in 1883, of some of the long-term objectives which are also expressed in the Protocols, and which today are enforced by every government and government-approved institution throughout the nations of Christendom. Homer continues with another citation, from a source which we have seen often and have also presented here in the past:

Bernard Lazare (a Jew) in his book, "L'Anti-Semitisme," asserts (translation), p. 350 :-

"The Jew is not satisfied with de-Christianizing, he Judaizes, he destroys Catholic or Protestant faith, he provokes indifference but he imposes his idea of the world, of morals and of life upon those whose faith he ruins : he works at his age-old task, the annihilation of the religion of Christ." (Italics mine).

The wholesale persecution, torture and murder of Christians by Bolsheviks, in Russia and elsewhere, would therefore appear to be the logical and practical application of the above "ideals" as foretold by Wilhelm Marr in 1879 and by Dostoevsky in 1880.

Lazare's book was published in 1894. Wilhelm Marr was a German journalist who in 1879 had written a book titled The Victory of Judaism over Germanism. We presented Marr's book here in three podcasts in November, 2010. Marr was not a Jew, but a German journalist who to a great extent had realized how the Jews had come to dominate the Germany of his time. Continuing with Homer, he now makes what we consider to be a rather naive statement: Many Jews deplore the participation of members of their race, even though they may be professed Atheists, in the unbridled acts of destruction, cruelty and devilry which characterize Bolshevik tyranny.

Here we have the problem of imagining that somehow there can be a good Jew. First, Christians should know from the Gospel of Christ and the epistles of the apostles that no Jew can ever be imagined to be good, and that no Jew should ever be accepted by a Christian. But even in the conduct of their presence among us Christians should understand the dangers of admitting Jews into the body politic. They naturally support all sorts of deviancy, proclaim the artificial virtues of libertarianism in order to justify their deviancy, and undermine society as a whole in order to advance the objectives of their deviancy. Jews are behind the promotion of every vice and perversion imaginable throughout all of Western history, and it is what they do naturally. Christendom cannot have moral economic, social and political stability, so long as it has Jews. Again, continuing with Mr. Homer:

In an attempt to explain away the fact that Jews play or played leading parts in the perpetration of the hideous crimes of the Bolshevik Terror, Alfred Nossig, one of the spiritual leaders of Judaism, states :-

"Socialism and the Mosaic code are not at all in opposition ... all Jewish groups ... have a vital interest in the victory of Socialism; they must exact it not only on principle, not only because of its identity with the Mosaic doctrine, but also, on tactical grounds.... The Jewish Socialist is reproached with playing a leading part ... in the Communist terrorist party.... This is only explained by two reasons; the complete estrangement of the Jewish terrorists from the spirit of the Mosaic doctrine and the strong mixture of Tartar and Cossack blood. That... has inculcated in them savage and cruel principles." (Vicomte Poncins, "The Secret Forces Behind Revolution." pp. 158-160).

Communism as it is described in The Communist Manifesto is absolutely opposed to the writings of Moses, and much more compatible with the Jewish Talmud. Nossig is closer to being a spiritual leader of Satanism. Now Homer makes a parenthetical remark which we will have to address:

(The reader may not be aware that the Eastern European Jew, known as the Ashkenazim or "German Jew," is of Jewish-Mongolian-Turkish extraction. The Western European Jew, known as the Sephardim, or Portuguese Jew, is regarded as purely Jewish in origin).

This typical Jewish explanation of the difference between a Sephardic and Ashkenazi Jew is also a deception, and they purposely obfuscate their own history to their advantage. The Sephardic Jew is just as mingled with Arab and Negro as the Ashkenazi Jew is mixed with Turk and Mongol. And in any case, the most important distinction is that no Jew is a pure Israelite or Judahite in the first place. The Jews descended from first century Judaeans who were rejected by Christ and His apostles because they themselves were actually Edomites and Canaanites, and any Judahites among them were bastards that resulted from the mixed marriages of many Judahites with the Edomites and other Canaanites in Roman times. Christ rejected the Judaeans, professing that He spoke in parables so that they would not understand Him, long before they rejected Him. All of this historical background on the Edomites in Judaea is recorded in the histories of Flavius Josephus and Strabo of Cappadocia, and it is also explained in the New Testament. So even the so-called "pure" Jew can be no more than a cursed bastard. Homer continues under the subtitle:

THE ALLIANCE BETWEEN INTERNATIONAL FINANCE AND ITS PROTÉGÉES, BOLSHEVISM AND ZIONISM.

The European War, and its aftermath, dealt staggering blows to Western (Christian) Civilization. By contrast, however, International Jewry has emerged therefrom with enhanced financial and political power in all parts of the world.

Through the use of the Money Power, International Jew Finance is now able to direct the internal and external policies of the Governments of the impoverished States of Europe and also of America.

By this power, it has forced Gentile Governments to further the political aspirations of Zionism, and to refrain from protecting the interests of their own nationals from the activities of Bolsheviks who are undermining the economic, social, moral and religious systems of all States.

International Finance is not altruistic, it ever seeks its own material advancement and power. Europe is exhausted as a profitable investment. But Russia, Siberia, the Far East, India, the Middle East are awaiting exploitation, and would offer colossal gains to those who could superimpose upon them the mass-production methods of modern machinery.

This is precisely what happened in the years which followed the publication of this booklet, and the Second World War only exacerbated the situation. Homer continues:

Bolshevism has opened the way to a Jewish Industrialization of Russia and Siberia ; it may deliver India and the Far East into the hands of International (Jew) finance; its part is to foster World Revolution and the destruction of religion so that the present social systems may be swept away - as in Russia.

While we shall not take the time to document it here presently, China was purposely delivered to

Communism by the American government soon after the Second World War. The Roosevelt and Truman administrations were both complicit in the victory of Communism in China. Since then China and most all of the Far East have indeed been industrialized, and Pop Culture has also been disseminated among the Asians. Today, and for the last several decades, the destruction of religion is fully evident in the spread of so-called Pop Culture, which is really the imposition of Jewish cultural values throughout the world. Wherever we see industrialization, the growth of Pop Culture and the loss of traditional morality follows almost immediately. Returning to Homer:

International Finance, after the success of the Bolshevik Revolution in 1917, which Zionists had aided, realized that it stood greatly to gain by supporting the Zionist Movement, by forcing the Balfour Declaration on a financially harassed British Government, and thereby consolidating World Jewry into a powerful political factor for use in their own interests in world affairs. The Zionists themselves later, in 1928, realised that their Movement had been exploited by International Finance, and, in 1929, did not hesitate to say so. For, at the dictates of powerful Jew Financiers, the Zionist organisation, as the official liaison between World Jewry and the Mandatory Power for Palestine, was superseded by the Jewish Agency, a body containing powerful non-Zionist elements.

International Finance, by its support of Zionism, has obtained the power to exploit the vast resources of oil, chemicals and other substances in the lands to which Palestine is the outlet. By the same means, it has dumped into Palestine, the most sacred country in the world, thousands of Bolshevik Jews who would destroy all religions and who, from this strategic centre, are engaged in propaganda, designed to draw Palestine, Egypt, the Middle East, India and the Far East, into the gigantic movement begun in Russia, and to destroy British Imperialism. (Vide Eberlin).

The attribution of the foregoing citation to one Vide Eberlin is obscure, although it is found elsewhere in books and articles available on the Internet. Returning to Homer:

The part played by INTERNATIONAL FINANCE in furthering Bolshevism is a source of bewilderment to those who do not understand that the MONEY POWER, ZIONISM and BOLSHEVISM are but weapons in the hands of INTERNATIONAL JEWRY. On the face of it, astute Jew Financiers, with their knowledge of mankind, would not be so stupid or so insane as to pour vast amounts of capital into the world-wide activities of Bolshevism, unless they were certain, in their own mind, that their own interests and power were secure, whatever happened to the rest of humanity.

The alliance between Jewish Finance and Revolutionary Movements was no mystery to D'Israeli (Lord Beaconsfield), for, just after the European Revolutionary upheaval of 1848, he wrote :-
"The influence of the Jews may be traced in the last outbreak of the destructive principle in Europe. An insurrection takes place against tradition and aristocracy, against religion and property. Destruction of the Semitic principle, extirpation of the Jewish religion, whether in the Mosaic or the Christian form, the natural equality of man and the abrogation of

property, are proclaimed by the secret societies who form provisional governments, and men of Jewish race are found at the head of every one of them. The people of God [rather, people of Satan - WRF] co-operate with Atheists; the most skilful accumulators of property ally themselves with Communists ; the peculiar and chosen race touch the hand of all the scum and low castes of Europe; and all this because they wish to destroy that ungrateful Christendom which owes to them even its name, and whose tyranny they can no longer endure." (Italics mine). "Life of Lord George Bentinck," p.497 (1852).

D'Israeli a Jew, purposely lies and perpetuates the confusion between Judah, Judaeans and Jew, which is the problem with truth-telling Jews, they always lie about things which are far more important to their own well-being. Continuing with Homer:

Similar statements have been made by many other writers of eminence and erudition. History shows that the Jew has always been, by nature, a revolutionary and that, since the dispersion of his race in the second century, he has either initiated or assisted revolutionary movements in religion, politics and finance, which weakened the power of the States wherein he dwelt. On the other hand, a few far-seeing members of the race have always been at hand to reap financial and political advantage coincident with such upheavals.

While Jerusalem was destroyed in 70 AD, the actual Diaspora of the Jews did not take place for many decades later, after the Kito's War of 115-117 AD and then the later Bar Kokhba revolt of 132-135 AD. In contrast, the apostle James wrote his epistle to the "twelve tribes spread abroad" before 62 AD, and none of them were ever called Jews. Paul also distinguished between the twelve tribes and the Jews, in Acts chapter 26, and explained that the twelve tribes were off in distant lands. To confuse Israelites and Jews, one must be absolutely ignorant of ancient and Biblical history, as well as the Gospel of Christ. Returning to Homer: In the present case, however, World Jewry may have let loose a force of destruction which International Finance may find itself powerless to control - in fact, another Frankenstein monster.

IS THE WHOLE JEWISH RACE TO BE CONDEMNED ?

Dr. Oscar Levy (a Jew) in 1920, in a letter which has been printed as a preface to a book, "The World Significance of the Russian Revolution," by G. Pitt Rivers, attributes the fact that :-
"Jewish elements provide the driving force for both Communism and Capitalism for the material as well as the spiritual ruin of this world ... to the intense idealism of the Jew." However, as he points out, all Jews are not Financiers, Zionists or Bolsheviks.

Here we have another so-called "truth-telling Jew" who in turn upholds even greater lies. G. Pitt Rivers, who admired the Jew Oscar Levy to the extent of including his admittance letter in his book, had also rejected Christianity as being "Jewish", so he himself became the victim of the Jew which he admired. So long as truth-seekers, and we do believe that Rivers and Homer were truth-seekers, so long as they accept Jews, they will remain mostly blind. We have a facsimile of the book by G. Pitt Rivers, but we do not have it publicly available

for these reasons and others. All Jews are anti-Christian, all Jews lie about the Christian Scriptures, or at least, perpetuate age-old Jewish lies, and all Jews uphold at least a part of the anti-Christian and anti-European Jewish agenda. Again returning to Homer:

Dr. Levy considers that the Jews have most grievously erred :-

"We who have promised to lead you to a new heaven, we have finally succeeded in landing you into a new hell.... I look at this world, and I shudder at its ghastliness, I shudder all the more as I know the spiritual authors of all this ghastliness.... But its authors themselves are unconscious in this as in all they are doing."

Levy makes excuses for his fellow Jews. Here we must interject once more: we do not need a Jew to inform us of the treachery of the Jews, and we do not need a Jew to know that Jews are only "blind leaders of the blind", and that whenever Whites have followed a Jew, all of them have fallen into a pit. Homer continues:

It may be true that the fanatics who have committed the many, and only too well-authenticated acts of destruction and devilry are not fully aware of all that they are doing. For, Bolshevism is but one of the several weapons employed by a small and very powerful group of men who lust for World Domination, to whose prototypes Christ pronounced the following indictment :-

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (St. John, chap. 8, verse 44), and whose existence in these days has been referred to by Jews of such eminence in politics and finance as Benjamin D'Israeli and Walter Rathenau. This small group of men (Jews) has long exercised a hidden dictatorship over the affairs of Europe, America, and, to some extent, in Asia, by means of the enslavement of National Governments, to what Herzl, the first leader of the Zionist Organisation, called "our terrible power of the purse." This method of control could not be applied to Tsarist Russia, therefore the end was achieved by means of Bolshevism, a method which is also being used to bring the East into subjection to them.

We mentioned these Jews, D'Israeli and Rathenau, together in The Protocols of Satan, Part 25: The Jewish International Bankers and the Evils of Global Capitalism and Rathenau again in The Protocols of Satan, Part 27: The Nazis and the Protocols Regardless of what they wrote in their books, and especially in works of fiction, D'Israeli and Rathenau, who were both prominent politicians in England and Germany, were also part and parcel of the Jewish dominance in Western governments, both were financed and supported by Jewish bankers and merchants of their time, and both advanced the overall Jewish cause and subjection of Christendom by Jewish finance. By Christians, they should be looked upon no differently from a Rothschild, a Warburg, a Schiff, a Marshall, an Untermeyer, or a Balfour. Where they tell the truth, they have a greater motivation to perpetuate bigger lies, and they too are the children of those to whom Christ had said "Ye are of your father the devil...." Continuing once again with Homer:

The machinations of this group of men have been crowned with so great a measure of success that members of their race have had the effrontery, in their recent representation of Britannia, to attach the Seal of Solomon to her Shield and the Judaistic symbol of the Serpent around her Trident. And the descendants of those who rejected Christ have not only joined hands with "Anti-Christ," but also with those who would expel God from His Universe and set up in His place Gold and the Machine as symbols of their gross materialism.

Actually, according to Scripture, all Jews are anti-Christ. I do not understand how any Christian misses the explicit statements in that regard which are found in the epistles of John. Homer concludes:

Unless the power of this section of Jewry is checked by human or super-human means, the peoples of the world, whether Gentile or Jew, are doomed to slavery of body and soul.

Extra copies may be obtained at the rate of 2d. each, by post 2½d. from "The Britons Publishing Society," 40, Great Ormond Street, W.C.1.

Printed by H. F. Lucas and Co., 151, North Road, Southend, and published by A. Homer, M.A., D.Sc., F.I.C., etc., 96, Earls Court Road, Kensington, London, W.8.

The Jewish nature of Bolshevism probably took a few years even for most of the observers of Judaism who ever realized it to fully comprehend. Although discussing this subject in our last presentation of this series, in The Protocols of Satan, Part 35: Inciting Class Warfare, from Russia. No. 1 report No. 6. we presented the testimony of the Netherlands Minister, Oudendyk, who had said that Bolshevism "is organised and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things", there are few other and similar references to Jews in Russia No. 1. The same is characteristic of some of the early American reports on the nature of the Bolsheviks and communism. At the Mein Kampf Project at Christogenea, we have published a document titled Memorandum on Certain Aspects of the Bolshevik Movement in Russia - A U.S. Government Report from 1919. This document was never published on the Internet until we were able to publish it in December of 2011.

In this official United States' government report on Bolshevism, there are only two references to Jews, both of which are in Appendix 12: A Report of American Representative, from Finland, June 25, 1919. Here is that brief report:

The fall of Bolshevism, which seemed inevitable even two months ago, has created the wildest terrorism. People are executed without trial in masses on mere suspicion of sympathy with the Soviet's enemies. Agitation is growing abroad, created chiefly by Russian Jews and others who are interested in a prolongation of the Bolshevik regime and against the aims of Generals Kolchak, Yudenich, and Denikin, who are denounced as representing the supporters of Tsarism. The attempt is made also to convince foreigners that improvements are going on in Soviet Russia, with an ardor which would seem to indicate the hopelessness of the situation. Some American journalists, received and well treated by the Bolsheviks, also have reported favorably. The Russians who are opposed to the Soviet Government

naturally believe these to be bribed. I think this unlikely. I have seen a number of them and it is my belief that their conclusions are due rather to prepossessed ideas and to ignorance of real conditions and unfamiliarity with the language.

It is my own strong conviction that even the dark elements are by now disillusioned. The bulk of the workmen and the peasants, to whom so much has been promised, are disgusted. The increasing support which the Bolsheviks found in 1917 has gradually disappeared. Reliable opinion counts not more than 160,000 Communists by conviction, and these are mostly young workmen.

Terror and necessity compel work for the Soviet Government, but this work is much encumbered by theory, inexperience, and corruption. The continued existence of Soviet Russia is largely due to enormous stocks accumulated during the war. Even now colossal quantities of cotton goods exist, which they do not know how to distribute. This inability to produce any practical achievements has resulted, politically, in an outspoken change. The idea of a great Russian Republic has faded and the general wish is rather for a strong constitutional monarchy.

The peasants I have recently seen deny emphatically the existence of support (for the Bolsheviks) in the villages, stating that the few Communists to be found in some villages are known to be loafers.

It is my opinion that not 1 per cent of Soviet Russia's population will be against intervention from whichever side it may come; Kolchak or any other power will be welcomed. There will be a slaughtering of Bolsheviks as soon as the deliverers are near the centers and the Red Terror ceases to be feared, but terror, hunger, and disease have temporarily created apathy.

Finland loathes Bolshevism, fears a Tsar Government, but wishes to be on good terms with a new strong Russia. I believe the same applies to the Baltic Provinces.

As to the Tartars of Siberia and Kazan I have not the slightest doubt that these (about 16,000,000 Mohammedans) will as a whole side with Kolchak against the Bolsheviks. This is confirmed by their representative, Mr. S. Maksoudov, now in Paris, who personally gave me his report of March 25, which was cabled in full to Paris.

Many Russian Jews have by their activity with the Bolsheviks strongly compromised that section of the population and "pogroms" of great magnitude, I fear, are to be anticipated.

The strength of the Bolsheviks lies in their organization. Terror, combined with most elaborate espionage at home and propaganda in and behind the ranks of the enemy, make them still a formidable force.

This is the only report collected in this document which explicitly mentions Jews, however it nevertheless compliments the several British reports in Russia No. 1 which also mention the Jews behind Bolshevism. This report is also valuable because it elucidates the naiveté of American journalists – whether or not it is purposeful – who returned to the United States to trumpet the new Soviet Union as a "workmen's' paradise", while the real workmen were starving to death back in Russia. And while this particular American who made this report was evidently not quite as aware of the Jewish nature of Bolshevism as was his Dutch counterpart, he was nevertheless observant enough and candid enough to provide us with this second historical witness to the

fact, as well as providing us with valuable testimony in other areas.

There are, however, other references to the Jewish nature of Bolshevism in the Russia No. 1. report. For instance, in report no. 2, which was filed from Stockholm on August 18th, 1918 by Sir Esmé Howard, stated in part that on August 7th "I called at temporary prison and saw Greenep, Wishaw, and Jerram. They are all well treated by their guards who are real Russians, unlike most of their leaders, who are either fanatics or Jewish adventurers like Trotsky or Radek." In report no. 15, a "Memorandum on Conditions in Moscow by a British subject, who left Moscow on December 1", we read in part: "The economic and social conditions in Moscow are in a state of chaos. All trade and commerce – except illicit trading which is still carried on by the Jews – is at a complete standstill. The shops, even the smallest, are either closed or on the point of being closed, and all the places of business also." So only Jews could trade on the black market, and nobody else could trade at all.

Another report, no. 26, was sent by telegraph from Vladivostock, Siberia, to Earl George Curzon from Mr. Alston on January 23rd, 1919. This Mr. Alston, a foreign civil servant, was evidently knighted later on and is known as Sir Beilby Francis Alston. In this report he said, in part: "The Bolsheviks can no longer be described as a political party holding extreme communistic view. They form relatively small privileged class which is able to terrorize the rest of the population because it has a monopoly both of arms and of food supplies. This class consists chiefly of workmen and soldiers, and included a large non-Russian element, such as Letts and Esthonians and Jews ; the latter are specially numerous in higher posts. Members of this class are allowed complete license, and commit crime against other sections of society." The Letts and Estonians were only brought in as mercenaries for the Jews, along with many Chinese, because the Jews knew that they would be most hostile to native Russians. Later on, in report no. 33 filed on February 8th, 1919, from Vladivostock, Alston wrote in part of a report that he had in turn received on the 6th from Ekaterinburg: "From examination of several labourer and peasant witnesses I have evidence to the effect that very smallest percentage of this district were pro-Bolshevik, majority of labourers sympathizing with summoning of Constituent Assembly. Witnesses further stated that Bolshevik leaders did not represent Russian working classes, most of them being Jews."



In report no. 32, filed by Lord Kilmarnock to Earl Curzon from Copenhagen on February 3rd, 1919, we read in part: "The Bolsheviks comprised chiefly Jews and Germans, who were exceedingly active and enterprising. The Russians were largely anti-Bolshevik, but were for the most part dreamers, incapable of any sustained action, who now, more than ever before, were unable to throw off the yoke of their oppressors. Night after night the counter-revolutionary Societies held secret meetings to plot against the Bolsheviks, but never once was a serious attempt made to carry through the conspiracy. The starving condition of the people quite paralyzed their will-power." We would propose that perhaps Kilmarnock only thought that the Bolsheviks were "comprised chiefly [of] Jews and Germans" because many of the Jewish Bolsheviks changed their names to German-sounding ones, so as to disguise their true origin and identity. This practice by the Bolsheviks of using German or Russian pseudonyms is well recorded in many sources on the Revolution. Here we are going to read one more report from Russia No. 1. This is report no. 56, filed by the Rev. B. S. Lombard, a British chaplain at Petrograd, to Earl Curzon on March 23rd, 1919. It offers another witness to the Jewish nature of Bolshevism, but it also offers a second witness to some of the things which we offered in our last presentation concerning the aims of the Communist Manifesto regarding women, and how the Bolsheviks carried out those same objectives in practice. So we read:

My Lord,
I BEG to forward to your Lordship the following details with reference to Bolshevism in Russia :-

I have been for ten years in Russia, and have been in Petrograd through the whole of the revolution. I spent six weeks in the Fortress of Peter and Paul, acted as chaplain to His Majesty's submarines in the Baltic for four years, and was in contact with the 9th (Russian) Army in Roumania during the autumn of 1917 whilst visiting British Missions and hospitals, and had ample opportunity of studying Bolshevik methods. It originated in German propaganda, and was, and is being, carried out by international Jews. The Germans initiated disturbances in order to reduce Russia to chaos. They printed masses of paper money to finance their schemes, the notes of which I possess specimens can be easily recognised by a special mark.

Again, we would think that many, at least, of these so-called Germans were actually also Jews. However we must also consider that Germany was at war with Russia at this time, and would naturally use any means possible to win, including collusion with Jews. We would also go so far as to state that the real purpose for Jewish incitement of the Great War was to deliver Germany, Russia, and the rest of the world to Jewish control. Continuing with our source:

Their Tenets.

Radically to destroy all ideas of patriotism and nationality by preaching the doctrine of internationalism which proved successful amongst the uncultured masses of the labouring classes. To obstruct by every means the creation of military power by preaching the ideas of peace, and to foster the abolition of military discipline.

To keep the masses under the hypnosis of false Socialistic literature.

To buy up all nationalized banks and to open up everywhere branches of German Government banks under the names and titles of firms that would conceal their actual standing.

Now, our writer is a clergyman, and an Englishman. It would probably have been difficult to convince him that it was actually the presumably 'English' and 'American' bankers who were the real culprits, all of them also being Jewish. Again continuing with our source:

To endeavour to impoverish and temporally to weaken the peasant classes, to bring about national calamities such as epidemics (the outbreak of cholera last summer was traced to this source), the wholesale burning down of villages and settlements.

To preach the doctrine of the Socialistic form of managing enterprises amongst the working classes, to encourage their efforts to seize such enterprises and then by means of bankruptcies to get them into German hands.

We would rather believe that the enterprises fell into Jewish hands, as our previous sources had informed us. The clergyman may also be mistaking Jews with German names for Germans. The later reality proves that it was Jews who benefitted from Bolshevism, and Germans who would later suffer on account of it. Lombard continues:

To preach the idea of a six to eight hours' working day with higher wages.

To crush all competition set on foot against them. All attempts of the intellectuals or other groups to

undertake any kind of independent action, or to develop any industries to be unmercifully checked, and in doing this to stop at nothing. Russia to be inundated by commission agents and other German representatives, and a close network of agencies and offices should be created for the purpose of spreading amongst the masses such views and teachings as may at any given time be dictated from Berlin.

Of course, the result was that Russia was inundated with solely Jewish agents, and never with German ones, and Germany itself was forced to resist Communism for the next 20 years, after which it was destroyed in the next great war. Once again our source continues:

The Results.

All business became paralysed, shops were closed, Jews became possessors of most of the business houses, and horrible scenes of starvation became common in the country districts. The peasants put their children to death rather than see them starve. In a village on the Dvina, not far from Schlusberg, a mother hanged three of her children.

I was conducting a funeral in a mortuary of a lunatic asylum at Oudelnai, near Petrograd, and saw the bodies of a mother and her five children whose throats had been cut by the father because he could not see them suffer.

When I left Russia last October the nationalization of women was regarded as an accomplished fact, though I cannot prove that (with the exception of at Saratoff) there was any actual proclamation issued.

The cruelty of the soldiers is unspeakable. The father of one of the Russian clerks in the Vauxhall Motor Works was bound and laid on a railway line and cut to pieces by a locomotive on suspicion of having set fire to some of his own property. In August last two bargeloads of Russian officers were sunk and their bodies washed up on the property of a friend of mine in the Gulf of Finland, many lashed together in twos and threes with barbed wire.

While we were in prison a Red Guard was sent from the central police station (Gorokovaia 2) in charge of five prisoners to the fortress. One of them, an old officer, was unable to walk, the guard shot him and left his body on the Troytsky Bridge. The murderer was reprimanded

and imprisoned in a cell near ours. The treatment of priests was brutal beyond everything. Eight of them were incarcerated in a cell in our corridor. Some of us saw an aged man knocked down twice one morning for apparently no reason whatever, and they were employed to perform the most degrading work and made to clean out the filthy prison hospital. Recently, life in Petrograd has become a veritable nightmare. In the early days of 1917 the Russians gloried in a bloodless revolution, now they simply glut themselves with killing for the most trivial offences. In a market on the opposite side of the river to my house, a poor woman with a starving family filched a small piece of meat from a stall, without any hesitation the Red Guard surrounded her and placing her against a wall shot her dead.

The rank and file of the Red Army is full of men who are heartily sick of the present régime, and would gladly join any really strong force sent to the relief of the country. But unless the force were considerable, they would hesitate.

But I imagine that the food question is the key to the situation, the Red Armies must be at a low ebb for provisions, and by getting stores to Helsingfors they might be treated with.

I am, &c.

BOUSFIELD S. LOMBARD,
Chaplain to the Forces.

This concludes our attempt to sufficiently document, from sources rather contemporary to the Bolshevik Revolution, the entirely Jewish nature and substance of Bolshevism and the Bolsheviks. There are many more proofs which we have in this regard, however those which we have offered thus far should be more than sufficient to establish the truth of our assertions.

Once it is understood that most all of the Bolsheviks were Jews, and then the Protocols are examined where Jews boast of the things that they would do that are precisely the things that the Bolsheviks had done, it is very easy to connect the dots and fully understand that Bolshevism was the orchestrated fulfillment in Russia of the plan outlined in the Protocols.

When we return, we will discuss the very next boast found in Protocol No. 3, that the Jews would "throw great crowds of workmen into the street, simultaneously, in all countries of Europe."

The Protocols of Satan

Part 37: The Menace of the Money Power

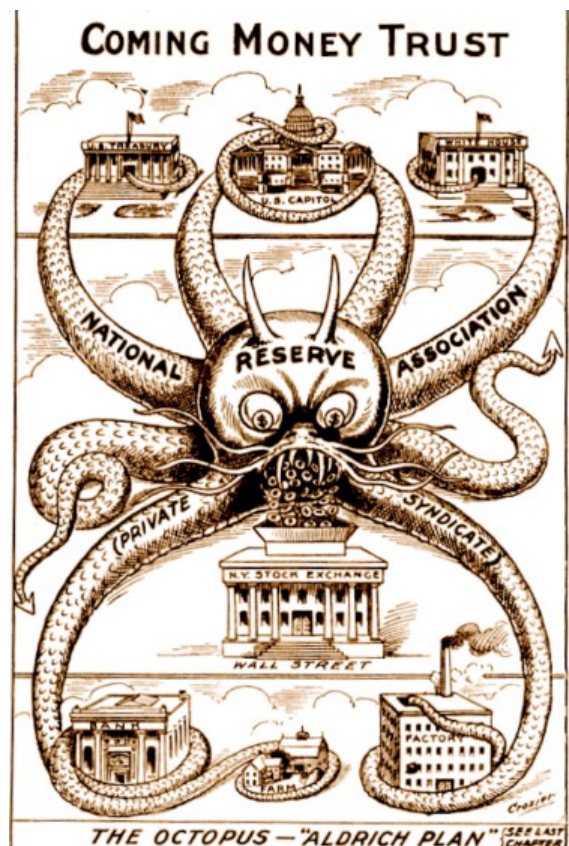
In our last presentation of these Protocols of Satan, we sought to present the most authoritative and earliest proofs of the connections between Judaism and Bolshevism, so we employed many citations from the earliest official American and British government reports on Bolshevism and the revolution in Russia in order to do so. Then, as part of this same endeavor, we presented a booklet titled Judaism and Bolshevism, a collection of three articles from a publication called the Catholic Gazette, which were compiled by a Mr. A. Homer and published in 1933, in order to further establish the asserted connections. There are many other sources, and several other early and authoritative publications, which we may have presented to further prove this assertion, however we felt that these were most sufficient for our purposes here.

Now we are going to present another booklet, this one published in 1946, which not only reasserts the connections of the Jews to Bolshevism, but also describes the Jewish bankers who were most active in its success, as well as their plans for putting all of the governments of the world under their economic yoke. All of this is a prelude necessary to understand the veracity and the fulfillment of that paragraph of Protocol No. 3 upon which we currently focus. After boasting of the changing of education with the introduction of the so-called social sciences, and then after boasting of fomenting divisions and fostering hatred between the various economic classes, the very next portion of Protocol No. 3, from the text of Boris Brasol's publication of The Protocols and World Revolution, makes the boast that:

This hatred will be still more accentuated by the economic crisis, which will stop financial transactions and all industrial life. Having organized a general economic crisis by all possible underhand means, and with the help of gold which is all in our hands, we will throw great crowds of workmen into the street, simultaneously, in all countries of Europe. These crowds will gladly shed the blood of those of whom they, in the simplicity of their ignorance, have been jealous since childhood and whose property they will then be able to loot.

They will not harm our people because we will know of the time of the attack and we will take measures to protect them. We have persuaded others that progress will lead the GOYS into a realm of reason. Our despotism will be of such a nature that it will be in a position to pacify all revolts by wise restrictions and to eliminate liberalism from all institutions.

The Jews created Liberalism as a tool to overthrow Feudalism and the nobility, and now they would eliminate Liberalism in favor of their own tyranny, which is why the Bill of Rights and Constitution of the United States has been gradually eroded over the last 150 years. The Protocols were first published publicly in the Russian magazine Snamja in 1903, and then more popularly by Sergei Nilus in 1905, and we can clearly and readily witness Jews in Russia implementing their agenda under the guise of Communism only 12 years later, in 1917. Therefore, with that alone, anyone who doubts that the Protocols are indeed the plan of World Jewry must be a shill for the Jews. Now we shall begin to see how, by their control of nations through their planned central banking system, the same Jews, even "capitalist" Jews, hoped to extend the Bolshevik principles throughout the rest of the world, only with much more subtlety.



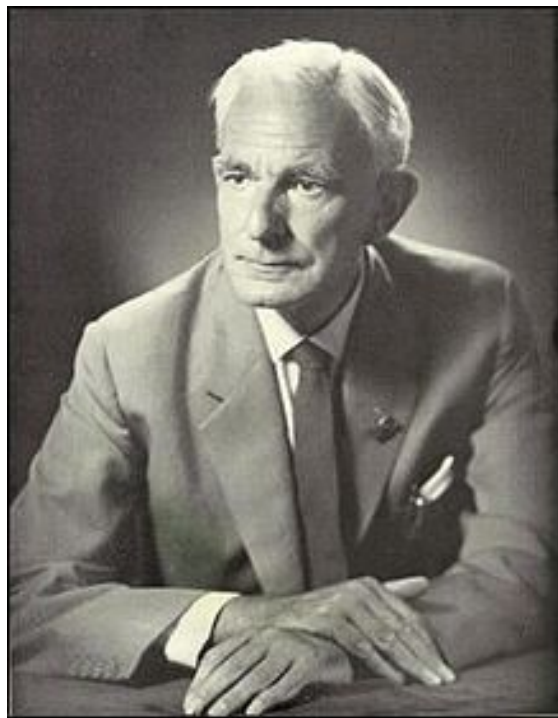
So for that endeavor, here is:

THE MENACE OF THE MONEY-POWER

An Analysis of World Government by Finance

BY A. K. CHESTERTON, JUNE, 1946

YEOMAN PRESS, 5, Christmas STEPS, BRISTOL, 1



Before we begin, we must say that Arthur Kenneth Chesterton was an Englishman born in South Africa in 1899, and a member of the British Union of Fascists from 1933 to 1938. He was a journalist in both South Africa and in England who was at first opposed to Fascism, and then after spending some time debating Fascists during the Depression he was compelled to join them. After 1939 he was associated with the Right Club, which sought to consolidate various right-wing organizations into a united front. The founder of the Right Club was British Army officer Captain Archibald H. Ramsay, author of *The Nameless War*. Later he was a founder of a group called The League of Empire Loyalists, and from 1967 until his death in 1973, Chesterton was a member of the National Front. These things are important to note because there is an entire caste of people in Social Media and elsewhere on the Internet today, who think that the awakening and resistance to Jewish treachery in their quest for world supremacy just started with them, or with 911, or with the Middle East question. Nothing could be further from reality. In every generation there have been men who have tried to sound a trumpet and awaken White Christians to Jewish lies and treachery. Today, most of them are virtually unknown, but all of us who are awake to what is really going on in the world owe men such as these recognition and a debt of gratitude. Here is the preface to *The Menace of the Money Power*, which was written by Chesterton himself:

PREFACE

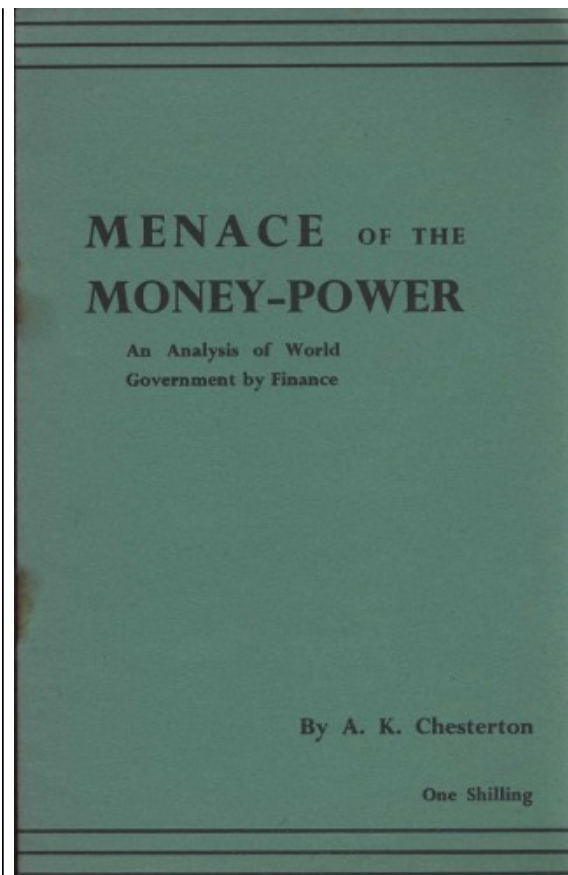
The final deductions in this treatise, and in particular the relating of the Final Act of Bretton Woods to the financial policy which led to the foundation and perversion of the U.S. Federal Reserve Board, are the author's own, for which he must not fasten any responsibility upon his authorities. Those readers, however, who wish to check the facts from which the deductions are made may be recommended to the following works: "All These Things" and "The Truths About The Slump," by A. N. Field; "The Bankers' Conspiracy" and "A Fraudulent Standard," by Arthur Kitson; "Analysis of Usury" and "The Modern Idolatry" by Jeffrey Mark; "The Mystical Body of Christ and the Reorganization of Society," by Father Denis Fahey; "Money Illusion," by Professor Irving Fisher; "The Two Nations" and "The Breakdown of Money," by Christopher Hollis; "Post-War Monetary Stabilization," by Professor Gustav Cassel; "America Conquers Britain," by Ludwell Denny; "The Brief for the Prosecution," by Major C. H. Douglas; and the volume is of Hansard covering the debate on the Loan Agreement. Another book, "The Economics of Human Happiness," by W. Collin Brooks, although it draws none of the conclusions here set down, and indeed draws some which are at variance with them, is nevertheless well worth reading because of the wonderful lucidity with which its author deals with perversions of the monetary system.

Many of the books listed in this Preface are still available in electronic format on the Internet, and a few are even still in print. Some of these writers are academics, and others, such as the Australian Arthur Nelson Field, were also journalists who saw the Jewish conspiracy and sought monetary reform within the Empire. They were not all of the same creed, however. Irving Fisher was born into an Protestant American family but was an avowed atheist and Yale professor of political economy. Dennis Fahey was an Irish Catholic priest who wrote in anticipation of the ultimate conversion of the Jews. He evidently was not aware that Christ had promised only that the Jews would ultimately be converted to ashes, and not to Christianity, but that is no surprise since Catholics very rarely ever study Scripture. Now we shall commence with:

THE MENACE OF THE MONEY-POWER

Money can only be understood in terms of power. In the hands of the consumer it is power over goods. In the hands of the creative capitalist it is power over the means to produce goods. In the hands of the finance-capitalist, or money-lender, it is not only power over producers and consumers, but power as well over nations and their governments.

This is certainly true. I have always opined that to the Christian, money was power to establish businesses or to develop communities, whereas to the Jew, money was power to control businesses and dominate communities, usually through stock share leveraging and usury. So often I have come to the same conclusion in a different manner, expressed in a slightly different manner. Continuing with Chesterton:



The technique of money-lending on its simplest level is to make an advance against security, draw interest, and at an agreed date receive back the capital sum - other things being equal, a perfectly honest transaction. If the more ambitious money-lenders kept to this even routine; however, they would be a very long time attaining power. What they desire, therefore, is that the money they lend shall either be repaid to them when its buying power has been greatly enhanced, or that it shall not be repaid at all, thus enabling them to foreclose on their mortgages and become possessed of their victim's capital assets. These two motifs have long determined the course of economic history, explaining slump and boom, and enabling a small band of international lenders and manipulators to become the virtual masters of the world. The method was explained, with almost incredible candour, in an article which appeared in The U.S.A. Bankers' Magazine* on August 26th, 1934 : "Bonds and mortgages must be foreclosed as rapidly as possible. When through a process of the law the common people lose their homes they will become more docile and more easily governed through the strong arm of government applied by a central power of wealth under the control of leading financiers. This truth is well known among our principal men now engaged in forming an imperialism of capital to govern the world. By dividing voters by the political party system we can get them to expend their energies in fighting over questions of no importance. Thus by discreet action we can secure for ourselves what has been so well planned."

[Here our author adds a footnote which says:] * Doubt has since been cast on the authenticity of this quotation, but that it is in any case an authentic explanation of the aims and methods employed admits of no doubt. Before investigating how this amiable programme has been, and is being, fulfilled, one popular fallacy should

at once be exploded – the fallacy that this “imperialism of capital” has been set up in the teeth of Left-Wing opposition. The contrary is true. Revolution throughout has been the friend and ally of finance-capitalism. Whether or not the French Revolution increased the sum of human liberty, equality and fraternity offers a subject for debate, but there can scarcely be any debate about its one concrete fact, which was the sweeping away of the Monarchical State and the founding in place thereof of the Bankers' State. The Revolution of 1848 brought precious little happiness to ordinary human beings, but out of it arose the central banking system of Germany, which reached its apotheosis under the Weimar Republic, when financiers achieved more absolute power than they had ever before enjoyed. The Russian Revolution, which furnishes a complete picture of the inter-relation between international capitalism and socialism, will be considered later. Some account must first be given of the way finance works.

This is an excellent assessment, that as the old thrones of the nobility were being torn down in 19th century Europe, and replaced with parliamentary democracies, the erection of new thrones supported by gold, gold which was acquired through usury, never seems to have been challenged by any political segment. It cannot be that it was simply taken for granted by all of them that such democracies and usury-based economies were natural. It can only be that the social societies of the times, which were to a great extent the secret societies, were under the control of the same class of individuals who sought to replace the nobility in the first place. That is the group which produced the Protocols. Our author continues:

If a group of men in any country wishes to secure financial control over that country's destinies, the most obvious initial step is to gain control of the issue of currency. This involves two cardinal principles – a single, controllable currency basis, such as gold, and a monopoly of the right to circulate notes and otherwise issue credit on that foundation. The banking history of the United States shows how the manipulators went to work to attain these objectives. Their weapon in every case was a deliberately engineered Stock Exchange panic, bringing ruin upon thousands of honest producers. In 1890 there was in America a monetary stringency, to counteract which the Government three years later introduced the Sherman Silver Purchase Act, providing the means, by Government purchases of silver, of preventing currency contraction. The financiers moved swiftly into battle. This threat to gold, their chosen medium, could not be tolerated. The American Banking Association circulated to members instructions to sabotage the Government's plan :- “Silver, silver certificates and treasury notes must be retired,” ran its fiat, “and national bank notes upon a gold basis made the only money. This will require the authorization of 500 millions to 1,000 millions of new bonds as the basis of circulation. You will at once retire one-third of your circulation and call in one half of your loans. Be careful to make a monetary stringency among your patrons, especially among influential business men. Advocate an extra session of Congress to repeal the purchasing clause of the Sherman Law.”

[Now Chesterton adds another note:] Fifty years later this circular was declared to be a forgery, but nobody challenged it when Mr. Chas. A. Lindbergh brought it to the notice of the House of Representatives in 1913. In any case, it describes precisely what did happen.

This Lindbergh was, of course, the father of the famous aviator and prominent member and spokesperson of the America First Committee. The senior Lindbergh was a Congressman from Minnesota for nearly a dozen years, from 1906 to 1917.

There was also a famous law called the Sherman Anti-Trust Act. Both acts were passed into law in 1890, and both were named for Senator John Sherman from Ohio, who was a chairman of the Senate finance committee, and later served as the Secretary of the Treasury under President Rutherford B. Hayes. One can read in the Wikipedia article for the Silver Purchase Act that “After the Panic of 1893 broke, President Grover Cleveland oversaw the repeal of the act to prevent the depletion of the government's gold reserves.” Our author ascribes other, more factual reasons. Continuing with Chesterton:

Even at that time finance enjoyed a measure of international power, for India was brought in to help the campaign, which she did by stopping the minting of silver. This, in conjunction with the panic deliberately induced by the New York bankers, caused the closing-down of silver mines, the shutting of factories, the crashing of banks, widespread ruin – and, of course, the repeal of the offending Act. Gold henceforward was to be the sole basis of currency, as the bankers had planned.

While crashes of this diabolical kind had often, as here, a political motive, it is to be noted that those at the heart of the conspiracy invariably managed to turn the chaos to their own immense financial advantage. One direct result of the 1893 panic was the transference of the Union Pacific Railroad into the hands of Jacob Schiff, head of the banking firm of Kuhn, Loeb and Company – today the monarchs of international finance. A few years later, moreover, Schiff managed to bring the mighty Great Northern Pacific Railway crashing to the ground, and from the ensuing panic his firm emerged as the complete masters of American railway finance: through Northern Securities Company it controlled £264,200,000 worth of stock and became an acknowledged member of the Money Trust which dominated the entire field of American Capitalism. Jacob Schiff was now to be joined in Kuhn, Loeb and Company by Paul Warburg, scion of one of the great German banking families, and together they moved forward to the attainment of the second objective – control of all currency through a central banking system. In 1907 there was another great crisis when the Knickerbocker Trust failed, not because of any general panic action by the ordinary investor, but because manipulators of the millionaire class willfully created a run on the banks. From this debacle they emerged incomparably more powerful, having bought up the stock of the ruined victims, which they held to re-sell at par. At the same time the Steel Trust was able to complete its absolute monopoly. It may or may not have been a coincidence that Solomon Loeb, of Kuhn, Loeb and Company, was a member of Knickerbocker Trust. At any rate, the attainment of a central banking system was brought very much nearer to fulfilment – that consummation so devoutly wished by Kuhn, Loeb and Company.

Kuhn Loeb and Company remained prominent in the investment banking business until 1977 when it merged with competing firm Lehman Brothers, and then the resulting company was acquired by American Express

in 1984. After acquiring other investment brokers, including E. F. Hutton, in 2008, the investment businesses of American Express were separated, or “spun off”, as they say, into Lehman Brothers Holdings. That company promptly went bankrupt and was liquidated, under financial duress caused by the sub-prime mortgage crisis of that same year. In the subsequent court settlements, the company has paid out \$105 billion dollars, and other banks have made payments stemming from dishonest asset transfers in the last days of the business’ operations. Again continuing with Chesterton:

Appalled at the ducks and drakes which were being played with the money-system, many genuine idealists in the United States – chief among them Woodrow Wilson and William Jennings Bryan, that doughty foe of the Money-Power – determined upon large-scale reforms to create order in place of the prevailing brigandage. And it so happened that there was a gentleman at hand only too happy to help them. His name was Mr. Paul Warburg! What did they want? To secure stability in the price level? Why, Mr. Warburg had the precise specific up his sleeve – a Federal Reserve System which would hold reserves centrally and dispatch supplies of credit at once to any necessitous bank in the system that might call for them.

William Jennings Bryan was a populist and a proponent of silver. We may tell more of his story elsewhere in these presentations of the Protocols. Back to Chesterton:

His plan, in most essentials, was the one adopted, and on December 20th, 1913, Mr. Carter Glass, sincerely denouncing the old laissez-faire order, secured the passage through the House of Representatives of the Federal Reserve Act, the vital clause of which, when the Bill was introduced, was a provision for the fixing of the discount rate to promote stability in the price level. How ironical was it, therefore, that when the Bill emerged these words “to promote stability in the price level” were surreptitiously dropped! At subsequent investigations officials of the Federal Reserve Board even denied that such had ever been its function. Two years later, Sir Cecil Spring-Rice, our Ambassador to the United States, placed on record the fact that the group of financiers associated with Kuhn, Loeb and Company had become supreme in America, and that Paul Warburg was the Federal Reserve Board! William Jennings Bryan lived long enough to stand aghast at the horrified thought of what his name, in all innocence, had helped to bring into being, but no such shame cast a shadow on the happiness of Warburg and his friends, who now had exclusive power of note issue to the reserve banks, as well as power to fix the discount rate, which meant, of course, power to determine the amount of money in existence. They had conquered America: they were now ready to conquer the world. It has been suggested that revolution is a good friend to the finance-capitalists, but they have an even better friend – war. War makes them the dictators of mankind. How lucky for them that, the year following the setting up of the Federal Reserve Board, a war should duly have arrived to complete their happiness! War has several advantages. It places the nations engaged therein in urgent need of credits, which the financiers can bestow on their own terms. It unsettles things, making it easier to change the masters of a people. And in this particular war it seemed likely that many kings

would lose their thrones – a pleasurable thought for those who opposed to the Monarchical State the larger beatitude of the Bankers' State. In particular, and for motives which need not be investigated in this strictly non-racial treatise, the Kuhn, Loeb bankers had their eye on one monarch whose head above all others they wished to see rolled in the sand – the head of the Czar of all the Russias. That is one reason why, in 1914, they were so ardently pro-German and so hostile to Britain. The Bolshevik Revolution of 1917 changed all that. Simple people imagine that the Russian Revolution was a protest against just such a system of wicked financial manipulation as I have described. What would be their surprise if they knew that the Bolsheviks were directly subsidized by – can they guess? – Messrs. Schiff, Paul Warburg, Max Warburg and the entire Kuhn, Loeb and Company outfit! The first war objective, therefore, was gained when Imperial Russia fell. There was no longer the same reason for hating Britain, especially as Britain had done that which arouses love in the hearts of all true money-lenders – got hopelessly and inextricably into their debt. The late Lord Reading negotiated with the United States a loan of £1,000,000,000 which that optimistic gentleman promised that we should repay on demand – and in gold! Thereafter there was no need for the Schiffs and the Warburgs to worry about Britain: we were safely in the bag. And if the war ended with the defeat of Germany and Austria – well, that would be at least two more crowned heads out of the way of a bankers' world state. America duly entered the war on our side!

Adolf Hitler had a thorough understanding of the relationship between the capitalist Jewish bankers of the West and the Marxists. He also attributed to Jewish Marxists in Germany the loss of the First World War, where he said in Volume 1, Chapter 12 of *Mein Kampf* the following, comparing the “lamentably supine” bourgeoisie of Germany to the hostile Marxists:

It is quite different with the masses of our population, who are imbued with ideas of internationalism. Through the primitive roughness of their natures they are disposed to accept the preaching of violence, while at the same time their Jewish leaders are more brutal and ruthless. They will crush any attempt at a German revival, just as they smashed the German Army by striking at it from the rear. Above all, these organized masses will use their numerical majority in this Parliamentary State not only to hinder any national foreign policy, but also to prevent Germany from restoring her political power and therewith her prestige abroad. Thus she becomes excluded from the ranks of desirable allies. For it is not we ourselves alone who are aware of the handicap that results from the existence of fifteen million Marxists, democrats, pacifists and followers of the Centre, in our midst, but foreign nations also recognize this internal burden which we have to bear and take it into their calculations when estimating the value of a possible alliance with us. Nobody would wish to form an alliance with a State where the active portion of the population is at least passively opposed to any resolute foreign policy.

Again continuing with Chesterton:

First fruits of the great victory, for the Wall Street financiers, was the extension of their power to Britain and the Dominions, forcing us to surrender our command of the seas, to break our alliance with Japan,

and, in a very short time, to return to the gold-standard, after which their associated concerns, such as General Electric, began to acquire our capital assets. They penetrated into every part of Europe and Africa. In China they became supreme in the international financial consortium which was formed to exploit that country. They were active in India. They conquered all South America except the Argentine. And in the United States itself they went from strength to strength by using the mechanism of the Federal Reserve Board for purposes diametrically the opposite from that for which it had supposedly been formed: that is, instead of forwarding supplies of credit when necessary to avoid a panic, they used the opportunity again and again to cut off credit supplies altogether. By such means, in the early twenties, they encouraged the farmers under boom conditions to borrow and expand their enterprises, and then promptly called in the loans, delivering thousands into bankruptcy. Precisely the same technique caused the panic of 1929 which led to the great crash of 1931. Orthodox economists attribute this later disaster to the failure of the Creditanstalt in Vienna, arguing that it set in motion the whole succession of breakdowns which followed throughout the world. That, however, is a very incomplete picture of the actual situation. Mr. Louis T. McFadden, Chairman of the U.S. House of Representatives Banking and Currency Committee, referring to the New York Stock Exchange collapse which began the American end of the slump, declared: "It was not accidental. It was a carefully contrived occurrence ... the international bankers sought to bring about a condition of despair here so that they might emerge as the rulers of us all." Nothing could be less equivocal than that. What cannot be denied is that in 1928 the Federal Reserve Board was feverishly expanding credit to create a boom, and next year as feverishly restricting credit to create a slump.

In Part 18 of these Protocols of Satan, which was subtitled Protocol No. 2 and the Economic Plans of the Jew, we spent a great deal of time presenting documentation from A. Ralph Epperson and other sources that the market crash of 1929, and the resulting Depression of the 1930's, was purposely created by the banks, which expanded the supply of credit gradually over several years, and then suddenly contracted the money supply so that no loans could be repaid. This resulted in a great transfer of wealth from individuals and corporations into the hands of the banks, putting many millions of people out of work, even out of their homes. We may revisit this subject soon, as it is boasted of here in Protocol No. 3 that the authors were planning an economic crisis, and that they would "throw great crowds of workmen into the street, simultaneously, in all countries of Europe." Of course, these words describe the Great Depression which did those things precisely. Separately, we had discussed Louis McFadden and his famous speech on the Federal Reserve, given in the U.S. House of Representatives in 1932, in a set of three podcasts here in 2012. While McFadden did not mention Jews in that speech, he did mention them two years later, when in June of 1934 he put the following words into the Congressional Record:

"I hope that is the case, but I may say to the gentleman that during the sessions of this Economic Conference in London there is another meeting taking place in London. We were advised by reports from London last

Sunday of the arrival of George L. Harrison, Governor of the Federal Reserve Bank of New York, and we were advised that accompanying him was Mr. Crane, the Deputy Governor, and James P. Warburg, of the Kuhn-Loeb banking family, of New York and Hamburg, Germany, and also Mr. O. M. W. Sprague, recently in the pay of Great Britain as chief economic and financial adviser of Mr. Norman, Governor of the Bank Of England, and now supposed to represent our Treasury. These men landed in England and rushed to the Bank of England for private conference, taking their luggage with them, before even going to their hotel. We know this conference has been taking place for the past 3 days behind closed doors in the Bank of England with these gentlemen meeting with heads of the Bank of England and the Bank for International Settlements, of Basel, Switzerland, and the head of the Bank France, Mr. Maret. They are discussing war debts; they are discussing stabilization of exchanges and the Federal Reserve System, I may say to the Members of the House.

The Federal reserve System, headed by George L. Harrison, is our premier, who is dealing with debts behind the closed doors of the Bank of England; and the United States Treasury is there, represented by O. M. W. Sprague, who until the last 10 days was the representative of the Bank of England, and by Mr. James P. Warburg, who is the son of the principal author of the federal Reserve Act. Many things are being settled behind the closed doors of the Bank of England by this group.

No doubt this group were pleased to hear that yesterday the Congress passed amendments to the Federal Reserve Act and that the President signed the bill which turns over to the Federal Reserve System the complete total financial resources of money and credit in the United States. Apparently the domination and control of the international banking group is being strengthened....

We are being led by the international Jews operating through Great Britain and the Bank of England, and it is the purpose of those who are directing and cooperating that debts be reduced to 10 percent or canceled entirely....

Then there is James P. Warburg, who was called in by the President and who has sat in on all of the conferences here in Washington participated in by the foreign representatives recently, and he is the financial adviser at the Economic Conference and at the conferences in the Bank of England to which I have referred. Mr. Warburg, you undoubtedly know, is the head of the international Jewish financial group who were largely responsible for the loaning abroad of the vast billions of dollars by the people of the United States and which loans are now frozen.

We must not overlook the fact, however, that J. P. Morgan & Co. were close seconds in these transactions, and in connection with this I wish to point out that George L. Harrison, Governor of the Federal Reserve Bank of New York, is closely identified with the Morgan House in all of the undertakings internationally in which the Federal Reserve banks participated. (CR-6-14-1934)

Here it should be evident that there was indeed a collusion of these International Jews to manipulate the credits and currencies of the nations in secret, and that Congress was indeed informed of that collusion, but did nothing to stop it. Instead, they helped to advance it further. Now to continue with Chesterton:

Major C. H. Douglas, in his brilliantly penetrating book, "The Brief for the Prosecution," asserts that the motive of the financiers was to crush the many industrialists who, because of prosperous times, had begun to "muscle-in" on the money-lending racket. This is not to argue, of course, that the crisis in the German banking system did not deepen and broaden the slump: the defaulting on reparations in 1931 led directly to the London crash. But even here a decisive part had been played by the Wall Street manipulators. Throughout the evil Weimar regime in Germany, the American group, in collaboration with their associates in Germany, had been conducting a colossal fraud at the expense of the American people. Worthless German script and much of very little worth were freely accepted, largely through the instrumentality of Paul Warburg, as security for towering cash advances - computed by Mr. McFadden as over 30,000,000,000 dollars beyond the value of all the German bonds - and these advances were poured into Germany (some, through Germany into "anti-capitalist" Russia) to make for international usury the most joyous gala period of its long and unsavoury history. The game could not last: what is more, its perpetrators knew that it could not last, and had persuaded President Hoover in 1931 to stand by with a moratorium to tide their friends in Germany over the worst of their difficulties. Mr. McFadden, speaking of the moratorium, said: "If the German international financiers of Wall Street had not had this job waiting to be done, Herbert Hoover would never have been elected President of the United States." Describing the agency by which the business had been engineered, he told Congress: "We have in this country one of the most corrupt institutions the world has ever known. I refer to the Federal Reserve Board and Federal Reserve Banks. This evil institution has impoverished and ruined the people of the United States.... They have been peddling the credit of this Government and the signature of this Government to the swindlers and speculators of all nations. This is what happens when a country forsakes its constitution and gives its sovereignty over public currency to private interests. Give them the flag and they will sell it."

Of course, the "German international financiers" to which McFadden referred had to be the Warburgs, and they were not German - they were Jews. These were among the countless dishonest transactions which the Jewish bankers got away with in order to defraud the nations and peoples of the West, and they used the illicit gains to help shape the modern world to their liking - that is the world which we live in today. Returning to our author:

This time, however, the Federal Reserve Board group had overreached itself. Although the result of the world-wide crashes had been to strengthen the power of the big combines everywhere, and greatly to increase bank holdings of industrial stock, the slump nevertheless went too far; much further than it was intended to go.

This we can dispute, as it seems to apologize for the perpetrators who all along had wanted to fulfill the objectives of the Protocols. While Chesterton does well, he seems to be oblivious as to the extent of the Satanic Jewish nature. He continues:

Two signal events proclaimed this fact. First, Great Britain, in a desperate attempt to extricate herself, was forced off gold (as were thirty-four other nations !) and

obliged to insulate her economy within a sterling area and a system of Imperial Preference. Repeated attempts have been made by the dollar-manipulators to crash the sterling area: only now are they about to succeed [1946 - WRF]. To this mild but not incompetent British insurrection was added a much more terrifying phenomenon. Out of a Germany devastated by the Money-Power arose - Adolf Hitler. Hitler's revolt was not mild. It challenged the entire concept of international lending and established as the basis of trade the mutual exchange of goods, without recourse to the usurers.

This is one reason why Hitler is really hated to this day, demonized and constantly lied about so that nobody of import actually looks into what he did to free Germany from the grips of the international Jews. Today it is considered absurd in most circles to even think of any other possible economic system other than the current enslavement to the central banking system. Chesterton continues:

There had been pioneers before Hitler. Kemal Ataturk had carried through the reconstruction of Turkey without borrowing a penny from abroad. Mussolini had safeguarded Italian currency against foreign speculators and striven as far as possible to build up for his people a self-contained economy. He was to have successors in Spain and Portugal. After the emergence of Hitler, however, it became clear that the international financial system was in mortal danger and that only by another war could it ever regain control over its vast empire - the empire built and maintained by debt. As it happened, Hitler was only too happy to oblige, and war came. War would have come in any case. As Joseph Stalin has put on record: "It would be incorrect to think that the war arose accidentally or as the result of the fault of some of the statesmen. Although those faults did exist, the war arose in reality as the inevitable result of the development of the world economic and political forces on the basis of monopoly capitalism."

Hitler would not play along with Jewish monopoly capitalism, he broke Germany free of it, and therefore according to Stalin, war was inevitable. America and Britain were willing dupes for world Jewry. However the author, writing in 1946, seems to have been oblivious to the evil which was later attributed to Hitler and the "Nazis", and the way that they would later be demonized. He continues:

The master-financiers of America, and their associates elsewhere, breathed again: now they would be able, not only to retrieve all the ground they had lost, but, by careful planning, to ensure that such rebellions never again occurred, or - if they did occur - that they should be put down by international armed force. As in 1913, they had grafted their wicked designs upon President Wilson's idealism to secure their precious central banking system, so in 1919 they had done precisely the same thing to secure that "hope of all the ages," the League of Nations. One of the first actions of the League was to recommend all member states to return to the gold-standard, which leaves little room for doubt, even if no other evidence were available, that it was from the beginning the kept creature of the Money-Power. Geneva, however, was a sad disappointment to its promoters. When the opportunity came to coerce the rebel nations, "not a ship, not a gun," was available for

the job. Next time the chosen instrument should have “teeth” to enforce the Wall Street writ. This was decided long before the war came to an end – at Dumbarton Oaks. The war was to fulfil everything else that had been expected of it. The first rebel to be brought to heel was Great Britain, whose foreign assets were taken over by New York almost en bloc, and who was for the most part forbidden to export, so that her foreign markets might be captured by the United States. Thereafter, as we shall see presently, much more ambitious plans were prepared to ensure her complete subjection to Wall Street. The last rebel to be vanquished – for in this sense Japan did not come within the rebel class – was Germany. Germany's fate does not need to be described: the one consoling feature of her plight is that she brought it upon herself by virtue of her warrior-dream, which the masters of the world were able so relentlessly to use against her for her own destruction. Britain restored to the comity of international finance, all rebels on the other side shattered, an international organisation, with “teeth,” formed to keep the Money-Lenders' Peace – these be rich gains for Wall Street, but they are not the only gains.

To us, it seems that Germany's only other option was to remain supine and continue to be raped by the international bankers and the conditions of the Versailles treaty. It is better for men to die fighting than lying down. Chesterton continues:

We have seen how Paul Warburg managed to foist his idea of a central banking system on Woodrow Wilson and other sincere reformers. He represented it as a device for securing stability in the price level, but as soon as it was set up he used it to maintain instability of prices, a condition essential for the practise of large-scale usury. Within two years, as our Ambassador in Washington reported, he and his friends had become the financial masters of America. If it were possible to go further, and establish the same device on an international scale, would it not enable the world's strongest national reserve banking system to control its activities, so that the controllers of the national system could become the financial masters of the whole world?

This is why America has become the enforcer of the system, finding a political pretense and militarily attacking every nation that won't opt into being enslaved by it. Continuing with Chesterton:

The successors of Schiff and Warburg on the Federal Reserve Board evidently asked themselves this question and answered with an emphatic “Yes.” While the Second World War had still a long way to go to its determined end, “experts” suddenly began, both here and in America, to prepare plans for a “sound” monetary policy after it was over. Then came a gathering at a sylvan spot called Bretton Woods. By this time the reader will scarcely require to be told that its avowed object was to secure stability in the price level! There was one other similarity to the campaign for the passing of the Federal Reserve Act. This Act was preceded by the Aldrich Bill, a more extreme measure which failed to get through the House of Representatives. So was the Final Act of Bretton Woods preceded by the more drastic White Plan. It would almost seem in each case that the extreme measure was put first, to make the succeeding compromise seem the more gracious.

This also seemed to be the method of operation in the aftermath of the Second World War, when the grievous Morgenthau Plan for Germany was supported by Roosevelt, but stalled and eventually scrapped in favor of kinder and gentler the Marshall Plan. Chesterton continues:

However that might be, the Final Act of Bretton Woods was duly presented to the nations for approval. Lord Keynes arrived back in this country to commend it with great eagerness. It would, he assured us, secure stability of prices. The mechanism which it proposed to set up would conduct funds lying idle to irrigate the currency of any necessitous area which might need them. In precisely this kind of language did Woodrow Wilson commend the Federal Reserve Board system. We know now that the Federal Reserve system, instead of doing what Wilson had intended, often deliberately withheld credit where it was needed in order to create a panic. We know, too, that it enabled the strongest group within its complex of interests to gain control of its policy and of the economic policies of the American nation. Few things are more astonishing in economic history than the apparent failure of the late Lord Keynes to lay the moral to his heart.

The first objective of Bretton Woods is, of course, the linking of all currencies to gold. When sterling is fixed in terms of gold it will not be allowed to fluctuate above one per cent. There will be an obligation to buy and sell gold at a fixed buying and selling price. Member nations, moreover, will be obliged to include gold, in a given ratio, in their quotas to the International Monetary Fund, as well as in their contributions to the International Bank – the lodging of security against loans that have still to be advanced! The New York bankers have thus won on a world-scale the battle which they won on a national scale in 1893: Henceforward gold is to be the measure of things. And they control the gold!

People today still await the introduction of a world currency. The truth is that for many decades now the dollar has been used as a de facto world currency. However there is another currency, traded by banks and nations, which is the true world currency. The International Monetary Unit which is also referred to as Special Drawing Rights, are the currency units that the International Monetary Fund issues. But while Bretton Woods was established first in 1944, the Special Drawing Rights form of currency was not devised until 1969, when the world was being taken off of the so-called Gold Standard, whereas our author wrote this booklet in 1946. Continuing:

Potentially even more catastrophic is the provision that nations will be unable, without the express consent of the Lords of Gold, to devalue their currencies above ten per cent. The seriousness of this enactment can only be understood by recalling that when, in 1931, it was vital for Britain to sever the link which bound her to the evil New York system, she found it necessary to devalue up to 27 per cent. Wall Street is determined that such a thing shall not be allowed to happen again. Should Britain or any other hard-pressed country attempt an unauthorized devaluation the international bankers will possess means of securing immediate redress. What means? The answer takes one's breath away by virtue of its truly monumental impudence. Power has been vested in gentlemen of the kidney of the late Paul

Warburg to declare the defaulter an outlaw among nations. They can order member States not to trade with her, and so starve her people into submission. If Britain were to default, her own Dominions, on pain of dire penalties, would be required to employ economic sanctions against her: similarly if a Dominion defaulted the Mother Country would be called upon – as Truth forcefully pointed out-to “repay the blood-loyalty and sacrifices of two wars by declaring an economic war on that Dominion.” Could anything be more intolerable? Some may draw comfort from the fact that Britain will be represented among the official controllers of the International Monetary Fund. Everyone of the appointments of senior officials to the Federal Reserve Board was made by President Wilson, but that fact did not prevent it becoming the chosen weapon of Kuhn, Loeb and Company and their affiliated interests. So will it be with the new Fund. No power at present on earth (not even Dr. Dalton !) will be able to stop it carrying out the policy of the same group, again through the instrumentality of the Federal Reserve Board's overwhelming financial leverage. By passing the Bretton Woods Bill, which it did without debate and in a hurried two hours, the British Labour majority made Great Britain a party to the creation of a World Bankers' State, armed with powers beyond anything hitherto enjoyed by men. Simultaneously it made Britain a party to her own ultimate destruction.

The reference to “Dr. Dalton” is to Edward Hugh Dalton, or Baron Dalton, a British Labour Party economist and politician who served as Chancellor of the Exchequer from 1945 to 1947. He was influential in the development of Labour Party foreign policy in the 1930s, and he was a hawk for promoting preparations for war against Germany. Chesterton, the Briton, cannot conceal his patriotism even if he did not condemn or outright despise the National Socialists. So he continues:

Comprehensive almost beyond belief as is the Bretton Woods enactment, it was still not considered sufficiently specific in its detail to guarantee the money-lenders against the continuance of British sovereignty, which after the defeat of Imperial Germany and of Tsarist Russia was given first priority for liquidation. When Paul Warburg announced after the first World War that other debtor countries might hope for leniency, he made the categorical assertion that Britain would be treated as a “case apart,” and so, indeed, she was treated. During the inter-war period the New York financial bosses waged incessant economic warfare against us. Its course during the first decade can be traced in a grimly interesting book called “America Conquers Britain,” by Ludwell Denny. Our surrender of the command of the seas and our non-renewal of the Japanese Alliance have been noted. When we called upon America for a loan to fight the ravages of the depression the terms dictated were deliberately framed to create proletarian discontent and did in fact lead to the mutiny at Invergordon.

Evidently, in 1931 a thousand British sailors mutinied by holding a strike. The strike in turn led to a run on the London Stock Exchange that forced Britain off the Gold Standard. The strike was precipitated because during the Depression Britain sought to cut public spending, and sailors suffered pay cuts of as much as twenty-five percent. Once again, Chesterton continues:

After we had been forced out of the Wall Street orbit the attacks on us were redoubled and kept up until the outbreak of war, when the assault on our sovereign independence as a Great Power had to take second place to the more urgent assault on Hitler's Reich. But it was never abandoned. Reporting to the Legislative Assembly of the Province of Alberta in 1939, the Alberta Social Credit Board stated: “The evidence is overwhelming that the objective of International Finance in the present struggle centred in the war is the destruction, for all practical purposes, of the British Commonwealth of Nations as the bulwark of democracy. There can be little doubt that the forces controlled by International Finance will be invoked to concentrate on the weakening of the sovereign power of the people, by means of a progressive centralisation of power. The rapid increase of the debt structure as a result of the war, the introduction of large-scale planning under bureaucratic central control, the impositions of harsh regulations and the rapid increase of taxation are methods which have already proved successful in consolidating financial control in the past under the pretext of war conditions. Therefore they are likely to be the methods used by International Finance at the present time in the pursuit of its objective of world domination...” How lamentably true this prediction has been proved! Apart from its fulfillment inside Britain, the proofs of the prophesy lie in U.N.O., in Bretton Woods, and in the special measure drawn up to give Britain the coup de grace – the American Loan Agreement. Bretton Woods would have made any economic insulation of the British Empire a difficult and precarious undertaking: the Loan Agreement makes it an impossible one. It wipes out the sterling area and uses the euphemism “contraction” to define the abolition of Imperial Preference. Henceforward American goods and capital will sweep us from our Empire markets. The Federal Reserve Board will dictate our financial policy during the period of the loan-repayment, which means that it will enjoy a fifty years' usufruct of the Empire – or of what is now about to cease being the Empire. [Usufruct is “the right to enjoy the use and advantages of another's property short of the destruction or waste of its substance.” - WRF] Great Britain herself will be forced in repayment to sell more and more of her capital assets at home, as she has already sold them abroad. Unless a great upsurge of the national spirit moves her to a speedy revolt against these iniquities, she must become a mere financial colony – slum would be a more appropriate word – of Wall Street banksterdom. An exaggeration? Perspicacious Americans do not think so. Said Mr. John Abbink, chairman of the National Foreign Trade Council of the U.S. : “If the Bretton Woods plan and the U.S. loan to Britain are properly developed, the dollar will replace the pound as the monetary plan for world finance. The U.S. will become the greatest financial agent the world has ever known.” For “U.S.” read Wall Street and for “agent” read “master” : the picture is then true. Mr. Abbink added: “The line of credit to be offered Britain, together with the settlement of Lend-Lease, is a small price to pay for the opportunity to plan a period of prosperity such as this country (the U.S.) has never known. I confess some doubt about the British ability to comply with all the conditions.” Unimaginable prosperity for America: Britain too impoverished to meet her commitments! President Truman contented himself with saying that the loan would be “good business” for America. Both the President and Mr. Abbink are greatly mistaken,

however, if they suppose that there is any hope of permanent prosperity for America in this "good business," not only because of the flaw in the heart of the export-capitalist system, but even more because permanent prosperity would ruin the entire money-lending racket. What will become permanent will be the stranglehold of the money-lenders over mankind.

That is certainly true, but I would not describe this as America conquering Britain. Rather, it represents International Jewry abandoning England as their base for world control and conquest, which they had used for nearly three hundred years, and moving that base to America, and more precisely, to New York, where there was much better potential for further world conquest and control. John Abbink was a presumed expert on international trade, and had been a former head of McGraw-Hill Publishing Co. when he died in 1958. Continuing with Chesterton:

There is, perhaps, a reservation to be made here. It may not be a stranglehold over the whole of mankind. Mr. Churchill in his Fulton speech referred to the shadow which has fallen over the Allied victory. There is some evidence that the same shadow has fallen over Wall Street. The modern international banking system – although its seed was sown in Britain by the financial advisers of William III, who in turn had imported it from Holland – did not begin to come into its own until the French Revolution had thoroughly watered the ground.

Here Chesterton is more candid, and displays greater understanding: it was under William III that the Bank of England was founded in 1694, principally by Dutch Jews who had been admitted under Cromwell, whose Glorious Revolution they had financed. When Charles II was reinstated to the throne, and later succeeded by his brother James, because he was a Catholic the nobles deposed him and brought in William III of Orange. The Jews consistently benefited wherever Protestants and Catholics clashed. Continuing again:

The 1848 revolts strengthened its growth. Thereafter we find it developing in continuous association with the forces of the Left, whose Bolshevik revolution in 1917 it subsidized.

The bankers used the Left to achieve the overthrow of the established order. Then once they obtain control, they oppress all sides. They still employ that same method today. Continuing with Chesterton:

Warburg and his friends nurtured the Russian Communist State with American money which they fed through German channels. Since then international capitalism and international socialism have planned many campaigns together; at this very time they are presenting a united front against Spain, Portugal and Argentina. Why this mutual attraction? One reason, no doubt, is that the Money-Power possess that which it may be expected to possess – money. And Communism has never shown that it despises money. Conversely, Bolshevism is a potent ally in undermining the Monarchial or National State, which is the only effective rival to the complete Bankers' State.

So it is today, where throughout the West the Marxist antifa groups act as radicals on behalf of the establishment against all forms of Nationalism. The partnership continues! Continuing with Chesterton:

Moreover, so long as the headquarters of the financial system are located in the most powerful industrial state, and so long as free enterprise therein is assured, the Money-Power in the ordinary course can have little objection to other nations establishing socialist economies. Governments are peculiarly susceptible to the pressures which it knows so well how to exert: their contracts always go in largest measure to the entrenched vested interests. If every export and every import be made a Government contract, the Money-Power in the free enterprise country can look, therefore, to abundant profits and an absolute ultimate control. Potential rivals will also be eliminated – a first-class attraction. Mr. A. N. Field, who has done more than any man living to expose the wickedness of the financial system, summed up in these words the situation as it existed in 1932: "The position is that international finance, by enticing the world into enormous debts and then withholding the means of payment, is goading mankind into the arms of the international revolutionaries established in Moscow." That position certainly existed fourteen years ago: it existed as recently as fourteen months ago. But now, as I say, has fallen the shadow. It is the not inconsiderable shadow of Russia.

That was the fear in 1946. I honestly believe that it never came to fruition, because the West capitulated to the demands of the bankers. The Civil Rights Movement, the Great Society and Immigrations Acts of the 1960's, if America had not capitulated in these areas, the Cold War may have ended in a quite different manner. But America and the rest of the West capitulated to the demands of the International Jews, and a Third World War became unnecessary. The Export-Import Bank of the United States was first begun by Executive Order in 1934, made an independent agency by Congress in 1945, and was reauthorized in 2014. Current President Trump had derided the bank, but suddenly changed his mind after his election and now upholds it. It was originally intended to be a lender of last resort to companies that sought to import or export goods but which could not get commercial loans. Now it is utilized by major corporations such as Boeing and General Electric. I may be wrong, but this seems to fulfill the demand that imports and exports be made under government contract, as the bankers had wanted, rather than as private transactions. Continuing with Chesterton:

Red Russia was the child of Wall Street finance, and even today she is not averse to borrowing from her parents, a well-known method of keeping affections sweet and fresh in that family relationship. Now, however, it has become exceedingly clear that such loans will be used for a purpose different from any thought possible before the war – the strengthening of Russia as an Imperialism which may rival and overthrow the Dollar Imperialism of the Federal Reserve Board. This does not mean that the quarrel is necessarily a permanent one: the tremendous anti-Russian "build-up" in America during the fortnight before Mr. Churchill's Fulton speech, for instance, may have been caused by some purely local dispute – such as the division of the spoils in Manchuria – and a permanent settlement may well see the two Imperialisms again at work breaking up and devouring the British Empire.

This of course never happened with Soviet Russia, which was dismantled once the Cold War was no longer necessary. But it may yet happen with another capitalist-backed Communist nation, Red China. Chesterton now concludes:

The quandary in which Britain finds herself is one of the utmost difficulty and menace. Any attempt to steer her own course by building up an Empire economy on a sane monetary basis would meet with immense opposition abroad, and be freely sabotaged at home by Fifth Columnists – both those serving Moscow and the others on the Right who seek to shelter behind the illusory aegis of America. There is, moreover, very little recognition in this country of the facts behind the conventional Press and B.B.C. facade. Some men have fought bravely against Bretton Woods, it is true – at their head Messrs. Robert Boothby, Christopher Hollis, Norman Smith, Richard Stokes and Michael Foot in the House of Commons, Lord Beaverbrook and the Duke of Bedford in the House of Lords – but as yet the picture of world affairs in their totality has been revealed to only a small fraction of the British people, and there is no doubt whatever that the ignorance of the rest has been deliberately fostered by the staging of political sham-fights for their distraction.

This is certainly a phenomenon which we witness frequently in the Fake News industry today, which produces constant distractions and never informs the people of the truly important events affecting their futures. Finally, Chesterton warns:

Unless enlightenment comes within the next few months Britain as a Great Power will cease to exist, and “sole sovereign sway and masterdom” over all British

lands will pass into the keeping of a small group of master-usurers who know the value of everything in the world – providing it can be measured in terms of gold !

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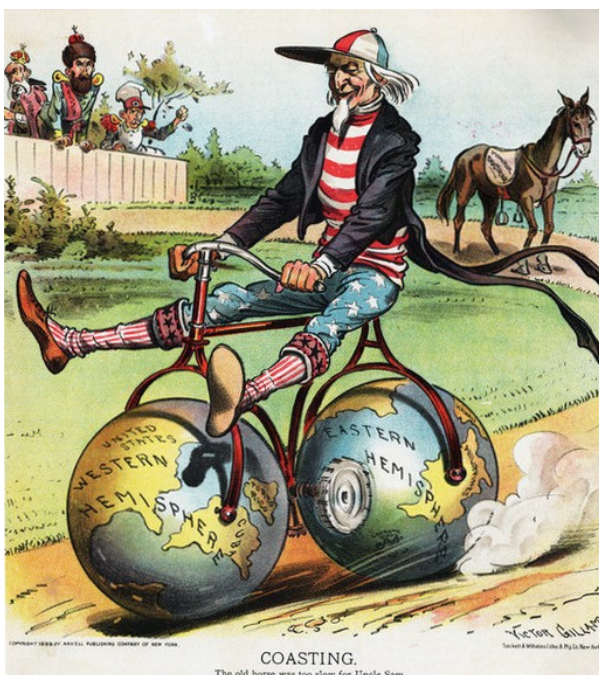
Of course, it did come to pass that following the Second World War Great Britain sank to the level of a third-rate economic power. The loss of her empire and all of her overseas ports cost Britain the loss of her supremacy on the seas, and because of that, the loss of mercantile supremacy as well. But manufacturing of most of the world’s goods was hardly shifted to America before it was shifted to Asia, where it remains to this day. Before this series of the Protocols is complete, we shall present evidence that Jewish merchants, such as Macy’s in New York, were favoring goods manufactured in Asia as early as the early 1930’s.

Chesterton wrote this essay as a warning to his countrymen of what was to come as a result of Bretton Woods; however his testimony of what had already transpired as a result of the collusion of the International Jewish bankers against England is even more valuable today. Sadly, he seems to have stopped short of realizing that the Jews were behind the original construction of the British Empire in the first place, and just as the Jews who moved to America were already oppressing England’s economy, the earlier Jews in England had encouraged the oppression of the economies in other nations to build her empire.

This concludes our presentation of The Menace of the Money Power.

The Protocols of Satan

Part 38: William Jennings Bryan, the Last Viable Political Opposition



The following is a presentation of part of a speech by William Jennings Bryan which was published in The Barnes Review in their March/April 2000 issue. We are presenting this here this evening, as well as an earlier and longer article focusing on Bryan’s political career which was written by Michael Collins Piper in 1996, in order to show that there was viable political opposition to the internationalist designs which ultimately prevailed in the late 19th and early 20th century American politics. However we see William Jennings Bryan as the last of such viable political opposition, and he was defeated time and again, until he finally relented – and later regretted it. Of course, later on there was Huey Long, but the plutocrats had him killed before he ever became a threat.

Imperialism Is Not The American Way by William Jennings Bryan

The editor of The Barnes Review introduces the speech with a description of a cartoon which was reproduced on the issue’s front cover:

At the dawn of the 20th century, when “the old horse got too slow for Uncle Sam” (as the Judge cartoon which is our cover illustration this month so quaintly

put it), one of the most vociferous critics of the newly burgeoning U.S. internationalism (soon to be called "gunboat diplomacy") was populist figure William Jennings Bryan, known as "the Great Commoner."

The cartoon, pictured here, may have been better described. According to Wikipedia, "Judge was a weekly satirical magazine published in the United States from 1881 to 1947." Reportedly the magazine openly supported the Republican Party. However the many Victor Gillam cartoons which it published expressed sentiments which were against immigration, internationalism and imperialism, things which the Republican Party had supported. William Jennings Bryan was anti-Imperialist and populist Democrat. In our last presentation of these Protocols of Satan, presenting The Menace of the Money Power, we saw A. K. Chesterton describe the Jewish bankers' promotion of the Gold Standard, and how the Sherman Silver Act of the 1890's and the issue of silver certificates stood in the way of their plans. This examination of William Jennings Bryan by Piper will also help us to understand these issues and how they were debated at the time. Now our editor prefaces the Bryan speech against imperialism with a description of Bryan himself:

A former member of Congress from Nebraska, Bryan was the Democratic Party's presidential candidate in 1896, 1900 and 1908, and although he achieved a national following and was practically a legend in his own time, he never occupied the Oval Office. Appointed secretary of state by Woodrow Wilson in 1912, Bryan resigned that post in disgust when it became clear that the Wilson administration, dominated by international money interests, was determined to bring the United States into the war then raging in Europe.

The big national issue during Bryan's 1896 presidential campaign against Republican William McKinley was the issue of money. However, four years later, when McKinley sought reelection, once again facing Bryan as his challenger, the big national issue had turned to imperialism.

What follows is an abbreviated excerpt from Bryan's speech on the subject of imperialism that he delivered during the heat of the 1900 campaign. In fact, Bryan's point of view on the subject hardly differs from the modern-day populist viewpoint on globalism and, in many respects, echoes many of the points that Pat Buchanan is making today in his own bid for the presidency.

This was March of 2000, and the Presidential elections were months away. Buchanan, a former adviser to Republican presidents Ford and Reagan, left the party in 1999 and ran as a populist on the Reform Party ticket, a place previously occupied by Ross Perot. He only managed to win only 0.4% of the electorate, not quite 450,000 votes. This is embarrassing, since in contrast Perot received nearly 20 million votes in 1992, and then in 1996, even after he was excluded from the televised debates, he still received over 8 million votes. But if anything killed Buchanan's credibility, it was his choice of a Nègres for his vice-presidential running mate.



Left: William Jennings Bryan, "the Great Commoner," lived from 1860 to 1925. His fierce denunciations of American empire-building at the turn of the 20th century would prove to be still as valid, inspiring and cutting today as they were then. Some of his views on American imperialism remain the standard for Constitutionalists and non-interventionists today. In 1912 he helped Woodrow Wilson become president and was rewarded with the office of secretary of state, but he quit that position when he broke with Wilson over U.S. policy following the sinking of the Lusitania. Above, he accepts his third Democratic nomination for the presidency on the steps of the Nebraska Capitol, 1908.

Actually, as Michael Collins Piper will allude later on, Bryan's function as secretary of state was being undermined by the so-called Colonel, Edward Mandell House. We discussed House at length in Part 19 of this series on the Protocols, which was subtitled Jewish Agents in Post-Protocols American Government. Now we will present the amended text of Bryan's speech, which is actually just a few paragraphs that The Barnes Review editors had extracted from a lengthy speech which Bryan had presented to a committee of the national leadership of the Democratic Party on August 8th, 1900:

Those who would have this nation enter upon a career of empire must consider not only the effect of imperialism on the Filipinos, but they must also calculate its effects upon our own nation. We cannot repudiate the principle of self-government in the Philippines without weakening that principle here. Lincoln said that the safety of this nation was not in its fleets, its armies or its forts, but in the spirit which prizes liberty in the heritage of all men, in all lands, everywhere. And he warned his countrymen that they could not destroy this spirit without planting the seeds of despotism at their own doors.

Even now we are beginning to see the paralyzing influence of imperialism. Heretofore this nation has been prompt to express its sympathy with those who were fighting for civil liberty. While our sphere of activity has been limited to the Western Hemisphere, our sympathies have not been bounded by the seas. We have felt it due to ourselves and to the world, as well as to those who were struggling for the right to govern themselves, to proclaim the interest which our people have, from the date of their own independence, felt in

every context between human rights and arbitrary power.

Of course, Lincoln himself was one such tyrant, who denied the people of the South the right to govern themselves by force of arms. We do not know whether Bryan understood the hypocrisy of quoting Lincoln in this context, however Bryan himself was merely a politician. Perhaps he sought to exploit the fact that Lincoln was a Republican who at least verbally agreed with these sentiments. As for the Philippines, it matters not whether Bryan cared for aliens, what matters is that he is asserting that the U.S. should treat foreign nations in the same way that its own founding documents declared the right of a people to self-government. In a

portion of this speech which was not reproduced by the editors, we read: "If it is right for the United States to hold the Philippine Islands permanently and imitate European empires in the government of colonies, the republican party ought to state its position and defend it, but it must expect the subject races to protest against such a policy and to resist to the extent of their ability." the Philippines were recently won from Spain, and eventually granted independence, but not until 1946. Ever since then, Philipinos have been colonizing America - at least since the Immigration Act of the 1960's.



Interestingly, in 1899 Rudyard Kipling wrote his famous poem, "The White Man's Burden: The United States and the Philippine Islands", which was evidently meant to encourage the United States' civilizing of the Philippines, and Judge magazine published another Victor Gillam cartoon borrowing from Kipling's title, "The White Man's Burden. (Apologies to Rudyard Kipling.)" The cartoon pictures both Uncle Sam and John Bull climbing a hill to civilization. On John Bull's back is a basket full of Asians, while Uncle Sam toils under a basket full of Negros. The boulders which serve as obstacles to their ascent are marked with words such as brutality, superstition, ignorance, vice, cannibalism etc., all of the traits of the non-White races which they by themselves have never been able to overcome. Of course, the prevailing egalitarianism prevented men of the time from realizing that these other races could never overcome such challenges, regardless of how far they are carried by White men. Generally, we still have

not learned that lesson today. Despite the observable events of a hundred years, most of us are still foolishly egalitarian.

Continuing with Bryan's speech:

Three-quarters of a century ago, when our nation was small, the struggles of Greece aroused our people, and Webster and Clay gave eloquent expression to the universal desire for Grecian independence. In 1898 all parties manifested a lively interest in the success of the Cubans.

The reference to Greece is to the so-called Greek War of Independence of the 1820's. For over 500 years much of Greece, and most of the rest of the former Byzantine Empire, was under Ottoman rule. Independence was officially gained in 1830, after intervention by the British, French and Russians on the side of the Greeks. The reference to Cuba is in relation to the Spanish-

American War, after which Cuba gained independence from the U.S. in 1902. Continuing with Bryan:

But now when a war is in progress in South Africa, which must result in an extension of the monarchical idea or in the triumph of a republic, the advocates of imperialism in this country dare not say a word in behalf of the Boers ...

Our opponents, conscious of the weakness of their cause, seek to confuse imperialism with expansion, and have even dared to claim Jefferson as a supporter of their policy. [But] Jefferson spoke so freely and used language with such precision that no one can be ignorant of his views. On one occasion he declared: "If there be one principle more deeply rooted than any other in the mind of every American, it is that we should have nothing to do with conquest." And again he said: "Conquest is not in our principles; it is inconsistent with our government."

Imperialism would be profitable to the army contractors; it would be profitable to the ship owners who would carry live soldiers to the Philippines and bring dead soldiers back; it would be profitable to those who would seize upon the franchises; and it would be profitable to the officials whose salaries would be fixed here and paid over there; but to the farmer, to the laboring man and to the vast majority of those engaged in other occupations it would bring expenditure without return and risk without reward...

If there is poison in the blood of the hand, it will ultimately reach the heart. It is equally true that forcible Christianity, if planted under the American flag in the far-away Orient, will sooner or later be transplanted upon American soil...

Imperialism finds no warrant in the Bible. The command "Go ye into all the world and preach the a gospel to every creature, has no Gatling gun attachment."

Evidently at least some politicians of the time must have been using religion as a reason to advocate for empiricism. This is only a brief snapshot of the political issue of the day, in the year 1900. But not even Bryan may have seen the larger picture. An anti-imperialist America is anathema to the internationalist Jew, who would not have been able to move the center of his empire from London to New York, and who would not have had the world's largest plantation of White blood to freely harvest for use in his wars of world conquest. But imperialism was introduced by two methods, and evidently Bryan did understand that. One method is commercial, and the other, religious. It was as early as the 15th century that imperialist forces within the Roman Catholic Church began to abuse certain Scriptures as an excuse by which to force Church rule over alien peoples. So here we see that this idea that the heathens should be forced to accept Christianity was also circulating in 19th century America, even though it was dominated by Protestants.

Identity Christians should already understand that first, the word world as it is used in the Bible is misunderstood, and second, the Christian gospel was only to be brought to certain nations as it is explained by the apostles of Christ: to the twelve tribes which were scattered throughout Mesopotamia and Europe. Finally, the passage quoted here by Bryan is from Mark chapter 16, and a spurious portion of the Gospel of Mark which was added some time after the fourth century of the Christian era. The Imperialist Christianity which developed in Rome is a Jewish corruption so that

Christianity could be ultimately subverted for their purposes.

In our last presentation of these Protocols of Satan, we witnessed the assertions of A. K. Chesterton, that the international bankers needed to have the nations of the world on a common currency standard, for which they chose gold, before they could subsume those nations into their super-national central banking system. It would be our contention that once it was ascertained that America submitted to a gold standard, that in turn paved the way for a central bank, as Chesterton explained, and that in turn would pave the way for the use of America as a military tool in the overseas ventures of that same cabal of Jewish bankers. [As a digression beyond the scope of our purpose here, in the 1960's the gold standard was made obsolete by the world banking system which was by then thoroughly entrenched.] So now, in order to substantiate the steps taken in the culmination of this process, we feel that there is no better witness than the political career of William Jennings Bryan, who was the most prominent of the opposition of his time to each of those steps as they were being implemented. Running for president in 1896, Bryan was the anti-gold and pro-silver candidate. Running for president in 1900, he was the opponent of imperialism.

But we must also warn, that while William Jennings Bryan was a Christian, he is not an ideal Christian Identity icon. While he made many speeches promoting Christianity and the importance of Christian morals, and while he was a vocal opponent of Darwinism and other modernist contrivances, he was nevertheless a liberal egalitarian, and his views on governance reflected his liberalism. He thought, for example, that America should be engaged in using her power to spread democracy to alien nations abroad. So he may not have been an imperialist of government, but he was a universalist egalitarian, and an imperialist of ideas, just another politician trapped in the philosophical box designed by medieval Jews.

Now we shall present an article from the November, 1996 issue of The Barnes Review,

William Jennings Bryan - The Populist Warrior by Michael Collins Piper

While we would agree on many subjects, I would consider Piper an intellectual opponent, and before he died I challenged him on Facebook to discuss certain things with me, especially Christianity. Instead of discussion, I was trolled by his friend, the Arab bastard and blogger Mark Glenn, and several others operating behind sock-puppet accounts. I suspected that one of them was Wayne Prante, who attempted to disparage me as a racist in Facebook threads with Piper. Then Piper died unexpectedly in 2015. In spite of his faults, he did some very good work in certain areas of history, and I think this is one of those areas.

The introduction to our article reads:

In 1896, the forces of American populism rallied behind Democratic presidential candidate William Jennings Bryan. For the first time, our political arena filled with the drama of middle America's champion squaring off against the international plutocratic interests. Controversy over the nation's money system was the core issue of the day. Americans from all walks of life freely debated the question of our monetary structure.

Today the subject is virtually taboo. What a difference a century makes.

And of course, today people are not even cognizant that they should question the money structure. They do not even care to understand where money comes from or by whom and how it is made. But the reasons for that ignorance and indolence have already been boasted of in the Protocols. Piper begins:

In 1896 the Democratic Party held its national convention in Chicago, nominating William Jennings Bryan for the presidency. A hundred years later the Democrats again gathered in Chicago, to renominate President Bill Clinton. This year the Democratic Party's national convention was a tightly orchestrated love-fest. In 1896, the party was split down the middle. Congressional Quarterly's 1976 Guide to U.S. Elections stated "The Democratic convention that assembled in Chicago in July, 1896 was dominated by one issue - currency. A delegate's viewpoint on this single issue influenced his position on every vote taken. Generally, the party was split along regional lines, with eastern delegations favoring a hard-money policy with maintenance of the gold standard, and most southern and western delegations supporting a soft-money policy with the unlimited coinage of silver." [Congressional Quarterly. Guide to U.S. Elections, (Washington, D.C.: Congressional Quarterly, 1976), p. 50.]



Right: William Jennings Bryan is pictured in 1896, about the time he received his first presidential nomination. In the mid-term 1894 elections, People's (populist) Party candidates received a surprising vote of over 1.4 million. Their largely rural strength was essentially based on the championing of free silver. Bryan won most of their 1896 support. There were of course "Silver Republicans" and "Gold Democrats" who reflected their agrarian or industrial area interests. The backing of urban working men and Union army veterans proved decisive for William McKinley.

In virtually every respect, the Democrats of 1996 are nothing like the Democrats who nominated William Jennings Bryan in 1896, although they certainly wanted to recall Bryan's populist appeal. Since U.S. Grant's successful Republican bid for the presidency in 1868, entire state GOP delegations from the South were totally or largely composed of blacks.



Left: Bryan's third and last hurrah as a presidential nominee was in 1908. Here he campaigns against outgoing President Theodore Roosevelt's chosen successor, William Howard Taft. No burning issues separated the major party candidates. Both opposed monopolistic trusts and supported a graduated income tax. Minor party candidates included populist Thomas E. Watts, Socialist Eugene V. Debs and, ominously, prohibitionist Eugene W. Chafin.

Of course, Taft won the 1908 election. But in spite of being Roosevelt's hand-picked successor, in 1912 Roosevelt would enter the race as a third-party candidate, who finished second and split his party's vote with Taft to ensure the victory of Democrat Woodrow Wilson. Continuing with Piper, who had just described the Negro prevalence in the Republican Party in the South:

Most American Jews of the time and the ever increasing numbers of Eastern European Jewish immigrants allied with the GOP; favoring its financial policies and rightly perceiving it as the "social activist" party. The Democrats of that era were the party of a patriotic (and essentially segregationist) middle and lower middle America. The massive party identity shifts would not begin to occur until the Franklin D. Roosevelt administrations.

As columnist Robert Novak commented: "In the weekend festivities preceding the convention, there was an actor's recitation in Grant Park [in Chicago] of William Jennings Bryan's 'Cross of Gold' speech during platform debate at the 1896 Democratic National Convention. It is hard to imagine a major party nominating anybody who dispensed such claptrap about free silver coinage, agrarian populism and the struggle by the masses against commercialism.... In 1996, Democrats won't even debate their platform," he predicted. [Robert Novak, writing in *The Washington Post*, August 26, 1996, p. A13.]

Of course, Novak is also a Jew. Piper is evidently borrowing his comparison of the two elections. The free silver concept comes from the basic notion that the resources of the land belong collectively to its people, and the people should therefore benefit collectively from the resources. Continuing with Piper:

Novak was right about this year's gathering [1996]. As he later noted, it was "the most peaceful, unified Democratic National Convention in memory." Yet he pointed out: "Democrats have been fighting about platforms throughout their history." [Robert Novak,

writing in *The Washington Post*, August 29, 1996, p. A23.] In 1996, though, that was hardly the case. Tom Johnson, the populist mayor of Cleveland, called the 1896 election “the first great protest of the American people against monopoly – the first great struggle of the masses in our country against the privileged classes. It was not free silver that frightened the plutocrat leaders. What they feared then, what they fear now, is free men. [Stefan Lorant, *The Glorious Burden*. (Lenox, Massachusetts: Authors Edition, Inc., 1976), p. 445.]

An outgoing Democratic incumbent occupied the White House in 1896. President Grover Cleveland was completing his second (non-consecutive) term, but he was by no means in control of his party. The chief executive from Buffalo, N.Y., like many in the Eastern wing of his party, was a “Gold Democrat.” But since the president was not seeking re-election, the party and its convention were wide open – and ripe for a split. According to historians R. Craig Sautter and Edward M. Burke: “In the politics of 1896, support for gold was a declaration of allegiance to the Eastern banks and the large corporate holdings they financed and the economic prosperity they promised. To declare for silver was to side with Southern and Western farmers and for working men and women whose standard of living was crushed under half a decade of the worst depression the United States had yet experienced. Silver as a political issue represented a dire cry for relief from insurmountable personal debt. As the 1896 election approached, the silver forces represented constituencies that were on the verge of open economic rebellion and violence.” [From R. Craig Sautter and Edward M. Burke's *Inside the Wigwam: Chicago Presidential Conventions 1860-1996* (Wild Onion Books, 1996); Excerpts published in the August 26, 1996 issue of *Roll Call*, Washington, D.C.]

Ironically, Cleveland's Republican opponent in the 1888 campaign, James G. Blaine, had endorsed silver. However, by 1896 the Grand Old Party had firmly endorsed gold, taking the same position as the Democratic president. This led to some interesting maneuvering within both parties.

Here we see that the phenomenon of Democrats and Republicans sharing the same policy regardless of its utility to the nation is nothing new. Piper continues:

Three weeks before the Democratic convention the Republicans convened in St. Louis and nominated the popular 53-year-old Ohio Governor William McKinley on the first ballot.

A Civil War hero who had served in Congress (where he was nationally known as the author of protectionist trade measures), McKinley was, actually, a bimetalist. He advocated joint usage of gold and silver in regulating the nation's economic affairs. However, McKinley and his closest political strategist, Ohio industrialist Marcus A. “Mark” Hanna, another bimetalist, accepted the GOP's gold plank in order to get the party's endorsement. [Hanna was evidently of Scotch-Irish and English descent. - WRF] They sensed, correctly, that endorsement of gold would be a sure way to win the support of the Eastern financial interests. These titans were watching events within the Democratic Party with great concern.

Writing in *Tragedy and Hope*, Georgetown University Professor Carroll Quigley described the events leading up to that momentous Democratic convention of 1896:

“The inability of the investment bankers and their industrial allies to control the Democratic Convention of 1896 was a result of the agrarian discontent of the period 1868-1896. This discontent in turn was based, very largely, on the monetary tactics of the banking oligarchy. The bankers were wedded to the gold standard... Accordingly, at the end of the Civil War, they persuaded the Grant Administration to curb the post-war inflation and go back on the gold standard... This gave the bankers a control of the supply of money.

“The bankers’ affection for low prices was not shared by the farmers, since each time prices of farm products went down the burden of farmers’ debts (especially mortgages) became greater. Moreover, farm prices, being much more competitive than industrial prices, and not protected by a tariff, fell much faster than industrial prices, and farmers could not reduce costs or modify their production plans nearly as rapidly as industrialists could.

“The result was a systematic exploitation of the agrarian sectors of the community by the financial and industrial sectors. This exploitation took the form of high industrial prices, high (and discriminatory) railroad rates, high interest charges, low farm prices, and a very low level of farm services by railroads and the government.”

We have already seen from A. K. Chesterton, how Jacob Schiff and Kuhn, Loeb & Co. had already gained control of two major railroads by this time, Union Pacific Railroad and the Great Northern Pacific Railway.

Continuing with Piper:

“Unable to resist by economic weapons, the farmers of the West turned to political relief, but were greatly hampered by their reluctance to vote Democratic (because of their memories of the Civil War). Instead, they tried to work on the state political level through local legislation (so-called Granger Laws) and set up third-party movements (like the Greenback Party in 1878 or the Populist Party in 1892). By 1896, however, agrarian discontent rose so high that it began to overcome the memory of the Democratic role in the Civil War.

So the farmers of the West were well indoctrinated by the Union view of history which unjustly places blame for the War of Northern Aggression on the South and the Democratic Party, at least according to Quigley. Perhaps one day we will be able to examine post-War propaganda from this perspective. Once again, continuing with Piper:

“The capture of the Democratic Party by these forces of discontent under William Jennings Bryan in 1896, who was determined to obtain higher prices by increasing the supply of money on a bimetallic rather than a gold basis, presented the electorate with an election on a social and economic issue for the first time in a generation.” [Carroll Quigley, *Tragedy and Hope*, (Hollywood, California: Angriff Press, 1974), p.74]

The opening functions of the convention signaled that the silver forces were in command of the Democratic Party in 1896.

Sautter and Burke wrote: “The band played Dixie as the silver candidate, Sen. John W. Daniel of Virginia, defeated the national committee's candidate, New York's David Bennett Hill, for the position of temporary chairman... Daniel's victory was greeted with waves of enthusiastic endorsement among the silver delegates

that lasted nearly half an hour. The early victory signaled that a strong silver contingent had made its way to Chicago from the state conventions." [Sautter and Burke, *Ibid.*]

With the final vote on adoption of the party's platform plank on money, tensions ran high. There was even a call for the impeachment of President Cleveland by Senator "Pitchfork Ben" Tillman of South Carolina. He called the president "a tool of Wall Street," and angrily denounced "Cleveland Republicanism."

It was during the platform debate over the money question that it became evident that William Jennings Bryan would win the Democratic Party's presidential nomination. For nearly a generation thereafter, he would be recognized as the leading national voice of the American populist movement.

Born in Salem, Illinois on March 19, 1860, Bryan was graduated from Illinois College in 1881. After studying at the Union College of Law in Chicago, he opened a law office in Jacksonville, Illinois. But his law practice drew him westward and he settled in Nebraska, in 1887. Bryan became active in the Democratic Party in his adopted state, delivering his first (and well-accepted) political speech in 1888.

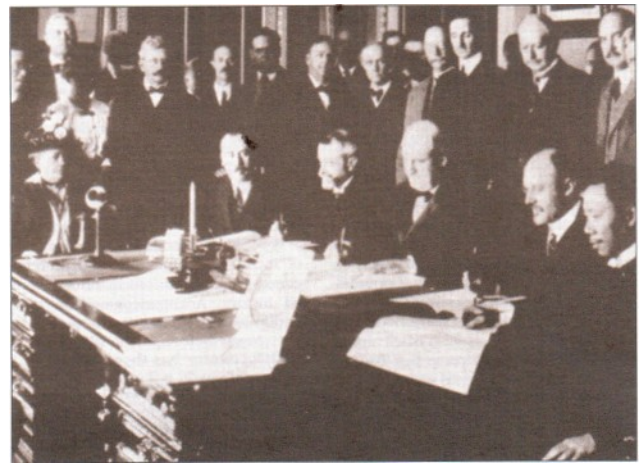
Having married Mary Baird in 1884, Bryan soon discovered he also had an active political helpmate. No shrinking violet, Mrs. Bryan was college educated and took up the study of law. Eventually she was admitted to practice by the Supreme Court of Nebraska. She had little personal interest in the business of law. Mrs. Bryan was interested in helping advance her husband's career, and felt knowledge of the law would prove beneficial.

Tongue in cheek, here we may quip that the adoption of aspects of society which seem feminist are permissible if a woman is helping her husband, which is an anti-feminist position. Oh, the quandary!

Already known as a skilled orator, Bryan was elected as a Democrat to the U.S. House of Representatives in 1890 and re-elected in 1892. He ran for the Senate in 1894, but was defeated. However, during his short tenure in Congress, Bryan established himself as an able political strategist and built a national reputation. From 1894 to 1896 he retired to the field of journalism. He kept active in the public arena, particularly in regard to the growing controversy over the money question.

In 1894, Bryan ran for the Senate in Nebraska as a Democrat against Republican John Thurston. We have already seen it explained how unpopular Democrats were in the West. Bryan received less than 13% of the vote, and a third-party candidate did slightly better. While Nebraska elected Populist Party senators in 1893 and 1899, it did not elect a Democrat as senator until 1911. Continuing with Piper:

Leading a pro-silver delegation from Nebraska to the 1896 Democratic convention, Bryan was in the right place at the right time.



Right: In 1914, Secretary of State Bryan became enraged by Britain's early wartime disregard of treaty documents and related inter-power agreements. Although technically America could trade with Germany, His Majesty's government added petroleum and some 800 "nonmilitary" items to its blockade list. In an earnest but near-farcical 1915 attempt to achieve peace, he forged the Bryan Peace Treaty. Above, Bryan (center) signs with representatives of Great Britain, France, Spain and China.



Left: Bryan's last crusade, his prosecution of the Scopes "Monkey Trial" in Tennessee, would remain one of his most memorable. Here, seated right, he is photographed with the famed (and not always legally fastidious) defense attorney, Clarence Darrow. The nationally followed proceedings had taken a great deal out of the energetic warhorse. The jury agreed with Bryan. Defendant John Thomas Scopes was fined \$100 and court costs, the legal minimum. However Bryan died the following Sunday. He had delivered a church oration in Dayton, Tennessee, and in the afternoon succumbed to diabetes mellitus; the immediate cause attributed to the trial's heat and exertions. Although the pro-silver forces had largely prevailed throughout the convention, by the time of the platform debate the rhetoric was so harsh and so pitched that even the silver forces sensed their position was weakening. They needed forceful action to reclaim the initiative.

Sautter and Burke describe that critical moment: "The silver forces needed to regain control of the controversy. At this moment, a handsome, slim, six-foot, 36-year-old former two-term Congressman from the Nebraska silver delegation leaped to the speaker's stand two steps at a time. He wore a stylish black alpaca coat, Western boots, pants that bagged at the knees, and a white string bow tie... Amid the waving state banners and tossed hats, the crowd finally held its

breath as the speaker stood for several minutes motionless, statuesque against the sea of waving handkerchiefs. The delegates and even the spectators sensed that they were about to be lashed by a verbal storm.

"Bryan appeared like a Democratic Apollo before them, his figure chiseled against the portraits of former presidents, his head tossed back, his hand upon the podium... Though a lawyer of the highest quality, Bryan did not answer in kind the legalistic arguments of the gold men. Instead he elevated his political battle for silver to a moral and spiritual plane that would typify the campaigns he fought all his long life. His beautifully melodic voice resonated lute-like in the hearts of his sympathizers." [Ibid.]

Bryan then proceeded to deliver one of the most momentous and oft-referenced political orations in all of recorded history. Acknowledging the strife within his party ranks, Bryan said:

Never before in the history of this country has there been witnessed such a contest as that through which we have just passed. Never before in the history of American politics has a great issue been fought out as this issue has been, by the voters of a great party. In this contest brother has been arrayed against brother, father against son. Old leaders have been cast aside when they have refused to give expression to the sentiments of those whom they would lead, and new leaders have sprung up to give direction to this cause of truth. Thus has the contest been waged, and we have assembled here under as binding and solemn instructions as were ever imposed upon representatives of the people.

Turning to the gold delegates, Bryan declared:

When you come before us and tell us that we are about to disturb your business interests, we reply that you have disturbed our business interests by your course. We do not come as aggressors. Our war is not a war of conquest; we are fighting in the defense of our homes, our families, and posterity. We have petitioned, and our petitions have been scorned; we have entreated, and our entreaties have been disregarded; we have begged, and they have mocked when our calamity came. We beg no longer; we entreat no more; we petition no more. We defy them.

Now we can honestly say that all of this division was unnecessary, as it was the bankers themselves who were driving the economic policy in a direction which would push the nation to accept a gold standard. The economy was bad because that is what the bankers wanted, as we had also saw Chesterton attest in our last presentation. Continuing with Piper:

Responding to critics who said the Silverites were demagogues - potential tyrants, Bryan thundered:

In this land of the free you need not fear a tyrant that will spring up from among the people. What we need is an Andrew Jackson to stand, as Jackson stood, against the encroachments of organized wealth. We say in our platform that we believe that the right to coin and issue money is a function of government. We believe it. We believe that it is a part of sovereignty, and can no more with safety be delegated to private individuals than we could afford to delegate to private

individuals the power to make penal statutes or levy taxes.

Those who are opposed to this proposition tell us that the issue of paper money is a function of the bank, and that the Government ought to go out of the banking business. I stand with Jefferson rather than with them, and tell them, as he did, that the issue of money is a function of government, and that the banks ought to go out of the governing business.

In this regard Bryan was absolutely correct, and as our subsequent history would prove. But of course, one of the final acts of his political career was to assist with the passing of the Federal Reserve Act, which Chesterton informed us that Bryan later regretted. So even the politician is burned when he betrays his best principles. Now Piper comments:

Bryan emphasized the fact that money was the overriding issue of that particular time, given the fractures that had developed within American society. Until that issue was addressed, no other issue was as important:

If they ask us why we do not embody in our platform all the things that we believe in, we reply that when we have restored the money of the Constitution all other necessary reforms will be possible; but that until this is done there is no other reform that can be accomplished.

We would certainly agree, that as long as Jews print our money, we shall never have any sort of political solution to our woes. Piper continues:

Bryan described the conflict over money as a historical and universal struggle and one that was central to a nation's sovereignty:

No private character, however pure, no personal popularity, however great, can protect from the avenging wrath of an indignant people a man who will declare that he is in favor of fastening the gold standard upon this country, or who is willing to surrender the right of self-government and place the legislative control of our affairs in the hands of foreign potentates and powers.

We can tell them that they will search the pages of history in vain to find a single instance where the common people of any land have ever declared themselves in favor of the gold standard. They can find where the holders of fixed investments have declared for a gold standard, but not where the masses have. Upon which side will the Democratic party fight: upon the side of the "idle holders of idle capital" or upon the side of "the struggling masses"?

Fixing a nation's currency to a gold standard which relies on overseas markets certainly does endanger the stability of the nation since the currency value can be manipulated from those foreign markets. Interestingly, 30 years later in Mein Kampf, Adolf Hitler would make a very similar distinction in regards to the economy of Germany and the parasitic usurers who controlled capital and the currency in the very same manner, and he put them out of business in that nation in 1933. Piper continues and says:

At this point in his fiery speech, the great orator had worked the Democratic convention into a fever pitch:

You come to us and tell us that the great cities are in favor of the gold standard; we reply that the great cities rest upon our broad and fertile prairies. Burn down your cities and leave our farms, and your cities will spring up again as if by magic, but destroy our farms and the grass will grow in the streets of every city in the country.

Bryan then laid down the gauntlet to the gold forces and the international financial interests. His words were a populist reaffirmation of the spirit of the Declaration of Independence:

This nation is able to legislate for its own people on every question, without waiting for the aid or consent of any other nation on earth. It is the issue of 1776 over again. Our ancestors had the courage to declare their political independence of every other nation; shall we, their descendants declare that we are less independent than our forefathers? No, my friends, that will never be the verdict of our people.

Therefore, we care not upon what lines the battle is fought. If they say bimetallism is good, but that we cannot have it until other nations help us, we reply that, instead of having a gold standard because England has, we will restore bimetallism, and then let England have bimetallism because the United States has it.

Bryan then concluded his address in words that are among the most memorable ever delivered in a political oration:

If they dare to come out in the open field and defend the gold standard as a good thing, we will fight them to the uttermost. Having behind us the producing masses of this nation and the world, supported by the commercial interests, the laboring interests, and the toilers everywhere, we will answer their demand for a gold standard by saying to them: "You shall not press down upon the brow of labor this crown of thorns, you shall not crucify mankind upon a cross of gold." [William Jennings Bryan. *The First Battle*. (Chicago: W. B. Conkey, Company, 1896), pp. 199-206.]

Bryan then touched his temples and spread his arms wide - as a man crucified.

"The force of Bryan's last words electrified his audience first into stunned silence, then into an ecstatic rapture that was deafening and chilling," wrote Sautter and Burke. "This young man from Nebraska was the answer to their most earnest prayers, a leader who could unite all the silver forces.

"The floor broke into pandemonium as bands played, delegates marched, men cried and the foot stomping spread like an earthquake through the immense hall... Chicago poet Edgar Lee Masters, who was in the crowd, remembered, 'They lifted this orator upon their shoulders and carried him as if he were a god.'" In his campaign memoirs Bryan was quite modest, giving no indication the affect his words had on the crowd. He commented on the response to his address by noting that "The concluding sentence of my speech was criticized both favorably and unfavorably." [Ibid., p. 206.]

Bryan thus became the party's front-runner.

Congressman Richard Bland of Missouri - popularly

known as "Silver Dick" - had been the favorite up to this point. But compared to the flamboyant orator Bryan, Bland had the misfortune of living up to his name. On the fifth ballot, Bryan prevailed. Arthur Sewall, a wealthy Maine shipbuilder, was named as Bryan's running mate. The party concluded that the presence of an Eastern businessman on the ticket would help allay fears that Bryan was somehow "anti-business."

The Democratic platform hammered out by Bryan and his followers sent a clear message to Wall Street and the allied Rothschild banking and financial interests in London and the capitals of Europe. The words were defiant - and nationalist to the core:

We are unalterably opposed to monumentalism which has locked fast the prosperity of an industrial people in the paralysis of hard times. Gold monumentalism is a British policy, and its adoption has brought other nations into financial servitude to London. It is not only un-American, but anti-American, and it can be fastened on the United States only by the stifling of that spirit and love of liberty which proclaimed our political independence in 1776 and won it in the war of the Revolution.

We demand the free and unlimited coinage of both silver and gold at the present legal ratio of 15 to 1 without waiting for the aid or consent of any other nation. We demand that the standard silver dollar shall be a full legal tender, equally with gold, for all debts, public and private, and we favor such legislation as will prevent for the future the demonetization of any kind of legal-tender money by private contract. [Ibid., p. 408.]

On foreign policy the platform was equally forthright:

The Monroe Doctrine, as originally declared, and as interpreted by succeeding Presidents, is a permanent part of the foreign policy of the United States and must at all times be maintained... [Ibid., p. 409.]

While today's Democratic Party wallows in its vast federal power to rework Society in its own warped image, the Democrats of 1896 took a far different view:

We denounce arbitrary interference by Federal authorities in local affairs as a violation of the Constitution of the United States and a crime against free institutions, and we especially object to government by injunction as a new and highly dangerous form of oppression by which Federal judges, in contempt of the laws of the States and rights of citizens, become at once legislators, judges, executioners... [Ibid., p. 408.]

And although the Democratic Party of 1896 was known (in contrast to the GOP and its "McKinley tariff") as the low-tariff party, the Democrats set forth a measure of protectionism for American workers in their platform that would shock modern-day members of the Democratic "mainstream" who favor untrammelled immigration: "We hold," declared the 1896 Democrats, "that the most efficient way of protecting American labor is to prevent the import of foreign pauper labor to compete with it in the home market..." [Ibid., p. 408.]



Of course, it is Republicans and their big-business constituents who have always favored unbridled immigration for the sake of cheap labor and expanding markets. It is odd, that today's Democrats share in that policy, although for different reasons. Odd, or more likely, purposely contrived. Piper continues:

Disgruntled "Gold Democrats" left the Bryan convention in Chicago and nominated one of their own, Sen. John M. Palmer of Illinois, as a protest candidate. The so-called Silver Republicans ditched the Grand Old Party and endorsed Bryan.

The Populist Party, which had made its national debut in the 1892 presidential election, saw the handwriting on the wall: Bryan, the Democrat, had co-opted their major issue. The Populists gave Bryan their nod, but rejected Sewall. Instead, the Populists nominated Thomas E. Watson of Georgia for vice president. From this point, the Populist Party actually became merged with the Democratic Party, and it disappeared. Again Piper continues:

In reaction to Bryan's nomination, the plutocratic interests allied as never before. The railroads reduced rates so people could travel to see McKinley, who was running a front-porch campaign from his home in Canton, Ohio. Many industrial workers were told by their employers that a shift to silver would shut down the plants and that if Bryan won they should not bother coming to work the day after the election.

As we had said, Jacob Schiff was buying up the railroads, and now we know whose candidate McKinley was. Piper continues:

The 1896 presidential election was historic in that it marked the first time that the plutocrat-controlled media in America made a coordinated national effort to smear a populist candidate - a phenomenon common in the United States today.

According to Ferdinand Lundberg: "The first of these great unified press campaigns to manifest centralized motivation and direction took place in 1896, when virtually every important newspaper, Democratic as well as Republican, plumped for William McKinley and the gold standard, against William Jennings Bryan and

free silver." [Ferdinand Lundberg. *America's Sixty Families*. (New York: Citadel Press, 1960), p. 287.]

Even Wikipedia admits that Bryan was opposed by every major Democratic newspaper. Continuing with Piper:

Historian Carroll Quigley succinctly summarized the course of the 1896 election: "Though the forces of high finance and of big business were in a state of near panic, by a mighty effort involving large-scale spending they were successful in electing McKinley.

"The inability of plutocracy to control the Democratic Party as it had demonstrated it could control the Republican Party made it advisable for them to adopt a one-party outlook on political affairs, although they continued to contribute to some extent to both parties and did not cease their efforts to control both." [Quigley, *Ibid.*]

Election Day saw a narrow victory for McKinley, who won 51.01 percent of the vote and carried 23 states with a total of 271 electoral votes. Bryan won 46.73 percent of the vote, with 24 states in his corner and a total of 176 electoral votes. The Prohibition Party's candidate, Joshua Levering, and the National Democratic candidate, John M. Palmer - "the Gold Democrat" - each won slightly less than one percent of the vote.

Shortly after the election Bryan assembled a memoir of the 1896 campaign and titled it *The First Battle*. Thus he implied that future battles lay ahead. Four years later, in the 1900 presidential election, there was a Bryan-McKinley rematch; McKinley's percentage of the vote actually increased slightly while Bryan's declined.

A detailed study of the economy in the intervening years from this perspective may prove telling. The depression ended in 1897. Of course, for the bankers to ensure their grip on the economy of the nation, the economy would have to improve, or they did indeed risk a Bryan victory in 1900. That is exactly what the bankers made happen: the economy improved, so Bryan was less likely to succeed. Piper continues:

Beginning in 1901 Bryan began publishing a populist newspaper called *The Commoner*, using it as his personal political platform. He continued speaking

around the country and keeping his hand in Democratic politics.

Having twice lost the presidency (and control of the Democratic Party) Bryan was unable to capture the party's nomination in 1904. However, Vice President Theodore Roosevelt assumed the White House in 1901, upon the assassination of William McKinley. "TR" emerged as a remarkably popular president, evidenced by the 56 percent of the vote Roosevelt received against Alton B. Parker, his Democratic challenger in 1904. (McKinley's Vice President - Garrett Hobart - had died in 1899 and Roosevelt had been placed on the Republican ticket in 1900.)

McKinley was assassinated by the supposedly Polish anarchist, Leon Czolgosz. However Czolgosz was heavily influenced by the Jewess Emma Goldman, and Goldman was even suspected of and arrested for complicity in the crime. She was released for a lack of evidence. Hobart, a very popular New Jersey lawyer who was expected to run in 1900, suffered a chronic heart ailment which evidently killed him after a deteriorating illness at age 55. The chain of events paved the way for Roosevelt, one of the country's quintessential imperialists, to become president. Continuing with Piper:

In 1908 Bryan wanted to seek the presidency again, but he was willing to step aside if another candidate would carry his populist message in the campaign. However, no major candidate emerged, and Bryan was nominated a third time; once again falling short. Theodore Roosevelt's hand-picked Republican successor, William Howard Taft, won 51.58 percent of the vote to Bryan's 43.05 percent. (The Socialist Party candidate, Eugene Debs, won nearly 3 percent of the vote and Eugene W. Chafin, the Prohibition Party candidate, won nearly 2 percent of the vote.)

In 1912 there were other candidates in the wings. Bryan's star was fading but House Speaker James Beauchamp "Champ" Clark of Missouri - a populist in the Bryan mold - was gaining strength with support from the Bryan wing of the party.

The other major contender was Governor Woodrow Wilson of New Jersey, the former president of Princeton University. He was a dyed-in-the-wool internationalist with a Anglophilic predilection common to the plutocratic-academic elite of the day.

"Champ" Clark led on the first ballot at the 1912 Baltimore convention, and Bryan was initially inclined toward Clark's candidacy. However, the plutocratic interests knew that a Bryan-Clark alliance stood in the way of their complete control of the Democratic Party. As a consequence they concocted a clever ruse to mislead Bryan and undermine Clark's candidacy. Through their agents in the press they "leaked" word that the big money interests were lining up behind "Champ" Clark. Also, Clark refused to eschew the support of New York's powerful and popular Tammany Hall boss, Charles F. Murphy. This prompted Bryan into a vigorous attack on Clark, forcing a stalemate. In the meantime the big money henchmen began making deals on Wilson's behalf. The convention dragged on through 46 ballots, ending in Woodrow Wilson's nomination. Ironically, by stalling Champ Clark's drive to the nomination, Bryan shared indirect responsibility for eventual U.S. entry into World War I.

We can only wonder why, after all of his experience, Bryan still believed the newspapers at all. Continuing with Piper:

After winning the presidency Woodrow Wilson appointed Bryan secretary of state. But Bryan was frankly out of place in the new administration, one filled with Old School Tie sophisticates more at home on a White Star or Cunard Liner than a train traveling through America's heartland.

Ironically, it was Bryan who - once again unwittingly - played a major role in a measure that advanced the power of the plutocratic interests he had long battled: the creation of the Federal Reserve System.

Although the story of the creation of the Federal Reserve and much of the subterfuge related thereto is beyond the scope of this article, suffice it to say that it was Bryan's endorsement of the Federal Reserve Act, approved by Congress in December of 1913, that made passage possible.

Although the measure was being steered through by the Wilson administration, it was Bryan's blessing that led many congressional populists to support the measure. They (like Bryan) had been hoodwinked into believing that it would stem the influence of international bankers over the American economy.

According to William Greider, a historian friendly to the Federal Reserve: "With a few cosmetic changes, the president persuaded Bryan to endorse the measure as a triumph over the 'money trust.'" [William Greider, *Secrets of the Temple*, (New York: Touchstone Books, 1987), p. 278.]

Although, according to Greider, bankers publicly proclaimed their opposition to the legislation, "many bankers were also writing their senators urging them to vote for it." [Ibid., p. 179.] The late Dr. Martin A. Larson, a populist historian critical of the Federal Reserve, pointed out that Edward M. House noted in his own papers "it would appear [that Bryan] never entirely understood" the meaning of the legislation that created the privately-owned banking monopoly. [Martin A. Larson, *The Federal Reserve and Our Manipulated Dollar*, (Old Greenwich, Connecticut: Devin-Adair, 1975), p. 46.]

Bryan himself ultimately repudiated his role in the creation of the Fed. "That is the one thing in my public career," said Bryan, "that I regret - my work to secure the enactment of the Federal Reserve Law." [Bryan quoted in article by George Creel in *Harper's Weekly*, June 26, 1915, cited by Eustace Mullins, *The Secrets of the Federal Reserve*, (Staunton, Virginia: Bankers Research Institute, 1991), p. 30.]

In our last presentation of this series, we quoted A. K. Chesterton as having said "William Jennings Bryan lived long enough to stand aghast at the horrified thought of what his name, in all innocence, had helped to bring into being, but no such shame cast a shadow on the happiness of Warburg and his friends, who now had exclusive power of note issue to the reserve banks, as well as power to fix the discount rate, which meant, of course, power to determine the amount of money in existence. They had conquered America: they were now ready to conquer the world." Again continuing with Piper:

In dealing with foreign affairs, Bryan also seemed in over his head. Although officially the nation's foreign policy czar, matters were developing behind the scenes that were completely beyond his control.

As Bryan's politically astute wife later reflected: "While Secretary Bryan was bearing the heavy responsibility of the Department of State, there arose the curious conditions surrounding Mr. E. M. House's unofficial connection with the president and his voyages abroad on affairs of State, which were not communicated to Secretary Bryan... The President was unofficially dealing with foreign governments." [William Jennings Bryan and Mary Baird Bryan, *The Memoirs of William Jennings Bryan* (New York: Kennikat Press, 1925) Vol. II, pp. 404-405.]

Of course, it would not be Bryan's fault if Wilson was sabotaging the legitimate operation of his own administration, or allowing it to be sabotaged by House. There should be little doubt that House was a Rothschild agent subjected upon the compliant and morally compromised Wilson by those who put Wilson in power. But we can only conjecture, that if Bryan was really aware of what was transpiring, he may have resigned in protest sooner than he had resigned. Piper continues:

War was brewing in Europe. Although the U.S. was officially neutral, President Wilson - in accord with long-held sympathies toward imperial Britain he had developed as a Princeton under-graduate - was maneuvering to bring America into the war. In fact, according to Anglophile historian Carroll Quigley, the entire Wilson administration, "With the single exception" of Bryan, was committed to U.S. participation in the war on the side of England. [Quigley, p. 249.]

Ferdinand Lundberg writes of Bryan's efforts to keep America out of the war: "Less than two weeks after war began, [Bryan] informed President Wilson that J.P. Morgan and Company had inquired whether there would be any official objection to making a loan to the French government through the Rothschilds. "Bryan warned the president that 'money is the worst of all contrabands,' and that if the loan were permitted, the interests of the powerful persons making it would be enlisted on the side of the borrower, making neutrality difficult, if not impossible." [Lundberg, p. 136.]

Bryan's warnings fell on deaf ears. Wilson and his inner circle were committed to U.S. intervention in England's war. The sinking of the RMS Lusitania on May 7, 1915 (See *The Barnes Review*, May 1996) gave Wilson yet another excuse to move toward intervention. Bryan realized his efforts to prevent American involvement were fruitless.

Arthur H. Vandenberg, who as a U.S. Senator from Michigan would later be a leader in efforts to prevent U.S. involvement in the second great war in Europe, noted: "Bryan, who had declared that so long as he was secretary, the country would not engage in war, resigned." [Arthur H. Vandenberg, *The Trail of a Tradition*. (New York: G.P. Putnam's Sons, 1926), p. 364.]

Bryan returned to private life, devoting his efforts to writing and lecturing. He never sought public office again.

In 1925 Bryan became involved in the last great battle of his life, the famous "Monkey Trial." Long one of the nation's most prominent and fervent Christian fundamentalist foes of the teaching of Darwin's theory of evolution, Bryan was brought in as an assistant prosecutor in the trial of John Scopes, a Tennessee schoolteacher charged with teaching evolution (which was banned in Tennessee schools). Scopes' defense attorney was famed Chicago attorney Clarence Darrow, who had actually campaigned for Bryan in the 1896 election. Yet, when the two former allies met in courtroom combat, most observers concluded that although Scopes was actually convicted and Darrow lost, Darrow far outshone Bryan and left the Great Commoner appearing narrow-minded and dogmatic. (The trial was immortalized in the Broadway play *Inherit the Wind*, later made into a classic Hollywood motion picture).

At his home on July 26, 1925, shortly after the conclusion of the Scopes trial, Bryan collapsed and died. The old warrior was exhausted and perhaps disillusioned. But he had given his all in every fight, and was remembered by one Nebraskan as "the brightest and purest advocate of our cause." [The Editors of *American Heritage*, *The American Heritage Book of the Presidents and Famous Americans*, (New York: Dell Publishing Co., Inc., 1967), p. 655.]

Necessarily coming to a conclusion based on our Christian Identity world-view: perhaps Yahshua Christ our God is indeed a master of irony, because we are told by our Scriptures that our kingdom would be handed over to the beast, for reason that we have been the whore for the Jew, the whore joined to the beast which represents Mystery Babylon. So one of the preeminent and would-be defenders of Christian middle America was duped into becoming an advocate of the method by which that handing-over occurred, which we reckon happened when the Federal Reserve Act was passed. From that time, the enemies of Christ have controlled the entire political discourse in America. However we should not condemn William Jennings Bryan. Rather we should only understand the inevitable, that Christ alone is Sovereign and that His will shall prevail in spite of the deeds and intentions of men. So we have been in our current political, economic and social quagmire for over a hundred years, we are sinking into the abyss, and some of us have only begun to notice the dilemma as the mire reaches to our throats. How long shall it be before enough of us awaken and repent of the evil? A note on the author at the end of the article, who would not have like my conclusion:

Michael Collins Piper is a longtime correspondent for *The Spotlight*, as well as the author of two books, *Final Judgment*, which details the role of the Mossad in the JFK assassination, and *Best Witness*, the story of the attempt by the ADL to silence the historical revisionist movement.

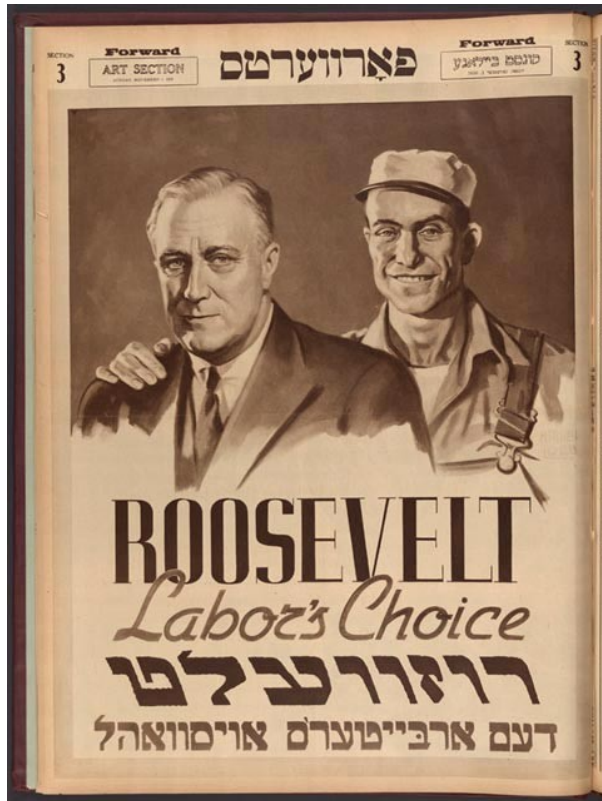
The Protocols of Satan

Part 39: Who is your god?

Before I began last week's program, I meant to apologize for an error I made in an off-the-cuff remark in part 37 of this series, so I will do that now. As I was

presenting my prepared notes, and while searching my mind for the first notable apologist for the capitalist system, the only name I could come up with was

Montesquieu, for some reason, and admitted that I may have been incorrect. But that was an error. The name I was looking for was Frédéric Bastiat, the French economist, politician and Freemason whom we had discussed at length in Part 14 of this series on the Protocols. So I apologize for that, and of course I never claimed to be perfect...



For the past several presentations of this series on the Protocols, since Part 35, Inciting Class Warfare, we have been discussing various aspects of a few paragraphs of Protocol No. 3, where the authors had boasted of their intent to incite strife and divisions between the classes, to create a large-scale economic crisis resulting in vast unemployment in Europe which would turn the lower classes to violence against the upper, all as a means of convincing the Goyim to capitulate to their planned Jewish domination of society. This is exactly what happened, and we will culminate that discussion here. Once again, we shall read these paragraphs which we have been discussing from Protocol No. 3, from the text of Boris Brasol's publication of The Protocols and World Revolution:

Whereas, under the present state of science, and due to the direction of our guidance therein, the people, in their ignorance, blindly believing the printed word, and owing to the misconceptions which have been fostered by us, feel a hatred towards all classes whom they consider superior to themselves, since they do not understand the importance of each caste. This hatred will be still more accentuated by the economic crisis, which will stop financial transactions and all industrial life. Having organized a general economic crisis by all possible underhand means, and with the help of gold which is all in our hands, we will throw great crowds of workmen into the street, simultaneously, in all countries of Europe. These crowds will gladly shed the blood of those of whom they, in the

simplicity of their ignorance, have been jealous since childhood and whose property they will then be able to loot.

They will not harm our people because we will know of the time of the attack and we will take measures to protect them. We have persuaded others that progress will lead the GOYS into a realm of reason. Our despotism will be of such a nature that it will be in a position to pacify all revolts by wise restrictions and to eliminate liberalism from all institutions.

We discussed the first of these three paragraphs at length in this series in Part 35: Inciting Class Warfare and Part 36: Judaism and Bolshevism. There we presented portions of The Communist Manifesto, which was written by Jews for a significantly Jewish Communist League, and which also reflects the Jewish intentions to instigate class divisions among the Goyim which is outlined here in the Protocols.

Now we shall begin to focus on the second and third paragraphs here, which express a Jewish plan to create a large-scale economic crisis, and by the resulting poverty and hunger, to "throw great crowds of workmen into the street... in all countries of Europe" who would then be expected to "gladly shed the blood" of the wealthier classes of the people. Then the Jews would offer themselves to "lead the GOYS into a realm of reason." In other words, once the Jews got control of the world's economies, they would use an economic disaster to create a desolation out of Western Civilization, and then offer themselves as a collective Messiah, so that Christendom would submit to the Anti-Christ. That was their plan, and as we shall see, that is exactly what happened. It just didn't happen the way it was initially planned, as the Great Depression did not cause Germany and the other nations of Europe to sink into violent chaos. So they ultimately had to resort to another war in order to effect their plans.

So over the last two presentations of this series, Part 37: The Menace of the Money Power and Part 38: William Jennings Bryan, the Last Viable Political Opposition, we discussed how the Gold Standard would put control of the money supply into the hands of the bankers, and then the passing of the Federal Reserve Act in 1913 gave those same bankers absolute control over how much money was in circulation in America. They already had that power in much of Europe, and especially in Britain in the Rothschilds and other Jewish banking families of The City of London.

About 18 months ago, in Part 18 of this series, titled Protocol No. 2 and the Economic Plans of the Jew, first we discussed a lengthy Dearborn Independent article from which we borrowed our title, and which was published long before the Great Depression, in 1921. Then we showed, with the help of chapter 16 of a book titled The Unseen Hand, by A. Ralph Epperson, how the banks had purposely caused the Great Depression by expanding credit and the amount of money in circulation for 8 consecutive years, and then suddenly and for no apparent reason they contracted credit, calling in loans, so that in the 9th year, which was 1929, the peak was reached, and by the 13th year, 1933, there was less money in the economy than there had been in 1921. From 1921 to 1929, the amount of money in the economy, during the so-called "Roaring Twenties", increased by 50%, and then within four years the entire increase, and then some, had disappeared. That same pattern which we can follow in America also happened in Europe, and indeed, millions of workmen were thrown out into the streets in a very short time.

We are not going to dwell on all of the details of how the contraction of the money supply would cause the unemployment of millions of people, as the truth of the general assertion should be perfectly obvious. If a third of the money in any economy vanishes, employers will not be able to obtain the funds which they need to acquire capital, such as machinery, or to purchase raw materials and put men to work turning those materials into finished goods. This is especially true when the stock market crashed as a result of the same economic contraction, and the Dow-Jones industrial index was \$66.95 in August of 1921, reached a high of \$362.35 in September of 1929, and then sunk to as low as \$46.85 in June of 1932, less than thirteen percent of its value at the market's peak – according to data presented on the Internet by the Federal Reserve itself. Other figures, including those used by Epperson, show a somewhat higher peak and a more drastic swing. But even if these numbers are more conservative, they are still bad enough. This would make it practically impossible for companies to raise money through the only viable alternative method to borrowing, which is the issuing of shares of new stock.

Now we shall present a short article, not for the purposes of offering a better understanding of the causes of the Great Depression, but so that we may see how mainstream society now views that event. The reasons for which we do this shall become manifest later, and we shall offer our own comments as we proceed:

The Great Depression in Global Perspective, an unattributed essay from the Digital History Library of the University of Houston:

The Great Depression was a global phenomenon, unlike previous economic downturns which generally were confined to a handful of nations or specific regions. Africa, Asia, Australia, Europe, and North and South America all suffered from the economic collapse. International trade fell 30 percent as nations tried to protect their industries by raising tariffs on imported goods. "Beggars-thy-neighbor" trade policies were a major reason why the Depression persisted as long as it did. By 1932, an estimated 30 million people were unemployed around the world.

Of course, this is propaganda, and a view from within-the-box. Under the central banking system, the creation of money occurs when a borrower agrees to be indebted and a bank agrees to the risk. So money only comes into existence upon a promise of repayment at usury. The bank then counts the loan as an asset. Governments participate in this system by issuing bonds, which represent debt owed to the purchasers of the bonds. Corporations can also issue bonds, but only if licensed investment banks are willing to underwrite and broker them. Without the understanding that the Depression was engineered by the central bankers, who had the power to ease credit and release capital into the markets at will, one can only grope around in the darkness assessing what are doomed from the beginning to be unworkable solutions. Most Western governments, beholden to the bankers, could not have possibly formulated a solution to the Depression, since the only viable solution was to take the economy back from the bankers. Continuing with the article:

Also, in contrast to the relatively brief economic "panics" of the past, the Great Depression dragged on with no end in sight. As the depression deepened, it had far-reaching political consequences. One response to the depression was military dictatorship – a response that could be found in Argentina and in many countries in Central America. Western industrialized countries cut back sharply on the purchase of raw materials and other commodities. The price of coffee, cotton, rubber, tin, and other commodities dropped 40 percent. The collapse in raw material and agricultural commodity prices led to social unrest, resulting in the rise of military dictatorships that promised to maintain order. A second response to the Depression was fascism and militarism – a response found in Germany, Italy, and Japan. In Germany, Adolph Hitler and his Nazi Party promised to restore the country's economy and to rebuild its military. After becoming chancellor in 1932, Hitler outlawed labor unions, restructured German industry into a series of cartels, and after 1935, instituted a massive program of military rearmament that ended high unemployment. In Italy, fascism arose even before the Depression's onset under the leadership of Italian dictator Benito Mussolini. In Japan, militarists seized control of the government during the 1930s. In an effort to relieve the Depression, Japanese military officers conquered Manchuria, a region rich in raw materials, and coastal China in 1937.

While I see no need to elaborate on anything concerning non-White nations, all I will say here is that, in my opinion, the military dictatorships in Latin America arose only to protect the interests of the plutocratic investors, and not for the sake of the people of those nations.

In several aspects, this is also propaganda. Fascism in Italy, and National Socialism in Germany, were reactions to the economic slavery which had already been imposed on all nations of the West by usury-based capitalism. What Mussolini and Hitler really did was to take the economies of their respective nations back from the bankers. That was their real sin, and that is why they are demonized by the parties in power to this very day. The writers of this article and most others on the topic simply cannot see that, because they too are products of the paradigm maintained by the parties in power. Continuing with the article:

A third response to the Depression was totalitarian communism. In the Soviet Union, the Great Depression helped solidify Joseph Stalin's grip on power. In 1928, Stalin instituted a planned economy. His First Five Year Plan called for rapid industrialization and "collectivization" of small peasant farms under government control. To crush opposition to his program, which required peasant farmers to give their products to the government at low prices, Stalin exiled millions of peasants to labor camps in Siberia and instituted a program of terror called the Great Purge. Historians estimate that as many as 20 million Soviets died during the 1930s as a result of famine and deliberate killings.

This is a complete lie, not where it speaks of the killings, but where it claims that the oppression under the Soviets was a response to the Depression. Communism as a system was described by Marx and Engels by 1848, and the Bolsheviks were implementing it in Russia 12 years before the Great Depression began. Stalin may have had to cope with the effects of the

Depression on Russia, but the Communists were using starvation as a weapon since 1917, and collectivization under communism was inevitable under any circumstances, as the Communist Manifesto denies all rights to the ownership of private property. Communism was really just an alternate and more violent method of executing the plans outlined in the Protocols than the method which was being employed in the West. Again continuing with the article:

A final response to the Depression was welfare capitalism, which could be found in countries including Canada, Great Britain, and France. Under welfare capitalism, government assumed ultimate responsibility for promoting a reasonably fair distribution of wealth and power and for providing security against the risks of bankruptcy, unemployment, and destitution.

This, we have seen, was mentioned as an objective of the economic crisis spelled out in the Protocols. The blind historian may see it as an effect, or as a consequence, but in reality it was the very purpose of the crisis in the first place. Local church or community-based social welfare programs, which prevailed throughout history, were replaced by Government-run social programs. While local churches do what they can with the resources which their respective communities can give them, governments simply borrow money from the bankers. Local churches care for those of the poor who show themselves worthy. Governments provide from borrowed money with taxation as collateral, and give equally to all citizens regardless of conformance to religious principles. The institution of government-operated social services also serve to eradicate the principle of local control and self-government. The article continues:

Compared to other industrialized countries, the economic decline brought on by the Depression was steeper and more protracted in the United States. The unemployment rate rose higher and remained higher longer than in any other western society. European countries significantly reduced unemployment by 1936. However, the American jobless rate still exceeded 17 percent as late as 1939, when World War II began in Europe. It did not drop below 14 percent until 1941.

The article does not differentiate as to how European countries reduced unemployment. Ostensibly, governments in Germany and Italy reduced it by taking the issue of their currency and the control of international trade out of the hands of the Jewish bankers. Then the other countries of Europe reduced unemployment by preparing for war against Germany and Italy, because they were subservient to the interests of those same bankers. And of course, this statement also does not account for the fact that from the start of the war, which the United States entered into in 1941, over 16 million Americans served in the United States Armed Forces. At the time, the population was approximately 133 million. So it is evident that only the entry into the war brought the unemployment rate down at all, in 1941. In this regard, the United States really entered the war in March of 1941, when the Lend-Lease Act was passed by Congress. This also serves as a proof of the real cause of the Depression. Until Lend-Lease was passed, the economy was stagnant. Then as soon as Lend-Lease was passed, there appeared plenty of money for companies to purchase raw materials, hire employees, and start

building bombs, tanks, planes, ships and guns to ship to Europe.

According to the Encyclopedia Britannica, in their article on Lend-lease: "This legislation gave the president the authority to aid any nation whose defense he believed vital to the United States and to accept repayment "in kind or property, or any other direct or indirect benefit which the President deems satisfactory." Though lend-lease had been authorized primarily in an effort to aid Great Britain, it was extended to China in April and to the Soviet Union in September. The principal recipients of aid were the British Commonwealth countries (about 63 percent) and the Soviet Union (about 22 percent), though by the end of the war more than 40 nations had received lend-lease help. Much of the aid, valued at \$49,100,000,000, amounted to outright gifts. Some of the cost of the lend-lease program was offset by so-called reverse lend-lease, under which Allied nations gave U.S. troops stationed abroad about \$8,000,000,000 worth of aid." As we saw in Part 18 of this series, \$49 billion was more money than the United States had in circulation during any year of the Roaring Twenties, which peaked at \$45.7 billion in 1928 and 1929. Where all this money may have come from is only understood once it is known that the Federal Reserve can make money appear in thin air, so long as there are willing borrowers, and then loan it out at usury to whomsoever they desire. There is one more paragraph in our article:

The Great Depression transformed the American political and economic landscape. It produced a major political realignment, creating a coalition of big city ethnics, African Americans and Southern Democrats committed, to varying degrees, to interventionist government. The Depression strengthened the federal presence in American life, producing such innovations as national old age pensions, unemployment compensation, aid to dependent children, public housing, federally subsidized school lunches, insured bank deposits, the minimum wage, and stock market regulation. It fundamentally altered labor relations, producing a revived labor movement and a national labor policy protective of collective bargaining. It transformed the farm economy by introducing federal price supports and rural electrification. Above all, the Great Depression produced a fundamental transformation in public attitudes. It led Americans to view the federal government as the ultimate protector of public well-being.

Franklin Roosevelt's New Deal politics provided a new god, government, which became the object of American worship. From this point on in American history, the government would become the benefactor and protector of all, and it would borrow ever-increasing amounts of money from the International Jewish bankers in order to maintain its new status as the god of the people. That situation prevails to this very day. Acknowledging this situation is the next paragraph from the Protocols, except that the Protocols were written long before 1940:

Protocol No. 3 continued:

When the people saw that they obtained concessions and license in the name of liberty, they imagined that they were the masters, and rushed into power; but like every blind person, they encountered innumerable obstacles; they rushed to seek a leader, with no thought of returning to the old one, and laid power at our feet.

Remember the French Revolution, which we have called "great"; the secrets of its preparation are well known to us, for it was the work of our hands. Since then we have carried the masses from one disappointment to another, so that they will renounce even us in favor of a despot sovereign of Zionist blood, whom we are preparing for the world.

And of course this has also been the political experience since 1940, one disappointment after another, because governments are not gods, and because governments and politicians constantly lie. But when people look to governments for their welfare and security, they are indeed engaging in idolatry. The government becomes their god, and when the government becomes god, it asserts the right to regulate the morals and religion of the people who worship it. This is an inevitable and unavoidable consequence of idolatry. Here I am going to read a short article that I wrote while I was still in prison, and after my release it was posted to my relatively new website, Christogenea.org, on March 2nd, 2009. It is titled Who is your god?

Investigating the writings of the founders of this nation, the ideas of plurality which they had did not include any thoughts of multiculturalism or a diversity of aliens which are the supposed ideals of this day, but which in reality are little more than a fulfillment of the perverse fantasies of the anti-Christ Jews. Rather, and for example, Benjamin Franklin in the 18th century had hypothesized concerning how many Englishmen could populate such a large country as America in little time, even at the exclusion of their kindred Germans, whom he called "Palatine boors". Discussing the importation of African slaves, Franklin further stated "Why increase the sons of Africa, where we have so fair an opportunity, by excluding all blacks and tawnys, of increasing the lovely red and white? (See Benjamin Franklin by Carl Van Doren, The Viking Press, New York, 1938, p. 216-218. On these same pages it is also fully evident that Franklin saw the White man alone, from his ruddiness, as being the "red and white", and he counted for these only the English and the Saxon Germans to the exclusion of most other Europeans - even the Swedes.) While Franklin's express views may not reflect all of the beliefs of all of the founders of this nation, they are a true and clear reflection of the general principles among them: that "freedom of religion" [generally] meant a freedom of Christian religion, and that any reference to plurality [generally] meant a plurality of White people.

However, by the second half of the 19th century much of the political class in this nation was already composed of corrupt men, who read Marx rather than Paul of Tarsus, and who worshipped the Jewish gods of secular humanism rather than the Aryan God of Abraham and David. The reasons for this rather abrupt change in the quality of American leadership are succinctly described in the parable of the trees of the forest told by Jotham, as recorded in Judges Chapter 9 of our Bibles. [Out of all of the noble trees of the forest, the lowly bramble-bush would always naturally rise to be ruler.] It is no coincidence that a single American president - the first to fully and publicly grasp onto the ideas of Jewish internationalism - gave this nation not only the Jewish-owned and operated Federal Reserve Bank to be the stewards of our economy, but also our first Zionist and radical Jewish Supreme Court Chief Justice, our first involvement in a European war, and had also relented to the so-called "right" of women to

vote, which is clearly anti-Christian. (The proper reading of 1 Corinthians 14:33-34, from the Greek and read literally, is with certainty: "... As in all of the assemblies of the saints, 34 the women in the assemblies must keep silent, indeed they are not to be entrusted to speak in them; rather they are to be obedient, just as the law says." Having a vote is exactly the same as having a voice in the assembly [and by it women quite often negate the contrary votes of their own husbands].) No outside enemy could ever have damaged the Republic the way Woodrow Wilson damaged it from the inside, while also paving the way for many of those who came after to damage it even more.

The so-called "Great Depression" was the direct result of the turning over of the economy of this nation to the international Jew under the guise of the "Federal Reserve" banking system. And with the depression, a different form of politics - that of giving ones vote to whoever could promise one the largest portion of other men's money - finally allowed the unscrupulous to consistently capture majorities of the electorate. This phenomenon was assisted greatly by both the woman voter - the vast majority of which make such decisions based upon empathy, and the introduction of large numbers of aliens into the electorate once the immigrants from the fringes of Europe started coming to America in significant numbers. Franklin Roosevelt was the first great beneficiary of this change in the makeup of the nation. [As we explained last week in our End Times Update for May, that change had happened from the 1880's to 1910.]

How far we had already fallen by this time, from the ideals upon which our Republic was founded. The founding fathers of this nation were certainly readers of the Greek and Roman Classical Histories. Surely they must have been aware of the way politicians quickly learn to use promises of favors or money to aliens and minorities as a means of helping to secure votes at the expense of the Patrician class (in this nation, that would have at that time been the true "middle class"), from whom most of the funds available to the State are actually raised. [The first-century BC Roman historian] Livy relates an account of one Spurius Cassius, a Roman politician of the 5th century BC, who had attempted to curry the favor of certain divisions among the people by promising them monies from the state treasury, and how the people of Rome condemned and executed him for that very reason - thereby setting an example for centuries to come. (Livy, History of Rome, 2.41.8-12.) Who knows how high the course this nation may have taken, if Americans had been so vigilant in 1913 when the Federal Reserve was formed, or in 1933 when the Marxist "New Deal" was launched, or in 1964 when the "Great Society" speech was given.

Now this simplification of American history is provided for a purpose other than to discuss politics at all. Rather, it is how Christians even make political decisions which must be discussed, because that is the root of the problem. For over a hundred years now, politicians have been running on platforms promising giveaways of one sort or another, or security of one form or another, and this trend has done nothing except plunge our nation deeper and deeper into tyranny. [This is also a more subtle manifestation of the plan of the Protocols, to foment contention between the economic classes.]

When Christians relied on their God for sustenance and security, they were relatively free to live and work as they chose, and this great nation resulted from that very

freedom which our founders intended for us to have: an economic freedom to the fruits of their labors, and the freedom to live in an environment adapted to their own state of morals, in which they worship their God in the manner in which they themselves choose, and not at the dictation of either a pope or the State.

But when people rely upon the State for sustenance and security, the State seeks in turn to regulate the lives of the people. The State then gains the right to dictate morality and the terms of acceptable behavior. The State becomes the god of the people, because the people grant to the State that authority to solve their problems. Subsequently, the State demands more and more of the fruits of the labors of the people. Americans paid relatively very little in taxes up until the time of the "Great Society", and now over half of their income is eaten away by both direct and hidden taxes. The God of the Bible only asked for a tenth, at most, and that of one's increase, not of one's income.

Over the past one hundred or so years, at the same time that the State has slowly become the god of the people, the State has also slowly torn down the moral commandments of the old God - the God of the Bible - and has replaced the morality of Christianity with a new morality: that of Diversity, Inclusion, and Multiculturalism. Old taboos such as divorce, sodomy, and miscegenation have become the norm, and are even protected from Christian admonishment by legislation. The momentum of the growth and development of this nation which has lasted into this century was spurred by the many freedoms achieved upon our foundation, and while White Christians are still the backbone of all meaningful progress today, that backbone now has severe deficiencies, and is gravely ill due to the many parasites which infest the body, as it gets weaker and weaker with each passing year. Finally the aliens are on the threshold of overrunning the founding race of this nation, while an alien sits in its highest political office. [This was written shortly after that Negro president was inaugurated.]

From this situation, there is no political redemption. The Saxon has only one choice for salvation: to abandon the government god and the religious doctrines of Jewish capitalism and humanism, along with the rites of wanton consumerism, and to return to the God of the Bible and Christian foundations with a humble and contrite heart.

That is the end of our 2009 article. Now we will take another brief digression to discuss secularism.

The concept of secularism has been foisted upon our Christian society by the Judaized philosophers and Jewish press, and it is a ruse. The English word world was derived from the old Germanic words "wer", or "man", and "ald", or "age", and therefore it originally meant "age of man". Likewise, the word secular is derived from Latin word saeculum, for an age or generation, which was therefore interpreted in Medieval Church Latin to mean worldly, which would be correct in the context of the original meaning of the word world. So what is secular is what is worldly. But as the apostle James had written in chapter 4 of his epistle, "4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Secular thought is worldly thought, which is thought without God, taking things into consideration without any consideration for the will of God. That is how the antiChrist Jew introduces vice and

sin into society, by getting people to accept it on secular terms. So secularism is actually a Jewish religion foisted upon Christians to the effect that Jews are thereby permitted to promote sin and vice in Christian society. A philosophical derivative is Libertarianism. Secularism practiced by the Christian is therefore a form of idolatry. One cannot cooperate with Satan for 167 hours a week, and then after spending an hour a week in Church imagine oneself to be a Christian. That is double-minded, and the same apostle warned that "A double minded man is unstable in all his ways."

Now we shall return to our main subject, which is the economic crises of the 20th century, this time with another rather mainstream article from a source which is odious to us. We do this to illustrate the extent of the depression, and at the same time, what modern academia, which to this day is under the control of the same entities which caused the Depression, has to say of its effects. This article is from the website Alpha History, and it is titled:

The Great Depression

The Great Depression was a long and extensive economic crisis, affecting most developed nations in the early and mid 1930s. It was triggered by a stockmarket crash in New York City in 1929, then soon spread beyond the United States, crippling the economies of dozens of nations. The impact of the Great Depression was particularly severe in Germany, which had enjoyed five years of artificial prosperity, propped up by American loans and goodwill. Unemployment hit millions of Germans, as companies shut down or downsized. Others lost their savings as banks folded. The dire conditions of the early 1930s led many German voters to abandon mainstream political parties and look to more radical alternatives, such as Adolf Hitler and the Nazi Party.

Notice that they do not admit that the stock market crash was the result of a sudden, drastic and calculated tightening of credit by the Federal Reserve banks. That would lead to all sorts of so-called "conspiracy theories". So they continue to describe the effects while keeping short of the root cause:

The prelude to the Great Depression was an economic bubble in the United States, caused by years of prosperity and inflated confidence. The 1920s had been a boom decade for American companies, which tallied up record production figures, skyrocketing sales and millions of dollars profit. These profits were passed onto shareholders, who also benefited from sharp increases in share prices. Thousands of Americans rushed to take advantage of the share market, many using their life savings or borrowing against their assets to take advantage of the boom. But the dramatic increases in profits and share prices could not be sustained forever. By 1928 there was considerable over-production in many industries, leading to declining sales and falling profits.

The bubble burst on October 24th 1929, later described as 'Black Thursday'. Share prices on the New York stock exchange began to fall rapidly, sparking a rush of selling. As more stock went on the market, share prices plummeted - which led to further panic-selling as share owners rushed to minimise their losses. This downward trend continued for three weeks, with share prices falling each day. The economic and social effects of the Wall Street crash were disastrous. Between 1929 and

1932, American industrial production fell by 45 per cent. Many companies were bankrupted or ceased trading; those that stayed in business released workers to cut costs. The most visible outcome of the Depression was mass unemployment. By 1932, more than 12 million Americans – or 24 per cent of workers – were out of a job. The collapse in economic confidence also led to runs on banks, as people rushed to withdraw cash. Hundreds of banks closed and many lost their savings and pensions.

Of course these were small community banks, which do not have the same privileges as the large banks that are members of the Federal Reserve Board, but which are rather at the mercy of the Board. Notice also that the drop in production also correlated with the drop in the money supply, which was down about 50 per cent in that same period. The article continues:

The Great Depression had profound effects on American society – but the impact on Weimar Germany was even more dire. Germans were not so much reliant on production or exports as they were on American loans, which had propped up the Weimar economy since 1924. These loans ceased in late 1929, while many American financiers began to ‘call in’ outstanding foreign loans. The German economy was not resilient enough to withstand significant withdrawals of cash and capital. Banks struggled to provide money and credit, and consumers lost confidence in them. In 1931 there were runs on German and Austrian financial institutions and several major banks folded.

The article speaks of the calling in of loans in this context, but does not admit that as the reason for the New York stock market crash in the first place.

German industrialists had enjoyed prosperous times in the mid- to late-1920s, thanks to foreign loans and investment. But by the early 1930s there was little demand for their products, while capital and credit were almost impossible to obtain. To compound the problem, the United States – at that point the largest purchaser of German industrial exports – put up tariff barriers to protect its own companies. German manufacturers consequently endured a sharp downturn in export sales. Many factories and industries either closed or downsized dramatically. By 1932, German industrial production had fallen to just 58 per cent of its 1928 levels. The effect of this decline was spiraling unemployment. By the end of 1929 around 1.5 million Germans were without a job; within a year this figure had more than doubled; and by early 1933 a staggering 6 million (26 per cent) were out of work. This unemployment had a withering impact on German society. There were few shortages of food but millions found themselves without the means to obtain it. Germany’s children suffered worst: thousands died from malnutrition and hunger-related diseases. Millions of industrial labourers – the same men who in 1928 had been the best-paid blue collar workers in Europe – spent a year or more in idleness. But the Depression affected all classes in Germany, not just factory workers. Unemployment was also high among white-collar workers and the professions. A Chicago news correspondent in Berlin reported that “60 per cent of each new university graduating class was out of work”. British novelist Christopher Isherwood, who lived in Berlin during the worst of the Depression, described its scenes:

“Morning after morning, all over the immense, damp, dreary town and the packing-case colonies of huts in the suburb allotments, young men were waking up to another workless empty day, to be spent as they could best contrive: selling boot-laces, begging, playing draughts in the hall of the Labour Exchange, hanging about urinals, opening the doors of cars, helping with crates in the market, gossiping, lounging, stealing, overhearing racing tips, sharing stumps of cigarette ends picked up in the gutter.”

The Weimar government failed to respond effectively to the crisis. Heinrich Brüning, who became chancellor in March 1930, feared inflation and budget deficits more than unemployment. Rather than spending to stimulate the economy and create jobs, Brüning opted to increase taxes (to reduce the budget deficit) then implemented wage cuts and spending reductions (to lower prices). Brüning’s policies were rejected by the Reichstag – but the chancellor had the support of President Hindenburg, who issued them as emergency decrees in mid-1930. Brüning’s measures failed, and probably increased German unemployment and public suffering rather than easing it.

Notice the solution to the Depression offered by Alpha History: was government “spending to stimulate the economy and create jobs.” Under the banking system, spending requires money which the government would have to borrow from the banks, and that would in turn lead the nation into a never-ending spiral of debt slavery. This is the only solution offered under the Capitalist political paradigm, because it is the only one which benefits those who control that paradigm. No other solution could work, because no other solution is allowed to work. So the article continues in reference to Brüning’s failed attempts:

They also contributed to further government instability and bickering between Reichstag parties.

“Only when things went economically wrong for Germany did the Nazi Party flourish, and vice versa. Their election successes and their membership rose and fell in exact parallel to the unemployment figures. During the years of prosperity between 1924 and 1928 the Nazis as good as disappeared from the political arena. But the deeper the [economy] subsided into crisis, the more firmly did the fascist party sit in the saddle.” – Alfred Sohn-Rethel, economist

The real beneficiary of the Depression and Brüning’s disastrous policy response was Adolf Hitler. With public discontent soaring, membership of Hitler’s party increased to record levels. The Nazi leader found the situation to his liking: “Never in my life have I been so well disposed and inwardly contented as in these days. For hard reality has opened the eyes of millions of Germans.” Eleven months after the Wall Street Crash, the NSDAP was able to increase its share of the Reichstag vote almost ninefold. In the July 1932 elections the Nazis won 230 seats – by far the highest number held by one party in the Reichstag at any point during the Weimar period:

General election	NSDAP votes (percentage)	NSDAP Reichstag seats
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May 1928	2.6%	12
September 1930	18.3%	107
July 1932	37.8%	230
November 1932	33.1%	196

Here, of course, we must protest the conclusions of the authors of this article. National Socialism was not really an antidote to the poor economy. Rather, it was the antidote to Jewish domination of the economy which created the conditions that caused it to be poor. But the people only vote against the Jews when they cannot eat. Of course, Adolf Hitler recognized the so-called Great Depression, but Hitler wrote *Mein Kampf* before the Depression began. And even before the Depression began Germany was already in a state of financial distress, caused by the loss of the War and the oppressive measures of Versailles. He outlined all of this in Volume 1 of *Mein Kampf*, in Chapter 10: Why the Second Reich Collapsed. There he said, in part:

But the downfall of the Second Empire and the German people has been so profound that they all seem to have been struck dumbfounded and rendered incapable of feeling the significance of this downfall or reflecting on it. It seems as if people were utterly unable to picture in their minds the heights to which the Empire formerly attained, so visionary and unreal appears the greatness and splendour of those days in contrast to the misery of the present. Bearing this in mind we can understand why and how people become so dazed when they try to look back to the sublime past that they forget to look for the symptoms of the great collapse which must certainly have been present in some form or other. Naturally this applies only to those for whom Germany was more than merely a place of abode and a source of livelihood. These are the only people who have been able to feel the present conditions as really catastrophic, whereas others have considered these conditions as the fulfillment of what they had looked forward to and hitherto silently wished.

The symptoms of future collapse were definitely to be perceived in those earlier days, although very few made any attempt to draw a practical lesson from their significance. But this is now a greater necessity than it ever was before. For just as bodily ailments can be cured only when their origin has been diagnosed, so also political disease can be treated only when it has been diagnosed. It is obvious of course that the external symptoms of any disease can be more readily detected than its internal causes, for these symptoms strike the eye more easily. This is also the reason why so many people recognize only external effects and mistake them for causes. Indeed they will sometimes try to deny the existence of such causes. And that is why the majority of people among us recognize the German collapse only in the prevailing economic distress and the results that have followed therefrom. Almost everyone has to carry his share of this burden, and that is why each one looks on the economic catastrophe as the cause of the present deplorable state of affairs. The broad masses of the people see little of the cultural, political, and moral background of this collapse. Many of them completely lack both the necessary feeling and powers of understanding for it.

That the masses of the people should thus estimate the causes of Germany's downfall is quite understandable. But the fact that intelligent sections of the community

regard the German collapse primarily as an economic catastrophe, and consequently think that a cure for it may be found in an economic solution, seems to me to be the reason why hitherto no improvement has been brought about. No improvement can be brought about until it be understood that economics play only a second or third role, while the main part is played by political, moral and racial factors. Only when this is understood will it be possible to understand the causes of the present evil and consequently to find the ways and means of remedying them.

Before Hitler came to power, the Great Depression failed to cause the masses to rise up against the higher classes, as the Jews who wrote the Protocols had desired. They tried to bring Soviet Communism to Germany after the First World War, even forming a Red Republic in Bavaria and attempting to do the same in other areas, but they were ultimately defeated by the Freikorps. The Capitalist Jews nevertheless had free reign throughout the decadent Weimar era, but that came to an end with the rise of National Socialism. After Adolf Hitler came to power, he threw the devils out of the temple of the German economy by basing the German currency on labor production rather than on usury, by ceasing to borrow from foreign banks, and by demanding that foreign nations accept German goods in kind as payment for imports, among other measures. Those measures brought to Germany a rapid economic recovery while the balance of the world outside continued to suffer in the economic depression. Adolf Hitler was a major obstacle to the Jewish designs for Germany and the rest of the Continent. So a change in strategy was necessary, and another great war was the method by which the Jews ultimately conquered Europe. Hitler knew that his having relieved Jewry of its control of the German economy was the primary reason for the war. Hitler also fully understood that International Jewry was doing its best to start such a war, and that Roosevelt and Churchill were their primary agents in its execution.

To a great degree this is reflected in Hitler's Declaration of War on the United States, which we shall now quote in part:

After such a bitter experience, why is there now another American president who is determined to incite wars and, above all, to stir up hostility against Germany to the point of war? National Socialism came to power in Germany in the same year [1933] that Roosevelt came to power in the United States. At this point it is important to examine the factors behind the current developments.

First of all, the personal side of things: I understand very well that there is a world of difference between my own outlook on life and attitude, and that of President Roosevelt. Roosevelt came from an extremely wealthy family. By birth and origin he belonged to that class of people that is privileged in a democracy and assured of advancement. I myself was only the child of a small and poor family, and I had to struggle through life by work and effort in spite of immense hardships. As a member of the privileged class, Roosevelt experienced the [First] World War in a position under Wilson's shadow [as assistant secretary of the Navy]. As a result, he only knew the agreeable consequences of a conflict between nations from which some profited while others lost their lives. During this same period, I lived very differently. I was not one of those who made history or profits, but rather one of those who carried out orders. As an

ordinary soldier during those four years, I tried to do my duty in the face of the enemy. Of course, I returned from the war just as poor as when I entered in the fall of 1914. I thus shared my fate with millions of others, while Mr. Roosevelt shared his with the so-called upper ten thousand.

After the war, while Mr. Roosevelt tested his skills in financial speculation in order to profit personally from the inflation, that is, from the misfortune of others, I still lay in a military hospital along with many hundreds of thousands of others. Experienced in business, financially secure and enjoying the patronage of his class, Roosevelt then finally chose a career in politics. During this same period, I struggled as a nameless and unknown man for the rebirth of my nation, which was the victim of the greatest injustice in its entire history. Two different paths in life! Franklin Roosevelt took power in the United States as the candidate of a thoroughly capitalistic party, which helps those who serve it. When I became the Chancellor of the German Reich, I was the leader of a popular national movement, which I had created myself. The powers that supported Mr. Roosevelt were the same powers I fought against, out of concern for the fate of my people, and out of deepest inner conviction. The "brain trust" that served the new American president was made up of members of the same national group that we fought against in Germany as a parasitical expression of humanity, and which we began to remove from public life.

And yet, we also had something in common: Franklin Roosevelt took control of a country with an economy that had been ruined as a result of democratic influences, and I assumed the leadership of a Reich that was also on the edge of complete ruin, thanks to democracy. There were 13 million unemployed in the United States, while Germany had seven million unemployed and another seven million part-time workers. In both countries, public finances were in chaos, and it seemed that the spreading economic depression could not be stopped.

From then on, things developed in the United States and in the German Reich in such a way that future generations will have no difficulty in making a definitive evaluation of the two different socio-political theories. Whereas the German Reich experienced an enormous improvement in social, economic, cultural and artistic life in just a few years under National Socialist leadership, President Roosevelt was not able to bring about even limited improvements in his own country. This task should have been much easier in the United States, with barely 15 people per square kilometer, as compared to 140 in Germany. If economic prosperity is not possible in that country, it must be the result of either a lack of will by the ruling leadership or the complete incompetence of the men in charge. In just five years, the economic problems were solved in Germany and unemployment was eliminated. During this same period, President Roosevelt enormously increased his country's national debt, devalued the dollar, further disrupted the economy and maintained the same number of unemployed.

This is why mainstream articles discussing the history of the 20th century can only demonize "Nazis", and never speak of Hitler's government objectively: because if they did, the false paradigm of economics under which Jewry holds the whole world in debt slavery would be exposed for the fraud that it is, and the criminal ring of Jews that operate it would finally be faced with the holocaust that they themselves know

they deserve. Continuing with Hitler's criticism of Roosevelt's economic failures, which are trumpeted as a great success today by all the usual propagandists:

But this is hardly remarkable when one realizes that the intellects appointed by this man, or more accurately, who appointed him, are members of that same group who, as Jews, are interested only in disruption and never in order. While we in National Socialist Germany took measures against financial speculation, it flourished tremendously under Roosevelt. The New Deal legislation of this man was spurious, and consequently the greatest error ever experienced by anyone. If his economic policies had continued indefinitely during peace time, there is no doubt that sooner or later they would have brought down this president, in spite of all his dialectical cleverness. In a European country his career would certainly have ended in front of a national court for recklessly squandering the nation's wealth. And he would hardly have avoided a prison sentence by a civil court for criminally incompetent business management.

Many respected Americans also shared this view. A threatening opposition was growing all around this man, which led him to think that he could save himself only by diverting public attention from his domestic policies to foreign affairs. In this regard it is interesting to study the reports of Polish Ambassador Potocki from Washington, which repeatedly point out that Roosevelt was fully aware of the danger that his entire economic house of cards could collapse, and that therefore he absolutely had to divert attention to foreign policy. The circle of Jews around Roosevelt encouraged him in this. With Old Testament vindictiveness they regarded the United States as the instrument that they and he could use to prepare a second Purim against the nations of Europe, which were increasingly anti-Jewish. So it was that the Jews, in all of their satanic baseness, gathered around this man, and he relied on them.

There was indeed an awakening to Jewish treachery in Europe in many places, which resulted in a rise of fascism as a response to Jewish world supremacy. Fascist, or National Socialist, parties arose in many nations, not only in Italy and Germany. Today Christians everywhere have blindly believed the Jewish accounts of history, and are therefore totally ignorant of the true causes of the conflict, while they sit in the shackles of Jewish debt slavery and mistakenly think that they are "free". Concluding this part of Hitler's speech:

The American president increasingly used his influence to create conflicts, intensify existing conflicts, and, above all, to keep conflicts from being resolved peacefully. For years this man looked for a dispute anywhere in the world, but preferably in Europe, that he could use to create political entanglements with American economic obligations to one of the contending sides, which would then steadily involve America in the conflict and thus divert attention from his own confused domestic economic policies.

The confused domestic policies still prevail in America, which was only pulled out of the economic depression by its entry into the War, and America has been the lapdog of World Jewry ever since, and the enforcer for all of its causes.

The plan of the Protocols, that after the economic crisis the Jews would become the Messiahs of a new age, were certainly fulfilled. But when the unemployed

masses did not rise up to destroy the higher classes of Europe, the Jews incited a war which had essentially the same effect. Then they used the religion of the Holocaust and cries of “anti-Semitism” to attain the status of gods, a people elevated to super-human status to a level where they cannot even be criticized, thereby achieving the Messiah status they had sought, and the introduction of a new world order of Jewish supremacy.

The process in the West took a lot longer to put into effect than Bolshevism did in Russia, but in the end the outcome is practically the same. So long as the people of the West continue to see the government as their god, the Jews will continue to rule over them as their self-appointed Messiah. This is the rule of the Anti-Christ.

